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AN
ELEMENTARY GRAMMAR
OF THE
GREEK LANGUAGE:

CONTAINING A SERIES OF GREEK AND ENGLISH
EXERCISES FOR TRANSLATION, WITH THE
REQUISITE VOCABULARIES,

AND
AN APPENDIX
ON THE HOMERIC VERSE AND DIALECT,

BY 1802-78
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TRANSLATED BY
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A NEW EDITION,
REVISED AND EDITED,
WITH NUMEROUS EMENDATIONS AND ADDITIONS,
INCLUDING
UPWARDS OF A THOUSAND EXAMINATION QUESTIONS,

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PREFACE.

THE name of Kühner is now familiar to Classical scholars, both on the Continent and in this country, as that of a writer who has done good service to the cause of Philology by his contributions to Classical criticism, and, more especially, by his numerous and valuable works on the Grammar of the Greek and Latin languages. The latter are characterised by the greatest depth of research, and a method of treatment eminently philosophical. In the year 1834 appeared the first part of his "Copious Grammar of the Greek Language" ("Ausführliche Grammatik der Griechischen Sprache"), and in the following year the second part of the same Work, containing the Syntax. This Grammar has been ably translated by Jelf, with the addition of much original matter, and it is now generally adopted in our Universities as a Text-book. In 1836 he published his "School Greek Grammar for advanced students" ("Schulgrammatik der Griechischen Sprache für die oberen Gymnasialklassen"), which is an abridgment of the large Grammar; and in 1837 his "Elementary Grammar of the Greek Language" ("Elementargrammatik der Griechischen Sprache"), intended expressly for

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beginners. Of this, the present Work is a translation. The high estimation in which the original is held in Germany is evidenced by the fact that it has already reached the twenty-first Edition.

The plan of instruction adopted by the Author is one which is eminently fitted for imparting a *thorough* knowledge of Greek, and, at the same time, for arriving at the desired end, in a way *more expeditious* and *less disagreeable* to the learner than the methods formerly in use. Under the old system, the pupil was forced to commit to memory a number of Rules and Forms which were comparatively useless to him; for, even granting that he did recollect them in their entirety, when he came to apply them, he had to do with such a cumbrous and chaotic mass that he was hopelessly bewildered. He thus became disheartened, when he did not see the practical application of what he had committed to memory, and his progress was proportionately slow and insecure. The present Work is, therefore, so arranged, that the pupil may *at once* proceed to translate from Greek into English and *vice versâ*, after becoming familiar with the contents of the introductory Sections, (postponing till a somewhat later period those marked with a cross). With this view, sentences of the most elementary nature are first proposed, including only the simplest forms of the Verb, some parts of the Verb *εἰμί*, and a few *indeclinable* words—Adverbs, Prepositions and Conjunctions—to diversify them; the fuller consideration of the Verb being reserved till afterwards. The learner is then taken gradually through the Declen-

sions, &c.; appropriate Exercises being appended to each, in which the portions of the Grammar previously learned are not lost sight of. Longer sentences are given for translation, as his experience becomes enlarged. By the judicious plan of *repetition*, the strain on the memory is diminished, and the pupil is thoroughly grounded in what he has been taught.

In the Syntax, the Greek-English Exercises and the Vocabularies prefixed to them are discontinued; the sentences also become somewhat more difficult than before, and reference has to be made to the English-Greek Vocabulary in the end of the book. Besides this Vocabulary, there are two others—one consisting of Greek words with their meanings, for general reference; and the other, an Index of Proper Names, which it has been considered advisable to keep apart from the rest. A 'General Index' of the subject-matter is also given. To the later editions the Author has affixed an Appendix on the Epic dialect, which will be found exceedingly valuable for those who propose to study the Homeric Poems. Thus it will be seen that the present Work combines Grammar, Delectus and Lexicon; consequently, the boy, when he has mastered it, has acquired insensibly a stock of words, while he is, at the same time, enabled to commence the translation of a prose writer (such as Xenophon), with ease to himself, and with much greater accuracy than he would otherwise be capable of.

Before commencing an Exercise, it would be well that the pupil should learn *carefully* the Rules, Para-

digms and Vocabulary connected with it; he should then translate it *vivâ voce* to his tutor, and *afterwards* commit it to writing. By this means he will be less likely to fall into the same mistakes again, than if he had impressed them on his mind by the process of *writing* in the first instance. He might also be required to point out the mistakes occurring in the Exercises of the other members of the class. If the tutor himself were to propose *vivâ voce* sentences for translation, formed from those given by a slight variation of the Mood, Tense, Number and Person of the Verbs, the Case and Number of the Nouns, &c., a greater degree of variety and interest would be imparted to the lesson. The Greek should always be *accentuated*; for, however opinions may vary as to the *utility* of the system of accents *per se*, there can be no question as to the fact of the learner acquiring by the employment of them a degree of precision otherwise unattainable.

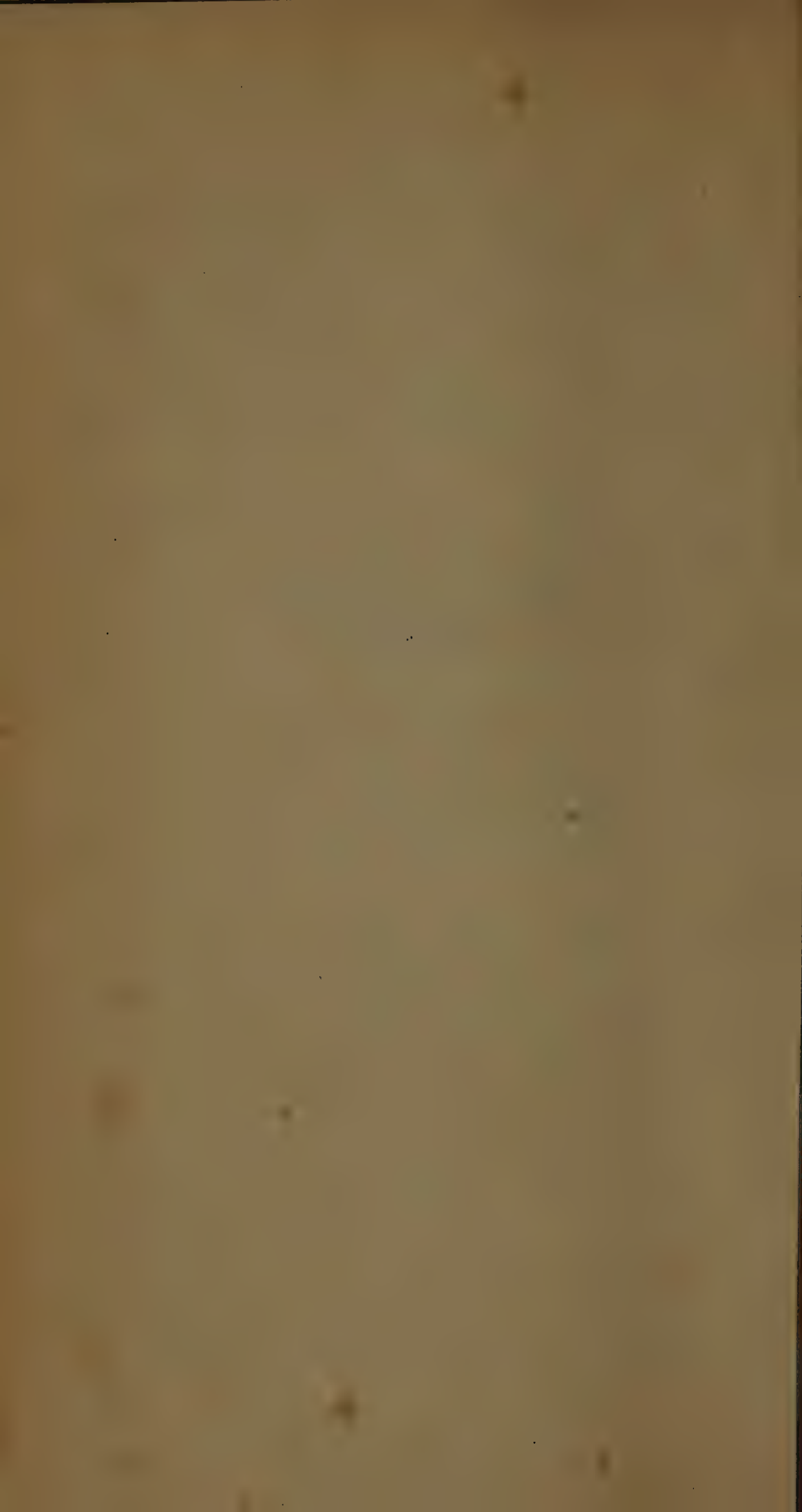
In preparing the present Work, I had at first intended to translate it directly from the German, but finding the version of Dr. Taylor to be, in general, very faithful, I thought it more advisable to take it as a basis. I have, however, compared it throughout with the original most carefully, and wherever I considered an improvement could be effected, whether by alteration, addition or omission, I have not hesitated to depart from Dr. Taylor's text. Some new matter inserted by Kühner in his latest edition has also been introduced; all the Exercises in the Etymology have been re-translated; explanatory notes, hints

and questions on the subject-matter have been appended to the Exercises; the copious examples occurring in the Syntax have been translated; the arrangement and typography have been considerably modified; and upwards of a thousand Examination Questions have been given at the end, which it is hoped may prove serviceable both to the Tutor and the Pupil.

C. W. B.

Dublin, Oct., 1863.

A. J. JORDAN,
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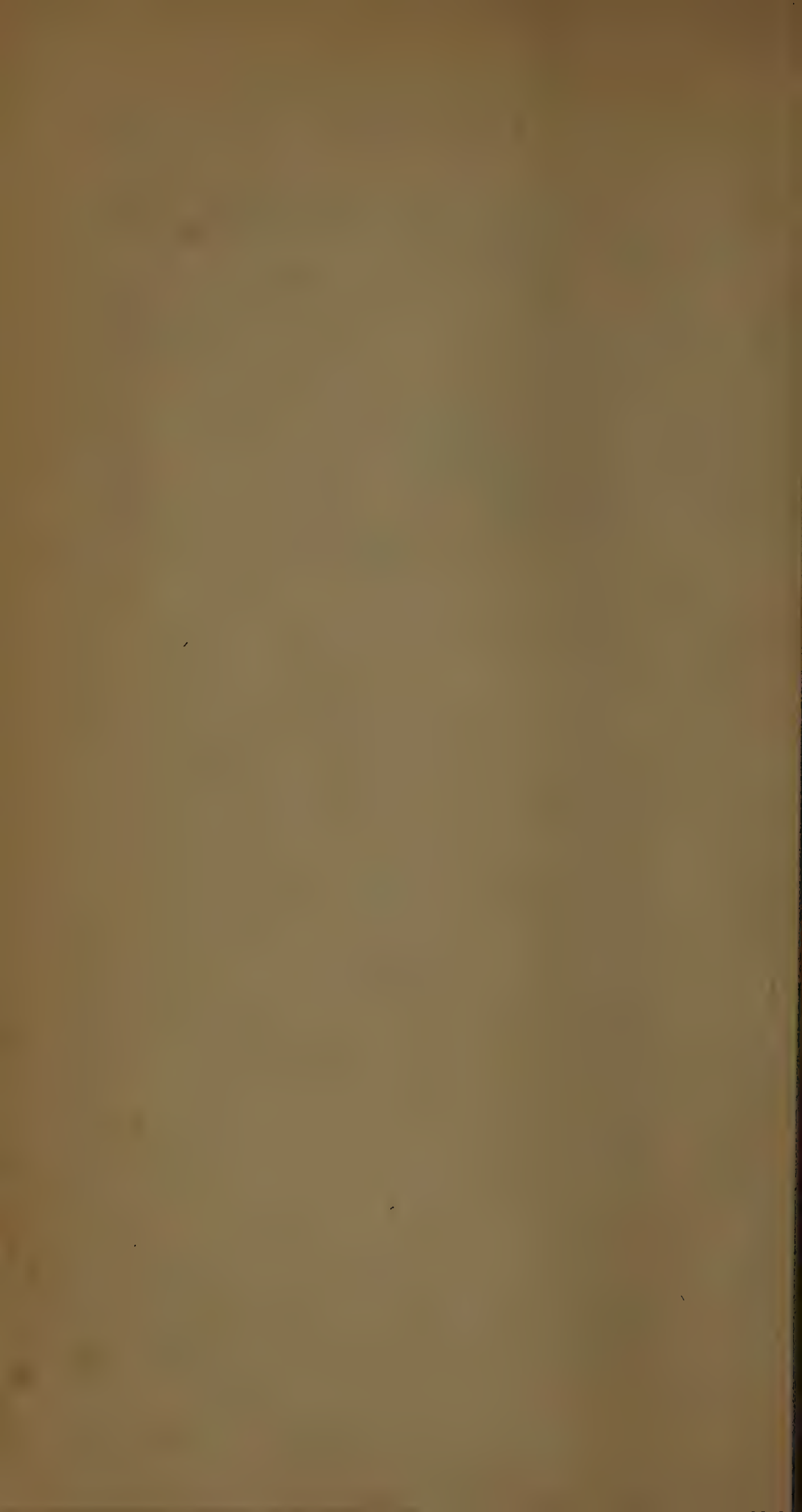
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VERBS IN *-ω*, WHICH IN THE AOR. II. ACT. AND MID., IN THE PERF. AND PLPF. ACT., AND IN THE PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN *-μ*.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

THE Greek language has twenty-four letters, seven of which are vowels and seventeen consonants, viz.:

FORM.	SOUND.		NAME.	
A	α	a	Ἀλφα	Alpha
B	β	b	Βῆτα	Bēta
Γ	γ	g hard	Γάμμα	Gamma
Δ	δ	d	Δέλτα	Delta
E	ε	e short	Ἐ ψιλόν	Epsilon
Z	ζ	z	Ζῆτα	Zēta
H	η	e long	Ἡτα	Eta(ē)
Θ	θ, ϑ	th	Θῆτα	Thēta
I	ι	i	Ἰῶτα	Iōta
K	κ	k	Κάππα	Kappa
Λ	λ	l	Λάμβδα	Lambda
M	μ	m	Μῦ	Mu
N	ν	n	Νῦ	Nu

FORM.		SOUND.		NAME.
Ξ	ξ	x	Ξι	Xi
Ο	ο	o short	᾽Ο μικρόν	Omīcron
Π	π	p	Πι	Pi
Ρ	ρ	r	ῚΡῶ	Rhō
Σ	σ, ς	s	Σίγμα	Sigma
Τ	τ	t	Ταῦ	Tau
Υ	υ	u	ῚΥ ψιλόν	Upsīlon
Φ	φ	ph	Φι	Phi
Χ	χ	ch hard	Χι	Chi
Ψ	ψ	ps	Ψι	Psi
Ω	ω	o long	ῚΩ μέγα	Omēga

OBS. Sigma (σ) takes the form ς at the end of a word ; e. g. *σεισμός*. This small ς is sometimes used also in the middle of compound words, when the first part of the compound ends with Sigma ; e. g. *προσφέρω*, *δυσγενής*.

§ 2. Pronunciation of particular Letters.

(For rules on the division of syllables see § 17.)

γ before γ, κ, χ and ξ has the sound of *ng* in *angle*, e. g. ἄγγελος, *ang-gelos*, Lat., *angelus*, Ἀγχίσης, *Anchises*, συγκοπή, *syncope*, λάρυγξ, *larynx* ; γ before vowels always has the *hard* sound, like *g* in *get*.

τ followed by ι never has the sound of *sh* as in Latin, e. g. Γαλατία = *Galatia*, not *Galashia*.

χ has the *guttural* sound of *ch* in *Loch*, e. g. ταχύς.

§ 3. Division of the Vowels.—Diphthongs.

ε and ο are always *short* vowels ; η and ω always *long* ; α, ι, and υ *either long or short*.

The *short* vowels are indicated by (˘), the *long* by (ˉ), e. g. ἄ, ᾱ. The mark (ˆ) shows that the vowel may be either long or short, e. g. ᾗ.

The *diphthongs* are:—

αι pronounced like *aye*, e.g. παῖς
 ει “ “ *ei* in *height*, “ ἐκεῖνος
 οι “ “ *oi* “ *boil*, “ λοιμός
 υι “ “ *whee* “ *wheel*, “ υἱός
 αυ “ “ *au* “ *fraud*, “ γραῦς
 ευ and ηυ “ “ *eu* “ *feudal*, “ βασιλεύς, ἡῤῥηστα
 ου and ωυ “ “ *ou* “ *round*, “ λόγους, ἑωυτοῦ;
 also α, η and ω, i.e. \bar{a} , η and ω with an *Iota* written under (*Iota subscriptum*). These three diphthongs, which are called *improper* diphthongs, we pronounce like α, η and ω without an *Iota subscript*.

OBS. 1. The way in which the *Romans* pronounced these diphthongs may be learned from the following examples—αι being represented by α , ει by \bar{e} or \bar{e} , οι by α , υι by $\gamma\bar{i}$, and ου by \bar{u} :—

Αἴγυπτος, *Ægyptus*,
 {Θάλεια, *Thaliā*,
 {Αἰνείας, *Ænēas*,
 Κραῖσος, *Cræsus*,
 Ὀρεΐθυια, *Orīthyia*,
 Αὐλῖς, *Aulis*,

Τεῦκρος, *Teucer*,
 Συράκουσαι, *Syracūsæ*,
 Θραῖκες, *Thrāces*,
 Θρηῖσσα, *Thrēssa*,
 κωμῳδία, *comædia*.

OBS. 2. With the *capital* letters, the *Iota subscript* of α, η, and ω, is placed in a line with the vowel; e. g. Αι=α, Ηι=η, Ωι=ω.

OBS. 3. When two vowels, which regularly form a diphthong, are to be pronounced *separately*, it is indicated by two points (*puncta diæresis*) placed over the second vowel (ι, υ); e. g. εῖ, αῖ, αῦ.

§ 4. Division of the Consonants.

. The *consonants* are divided, first, according to *organs* by which they are formed, into:—

Gutturals, γ, κ, χ;

Linguals, τ, δ, θ, ν, λ, ρ, σ;

Labials, β, π, φ, μ.

Exercise for Reading. γε. γη. και. χι. χει.—δε. δα.
 δη. τα. τε. το. τω. τφ. του. ταυ. τη. θι. θει. λω. γαλα.
 νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σου. σενω.—βου.

βουν. βητα. βαλλω. πι. που. πω. παν. φι. φερω. φευ.
φυγη. μυ. μη. μοι.

2. Consonants are divided, again, according to the greater or less influence of the organs of speech in their formation, into:—

(a) *Semi-vowels*, viz. λ, μ, ν, ρ, which are called *Liquids*, and the sibilant σ;

(b) *Mutes*, viz. β, γ, δ, π, κ, τ, φ, χ, θ These nine mutes are divided:—

(a) According to the organ of speech, into three *Gutturals*, three *Linguals*, and three *Labials*;

(β) According to their names, into three K—mutes, three T—mutes, and three P—mutes;

(γ) According to the stress of articulation, into three smooth Mutes (*tenuēs*), three medial Mutes (*mediæ*), and three rough Mutes (*aspiratæ*).

	SMOOTH.	MEDIAL.	ROUGH.	
Gutturals	κ	γ	χ	K—mutes
Linguals	τ	δ	θ	T—mutes
Labials	π	β	φ	P—mutes

3. From the union of the Mutes with the sibilant σ, three *double consonants* originate,—

ψ from πσ, βσ, φσ.

ξ from κσ, γσ, χσ.

ζ from δσ or σδ.

Exercise for Reading. λαμβδα. λειπω. λαμβανω. μυ.
μελος. μαλα. νυ. νυκτες. νυσσω. ρευσις. ριπτω. σιγμα.
πeuw. καππα. καινα. κοινον. γαρ. γραυ. χθων.—τον. την.
τοιν. τεμνω. τραυμα. δελτα. δεινοτης. θεα. θητα. θαυμα
θαυμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω
βαλλω. βλαπτομεν. φευγω. φονευω. φειδομαι.—ψι.
ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθις. ξαινω.
ζητα. ζητησις.

§ 5. *Breathings.**Spiritus lenis* and *Spiritus asper*.

1. Every *initial* vowel is pronounced with a *Breathing*; this is either a *smooth* or *rough* Breathing. The smooth (*spiritus lenis*) is indicated by the mark ('), the rough (*spiritus asper*) by ('). One of these marks is placed over every vowel which begins a word; e. g. ὦν, ἱστορία. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is used with every initial vowel, which has not the rough.

2. In *diphthongs*, the mark of the breathing is placed over the *second* vowel; e. g. υῖος, εὐθυσ, αὐτίκα. But when the improper diphthongs α, η, ω, are capital letters, the breathing is placed over the *first* vowel; e. g. Ἄιδης=ἄδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word: e. g. ῥαβδος. When two ρ's occur in the middle of a word, the first is pronounced with the smooth breathing, the last with the rough. The first has the mark of the *smooth*, the last that of the *rough*; e. g. Πυρρῶς, *Pyrrhus*.

4. υ at the beginning of a word has, in Attic Greek, always the *rough* breathing.

Exercise for Reading. ἄλφα. αὐξανω. αἶθηρ. αῖμα. ἔμον. ἔκων. εἶτα. εἶμα. εὐρει. εὕρισκω. ὀλιγον. οἶνου. οἶον. οἶον. ἦτα. ἠὺξον. ἦκων. ἰωτα. ἰνα. ἱπποῖ. ὑπο. υῖοι. ἰωκη. ἄδω. Ὠιδῆ.

§ 6. *Mark of Crasis and Elision (Corōnis—Apostrophe.)*

1. The mark of Crāsis and Elision is the same as the *smooth* breathing.

2. When two words come together, *the one ending, and the other beginning, with a vowel*, these two vowels frequently unite and form one *long* syllable. This union is called *Crāsis*, and the mark by which it is indicated, *Corōnis*. The *Corōnis* is placed *over the syllable formed by Crāsis*, and when this syllable is a diphthong, over the *second* vowel. But the *Corōnis* is omitted, when a word *begins* with a vowel or diphthong formed by *Crāsis*; e. g. τὸ ὄνομα=τοῦνομα, τὸ ἔπος=τοῦπος, τὰ ἀγαθὰ=τὰγαθὰ, ὁ οἶνος=ὁῖνος.

OBS. In *Crāsis* the *Iota Subscript* (§ 3.) is written only when the latter of the two combining vowel-sounds is a diphthong which contains *i*; e. g. καὶ αἶσα=καῖσα; but καὶ ἔπειτα=καῖπειτα.

3. *Elision* is to be distinguished from *Crāsis*. It consists in *the omission of a vowel* (generally a *short* one) *before a word beginning with a vowel*. The mark by which *Elision* is indicated is called *Apostrophe*; e. g. ἀπὸ οἴκου=ἀπ' οἴκου. The *Apostrophe* is omitted in compound words; e. g. ἀπέφερον for ἀπο-έφερον.

† § 7. Moveable Consonants at the end of a word.

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a *ν* (called *ν ἐφελκυστικόν*, i. e. *ν suffixed*) to certain *final* syllables, viz.:—

(a) to the *Dat. Pl.* in *σι*; to the two Adverbs, *πέρουσι*, last year, *παντάπασι*, universally; and all Adverbs of place in *σι*; e. g. *πᾶσιν ἔλεξα*; ἡ *Πλαταιᾶσιν ἡγεμονία*;

(b) to the *third Pers. Sing. and Pl.* in *σι*; e. g. *τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ*; so also to *ἔστί*;

(c) to the *third Pers. Sing.* in *ε*; e. g. *ἔτυπτεν ἐμέ*;

(d) to the numeral *εἴκοσι*, although even before vowels the *ν* is often omitted; e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*.

OBS. The *ν* *ἑφελκυστικόν* also stands regularly at the end of a book, as well as of a whole section, even if the following section begins with a consonant; also at the end of every verse.

2. *σ* is appended to the Adverb *οὕτω* (*thus*) before a vowel; e. g. *οὕτω εἰποίησεν*, (but *οὕτω ποιῶ*); sometimes to the Adverbs *μέχρι* and *ἄχρι* (*until*); to the Preposition *ἐκ* (*ex*), which then takes the form *ἐξ*; e. g. *ἐξ εἰρήνης*, (but *ἐκ τῆς εἰρήνης*); so also in *composition*; e. g. *ἐξελαύνειν*, (but *ἐκτελεῖν*).

3. *κ* is appended to the negative *οὐ* before a vowel; e. g. *οὐκ αἰσχροῦς*, (but *οὐ καλός*); *except* when *οὐ* ends a sentence. It becomes *οὐχ* before a vowel with a rough breathing; e. g. *οὐχ ἡδύς*; not however before *ρ*; e. g. *οὐ ῥίπτω*.

† § 8. *Change of Consonants in Inflection and Derivation.*

When two consonants occur together in the forming of words, the first of them is often changed for the sake of *euphony*.

1. A P—mute (*π, β, φ*) or a K—mute (*κ, γ, χ*), before a T—mute (*τ, δ, θ*), must be of the same order of breathing (§ 4. 2) as the T—mute; therefore only a smooth Mute (*π, κ*) can stand before the smooth Mute *τ*; only a medial (*β, γ*), before the medial *δ*; only an aspirate (*φ, χ*), before the aspirate *θ*; [*πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*]; (*compare scriptum from scribo, rectum from rego, coctum from coquo*); e. g.—

β	before	τ	becomes	π	as:	(from	τρίβ-ω)	τέτριβ-ται	=	τέτριπται
φ	„	τ	„	π	„	(γράφ-ω)	γέγραφ-ται	=	γέγραπται
γ	„	τ	„	κ	„	(λέγ-ω)	λέλεγ-ται	=	λέλεκται
χ	„	τ	„	κ	„	(βρέχ-ω)	βέβρεχ-ται	=	βέβρεχται

π	before δ	becomes β	„	(„	κύπ-τω)	κύπ-δα	=	κύβδα
φ	„ δ	„ β	„	(„	γράφ-ω)	γράφ-δην	=	γράβδην
κ	„ δ	„ γ	„	(„	πλέκ-ω)	πλέκ-δην	=	πλέγδην
χ	„ δ	„ γ	„	(„	βρέχ-ω)	βρέχ-δην	=	βρέγδην
π	„ θ	„ φ	„	(„	πέμπ-ω)	πέμπ-θην	=	πέμφθην
β	„ θ	„ φ	„	(„	τρέιβ-ω)	τρέιβ-θην	=	τρέιφθην
κ	„ θ	„ χ	„	(„	πλέκ-ω)	πλέκ-θην	=	πλέκθην
γ	„ θ	„ χ	„	(„	λείγ-ω)	λείγ-θην	=	λέγθην.

OBS. 1. *ix* in compound words remains unchanged; e. g. *ἐκδοῦναι*, *ἐκθεῖναι*, &c., not *ἐγδοῦναι*, *ἐχθεῖναι*.

2. The *smooth* mutes (π, κ, τ) before a *rough* breathing, are changed into the cognate aspirates (φ, χ, θ), not only in inflexion and derivation, but also in *two separate words*. The *medials* (β, γ, δ), however, are thus changed *only in the inflexion of the Verb*; in other cases they remain unchanged; hence:—

ἀπ' οὖ becomes ἀφ' οὖ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος.

ἐφυφαίνω (from ἐπί, ὑφαίνω) = ἐφρυφαίνω, τέτυπ-ά = τέτυφα.

οὐκ ὀσίως = οὐχ ὀσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος.

ἀντ' ὦν = ἀνθ' ὦν (from ἀντί); οὐδεῖς (= οὐδ' εἷς), not οὐθεῖς.

εἰλογ-ά = εἰλοχα, but λέγ' ἑτέραν, (not λέχ' ἑτέραν).

τέτριβ-ά = τέτριφα, but τριβ' οὕτως (not τριφ' οὕτως).

OBS. 2. This change takes place in Crāsis also, as θά'τερα for τὰ ἔτερα (§ 6. 2). When two smooth mutes (πτ or κτ) precede an aspirate, they must *both* be changed into aspirates; e. g. ἐφθήμερος instead of ἐπτήμερος (from ἵπτά, ἡμέρα [see 1]). νύχθ' ὄλην, instead of νύκτ' ὄλην.

3. A T—mute (τ, δ, θ) before another T—mute is changed into σ; (compare *claustrum* from *claudio*); but in the *Perfect and Plupf. Act.*, it is omitted before κ:—

ἐπείθ-θην	(from	πείθω)	becomes	ἐπείσθην
πειθ-τίος	(„	πείθω)	„	πειστίος
ἡρείδ-θην	(„	ἡρείδω)	„	ἡρείσθην
πίπειθ-κα	(„	πείθω)	„	πίπεικα.

4. N before a *Liquid* is changed into the same *Liquid*; thus:—

συν-λογίζω becomes συλλογίζω, συν-μετρία becomes συμμετρία.
 ἐν-μένω becomes ἐμμένω, συν-ρίπτω becomes συρρίπτω.

(Compare *illino*, *immineo*).

Obs. 3. The Preposition *ἐν* before *ρ* is an *exception*; e. g. ἐνρίπτω. This is not so in Latin; e. g. *irruo*, (not *inruo*).

5. A P—mute (π, β, φ) before μ is changed into μ.
 A K—mute (κ, γ, χ) before μ is changed into γ;
 therefore γ remains unchanged.
 A T—mute (τ, δ, θ) before μ is changed into σ;
 thus:—

(α) P-mute.	τέτριβ-μαι	(from τρίβω)	becomes	τέτριμμαι
	λέλειπ-μαι	(,, λείπω)	,,	λέλειμμαι
	γέγραφ-μαι	(,, γράφω)	,,	γέγραμμαι
(β) K-mute.	πέπλεκ-μαι	(,, πλέκω)	,,	πέπλεγμαι
	λέλεγ-μαι	(,, λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	(,, βρέχω)	becomes	βέβρεγμαι
(γ) T-mute.	ἤνυσ-μαι	(,, ἀνύτω)	,,	ἤνυσμαι
	ἐρήρειδ-μαι	(,, ἐρείδω)	,,	ἐρήρεισμαι
	πέπειθ-μαι	(,, πείθω)	,,	πέπεισμαι
	κεκόμιδ-μαι	(,, κομίζω)	,,	κεκόμισμαι

6. N before a P-mute (π, β, φ, ψ) is changed into μ.
 N before a K-mute (κ, γ, χ, ξ) is changed into γ.
 N before a T-mute (τ, δ, θ) is unchanged; thus:

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βάλλω	,,	ἐμβάλλω	συν-γιγνώσκω	,,	συγγιγνώσκω
ἐν-φρων	,,	ἐμφρων	σύν-χρονος	,,	σύγχρονος
ἐν-ψῦχος	,,	ἐμψῦχος	συν-ξίω	,,	συγξίω

(Compare *imbuo*, *imprimo*, &c.)

But συντείνω, συνδέω, συνθέω, (compare *intendo*).

Obs. 4. The *enclitics* (§ 14.) form an *exception*; e. g. ὄνπερ, τόνγε.

7. A P-mute (π, β, φ) with σ forms ψ.

A K-mute (κ, γ, χ) with σ forms ξ.

A T-mute (τ, δ, θ) disappears before σ; thus:—

(α) P—mute.	λείπ-σω	(from λείπω)	becomes	λείψω	ὄψ, ὀπ-ός
	τρίβ-σω	(,, τρίβω)	,,	τρίψω	χέρνιψ, χέρνιβος
	γράφ-σω	(,, γράφω)	,,	γράφω	NIΨ, νίφ-α

(β) K—mute.	πλέκ-σω (from πλέκω)	becomes	πλέξω	κώραξ, κώρακ-ος
	λέγ-σω (“ λέγω)	“	λέξω	αἶξ, αἰγ-ός
	βρέχ-σω (“ βρέχω)	“	βρέξω	μῶνυξ, μῶνυχ-ος
(γ) T—mute.	άνύτ-σω (“ άνύτω)	“	άνύσω	γέλως, γέλωτ-ος
	ψεύδ-σω (“ ψεύδω)	“	ψεύσω	παῖς, παιδός
	πείθ-σω (“ πείθω)	“	πείσω	θρῆνις, θρῆνιθ-ος
	φράδ-σω (“ φράζω)	“	φράσω	ἑλπίς, ἑλπίδ-ος.

Compare *dux* (duc-si) from *duco*, *rex* (reg-si) from *rego*, *coxi*, (*coq*-si) from *coquo*, *clausi* (claud-si) from *claudio*.

OBS. 5. 'Εκ before σ is an exception; e. g. ἐκσάζω.

8. N disappears before σ; but when it is joined with a T—mute, both disappear before σ, and as a compensation, the vowel if short is changed into a diphthong; if doubtful, it is lengthened (ε into ει, ο into ου, ᾱ, ῑ, ῡ into ᾶ, ῖ, ῠ). The long vowels (η, ω) are left unchanged; thus:—

δαίμον-σι	becomes	δαίμοσι	ὀδάν-σι	becomes	ὀδοῦσι
τυφθίντ-σι	“	τυφθειῖσι	ἑλμινθ-σι	“	ἑλμῖσι
επίνδ-σω	“	σπείσω	δεικνύντ-σι	“	δεικνῦσι
τύψαντ-σι	“	τύψᾶσι	Ξινοφῶντ-σι	“	Ξινοφῶσι.

OBS. 6. *Exceptions*: ἐν, as ἐνσπείρω; πάλιν, as παλίνσκιος; some forms of inflexion and derivation in -σαι and -σις, as πέφανσαι from φαίνω; and some few Substantives in -ινς and -υνς. In compound words, ν in σύν is changed into σ before σ followed by a vowel, as συσσάζω instead of συνσάζω; but when σ with a consonant, or ζ follows ν, the ν disappears; e. g. σύν-στημα becomes σύστημα, συν-ζυγία becomes συζυγία. Adjectives in -εις, -εσσα, -εν, in the Dat. Masc., and Neut. Pl. (ετι instead of ειτι) are an exception to the lengthening of ε into ει before ν and a T-mute. (See § 40. Obs. 1.).

9. In the following cases two successive syllables of a word do not begin with an Aspirate, the first Aspirate being changed into the corresponding smooth:—

(a) in the Reduplication of the verb (§ 77, 4 and § 127, 2); e. g.—

φι-φίληκα	(from φιλέω)	becomes	πεφίληκα
χέ-χῦκα	(“ χέω)	“	κέχῦκα
θί-θύκα	(“ θύω)	“	τέθυκα
θί-θημι	(Root ΘΕ)	“	τίθημι.

(b) in the first Aor. and Fut. Pass. of θύειν and τιθέναι (Root ΘΕ):—

ἠτύ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι, instead of ἰθύ-θην, ἰτί-θην, &c.

10. When the *same* Aspirate would regularly be doubled, the first is changed into its corresponding *smooth*; e. g. Σαπφώ, Βάκχος, Ἀτθίς; *not* Σαφφώ, Βάχχος, Ἀθθίς.

11. In some words whose Roots begin with τ and end with an Aspirate, the *smooth* τ is changed into the *Aspirate* θ, when the Aspirate, in the inflexion or formation of words, is changed, by the laws of euphony, into an *unaspirated* consonant. Thus:—

From the Root ΤΡΙΧ is formed the Nom. θρίξ, (θρίχ-ς), *hair*, Dat. Pl. θριξί; in the other cases the simple Root appears: τριχ-ός, τριχ-ί, &c.

Ταχύς (Root TAX) becomes θάπτων in the comparative.

From the Root ΤΑΦ come θάπτω, θάψω, τέθαμμαι (τέθαπ-μαι); but also second Aor. Pass ἐτάφην; and the Substantives ταφή, τάφος.

Τρέφ-ω, Fut. θρέψω (θρέπ-σω), Aor. ἔθρεψα, θρεπ-τήρ, θρέμμα (θρέπ-μα); but also Perf. τέτροφα.

From the Root ΤΡΥΦ come θρύπ-τω, θρύψω, τέθρυμμαι (τέθρυπ-μαι); but also ἐτρύφην, τρύφος.

Τρέχ-ω, Fut. θρέξομαι (θρέχ-σομαι).

Ἔχ-ω, Fut. ἔξω. (*The vowel with the rough breathing is considered as an aspirated letter*).

Obs. 7. Where the Passive endings of the above verbs, τρέφω, ταπτω (Root ΤΑΦ), τρύπτω (Root ΤΡΥΦ) begin with θ, the aspiration of the two final consonants (φθ) changes τ, the initial consonant of the Root, into θ; e. g. —

ἑθρέφ-θην, θρεφ-θῆναι, θρεφ-θήσεσθαι, τεθράφ-θαι.

ἑθάφ-θην, θαφ-θείς, θαφ-θήσομαι, τεθάφ-θαι.

Obs. 8. In the Imperative-ending of the first Aor. Pass., where both syllables would begin with θ, (viz.-θῆθι), the last Aspirate, *not the first*, is changed into the corresponding *smooth* mute; e. g. βουλεύ-θῃτι (*not* βουλεύθῃτι). In the second Aor. Pass. the ending θι again appears; e. g. τρέιβ-θι.

12. P is doubled—(a) when the *Augment* is prefixed; e. g. ἑρρέον; (b) in *composition* when ρ is preceded by a *short* vowel; e. g. ἄρρηκτος, βαθύρροος; but εὔρωστος (from εὔ and ρώννυμι).

CHAPTER II.

SYLLABLES.

§ 9. *Quantity of Syllables.*

1. A syllable is short *by nature*, when its vowel is short, viz., ε, ο, ᾱ, ῑ, ῡ, and when a vowel or single consonant follows a short vowel; e. g. ἔνϑ' - μῖσᾱ, ἔπϑ' θῑτϑ'.

2. A syllable is long *by nature*, when its vowel is a simple long vowel; viz., η, ω, ᾱ, ῑ, ῡ, or a *diphthong*, e. g. ἡρῶς, κοῖνῶ, γέφῡρᾱ, ἰσχῡρος, παῖδεῡῆς; hence *contracted* syllables are always long, e. g. ᾠκων (from ἀέκων), βότρῡς (from βότρυας).

3. A syllable with a short vowel is made *long by position*, when two or more consonants, or a double consonant (ζ, ξ, ψ), follow the short vowel; e. g. ἔκ - στῑλλω, τῡψᾱντες, κόρᾱξ (κόρᾱκος), τράπῑζα.

OBS. Position in the case of a *mute followed by a liquid* does not usually make a *short vowel* long; e. g. ἀτῑκνος, ἀπῑπλος, ᾠκη, βῑτρυς, διδρᾱχμος. In two cases, however, the short vowel is thus lengthened: (1) in *compound words*; e. g. ἔπνιμω.—(2) when one of the *medial mutes* (β, γ, δ) stands before one of the *three liquids*, λ, μ, ν; e. g. βῑβλος, εὔδῑμος, πιπλῑγμα.

§ 10. *Accentuation.*

1. Accentuation is the raising of the tone of one syllable, in words of two or more syllables, the others having a depressed tone in comparison, as, *writing*, *paternal*. Monosyllabic words ought also to be accented, in order that they may have a certain prominence in continued discourse.

The Greek language has the following marks of accentuation:—

- (a) The *acute* ('), to denote a sharp tone; e. g. λόγος.
- (b) The *circumflex* (~), to denote a protracted tone; e. g. σῶμα.
- (c) The *grave* (`), to denote a softened acute on the *final* syllables of words in continued discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. τὶς (indefinite), *any one*, and τίς (interrogative), *who*?

Obs. 1. The accent is placed over the *second* vowel of (*proper*) diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave are placed *after* the breathing, but the circumflex *over* it; e. g. ἀπαξ, αὐλεις, ἀνείπης, εὖρος, αἶμα. But with *capital letters*, the accent is placed *after* the breathing, over the *first* vowel of the (*improper*) diphthongs α, η, ω; e. g. Ἀιδης (ἄδης). With the diaeresis (§ 3., Obs. 3.), the acute stands *between*, the circumflex *over*, the points; e. g. αἶδης, κληῖδι.

2. The *acute* stands over *one* of the *three last* syllables, *whether long or short*; e. g. ἐν, θήρ, καλός, καλούς, βεβουλευκότος, ἀνθρώπου, πόλεμος, εὗξεινος.

3. The *circumflex* stands over one of the *two last* syllables only; but the syllable on which it stands must always be long *by nature*; e. g. τοῦ, τεῖχος, χρῆμα, τιμῶμεν.

4. If, then, the *antepenult** is accented, it can only have the acute; yet the *acute* can stand on the antepenult only when the ultimate is *short*, and is also not long by position; e. g. τράπεζα, ἄνθρωπος, καλαύροπος; but τραπέζης, ἀνθρώπου, καλαῦροψ.

5. If the *penult*† is accented and is *short by nature* it must always have the acute; e. g. βεβουλευκότος τραπέζης, τᾶττω, τᾶττε.

But if the *penult* is accented and is *long by nature*, it takes—

* I. e. The last syllable but two.

† I. e. The last syllable but one.

(a) the *acute*, when the *ultimate** is long by nature; e. g. *τείχει, πράττω, πράξεις*;

(b) the *circumflex*, when the *ultimate* is short by nature,—a syllable long by position being here considered short; e. g. *τείχος, πράττε, πράξις, πράγμα, χοῦμα, αὐλάξ* (Gen. *αὐλάκος*), *καλαῦροψ, Δημῶναξ*, (but *θώραξ*, Gen. *θώρακος*).

6. If the *ultimate* is accented, and *short*, it always has the *acute*; e. g. *βεβουλευκός*; but if the *ultimate* is *long*, it has either the *acute* or *circumflex*; e. g. *βεβουλευκώς, τιμῶν*. [Comp. § 11, 2 (2), (b).]

Obs. 2. According to the accentuation of the last syllable, words have the following names:—

(a) *Oxytones*,† when the *ultimate* has the *acute*; e. g. *τιτυρός, κακός, θήρ*;

(b) *Paroxytones*, when the *penult* has the *acute*; e. g. *τύπτω*;

(c) *Proparoxytones*, when the *antepenult* has the *acute*; e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;

(d) *Perispōmēna*, when the *ultimate* has the *circumflex*; e. g. *κακῶς*;

(e) *Properispōmēna*, when the *penult* has the *circumflex*; e. g. *πράγμα, φιλοῦσα*;

(f) *Barytones*, when the *ultimate* is unaccented; e. g. *πράγματα, πράγμα*.

† § 11. *Change and Removal of the Accent by Inflexion and Contraction.*

1. When a word is changed by inflexion, either in the *quantity* of its *final* syllable or in the *number* of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent:—

(a) By *lengthening* the *final* syllable,

(a) A *Proparoxytone*, as *πόλεμος*, becomes a *Paroxytone*; e. g. *πολέμου*;

* I. e. The last syllable.

† Oxytone derived from *ὀξύς*, *sharp*, and *τόνος*, *tone*; Perispōmēna from *περισπόμενος*, *drawn-around*, (referring to the *shape* of the accentuation-mark); Barytone from *βαρύς*, (*gravis*), *heavy*.

(β) A *Properispōmēnon*, as *τείχος*, becomes a *Paroxytone*; e. g. *τείχους*;

(γ) An *Oxytone*, as *θεός*, becomes a *Perispōmēnon*; e. g. *θεοῦ*. But this change is limited to *particular instances*. [See § 26, 5, (a).]

(b) By *shortening the final syllable*,

(α) A *dissyllabic Paroxytone* with *long penult*, as *φεύγω*, becomes a *Properispōmēnon*; e. g. *φεῦγε*; (but *τάττω*, *τάττε*).

(β) A *polysyllabic Paroxytone*, whether the penult is long or short, becomes a *Proparoxytone*; e. g. *βουλεύω*, *βούλευε*.

(c) By the addition of a syllable or syllables at the *beginning* of a word, the accent is *generally* removed towards the *beginning* of the word; e. g. *φεύγω*, *ἔφευγον*. By the addition of syllables at the *end* of a word, on the contrary, the accent is *generally* removed towards the *end* of the word; e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

Obs. 1. The *particular cases* of the change of accent by inflexion, and the exceptions to the general rules here stated, will be noticed hereafter under the accentuation of the several parts of speech.

2. With respect to *contraction*, the following rules are to be attended to:—

(1) When *neither* of two syllables to be contracted is accented, the contracted syllable also is *unaccented*; the syllable which, previous to contraction, had the accent, retaining it after the contraction; e. g. *φίλεε* = *φίλει*, (but *φιλέει* = *φιλεῖ*), *γένει* = *γένει*, (but *γενέων* = *γενῶν*).

(2) But when *one* of the two syllables to be contracted is accented, *the contracted syllable also is accented*:—

(α) When the contracted syllable is the *antepenult* or *penult*, it takes the accent which the general rules require; e. g.—

ἀγαπάομαι = ἀγαπῶμαι φιλεόμενος = φιλούμενος
 ἑσταότος = ἑστῶτος ὀρθόουσι = ὀρθοῦσι
 ὑλήεσσα = ὑλῆσσα τιμαόντων = τιμώντων;

(b) When the contracted syllable is the *ultimate*, it takes—

(a) the *acute*, when the *last* of the syllables to be contracted has the *acute*; e. g. ἑσταῶς = ἑστῶς;

(β) the *circumflex*, when the *first* of the syllables to be contracted is accented; e. g. ἡχοῖ = ἡχοῖ.

OBS. 2. The exceptions to the rules just given will be noticed hereafter under the contracted declensions and conjugations.

† § 12. Change and Removal of the Accent in connected Discourse.

1. In connected discourse Oxytones receive the mark of the *grave*, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed; e. g. Εἰ μὴ μητρὸν περικαλλῆς Ἡερίβοια ἦν. But the *acute* must stand before every punctuation-mark by which an actual division is made in the thought; e. g. Ο μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμιοι ἀπέφυγον. *Cyrus crossed the river, but the enemy took to flight.*

Exceptions. The interrogatives τίς; τί; *quis? quid?* always remain *oxytone*.

2. In *Crāsis* (§ 6. 2), the accent of the first word is omitted, and the word formed from the two has the accent of the *second* word; e. g. τὰ ἀγαθὰ = τἀγαθὰ, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θῆμέρᾳ, τὸ ὄνομα = τοῦνομα; yet, according to the general rule (§ 10. 3), the long vowel formed by *Crāsis* takes the *circumflex* instead of the *acute*, when the second word is a *dissyllabic paroxytone*, with a *short final syllable*, e. g. τὸ ἵππος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον, τὰ ὅπλα = θῶπλα.

[This is a violation of the rule that the *circumflex* is used only when the *first* of the contracted syllables has the *acute*. Some, therefore, write the contracted syllable with the accent of the *second*; e. g. τοῦπος, instead of τοῦπος.]

3. In *Elision* (§ 6. 3), the accent of the elided vowel is *thrown back* as an *acute* upon the *preceding syllable*; but, when the word, from which a vowel has been elided, is a *Preposition*, or one of the

particles, ἀλλά, οὐδέ, μηδέ, or one of the enclitics, τινά and ποσέ, the accent of the elided vowel wholly *disappears*; as also when the accented vowel of *monosyllabic* words is elided; e. g.—

πολλά ἔπαθον	=	πόλλ' ἔπαθον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δαινὰ ἔρωτᾷς	=	δαιν' ἔρωτᾷς	ἀπὸ ἐαυτοῦ	=	ἀφ' ἐαυτοῦ
φημὶ ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροῦ ἔλεξας	=	αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἴστα ἦσαν	=	ἴστ' ἦσαν	τινὰ ἔλεγε	=	τιν' ἔλεγε.

† § 13. *Atonics or Proclitics.**

Some small words are termed *Atonics* or *Proclitics*, which, in connected discourse, are so closely united to the *following* word, that they, as it were, coalesce with it, and *lose their accent*. They are:—

- (a) The forms of the Article, ὁ, ἡ, οἱ, αἱ;
- (b) The Prepositions, ἐν, *in*, εἰς (ἐς), *into*, ἐκ (ἐξ), *ex, from*, ὡς, *ad, to*;
- (c) The Conjunctions, ὡς, *as, that, so that, when*, εἰ, *si, if*;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning 'No,' it has the *acute*; e. g. οὐ (οὐκ).

† § 14. *Enclitics.†*

Enclitics are certain words of *one* or *two* syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they *either lose their accent, or throw it back upon the pre-*

* Atonic, from α, *not*, and πόνος, *accent*. Proclitic, from πρό, *forward*, and κλίνειν, *to lean*.

† From ἐν and κλίνειν, *to lean back on*. Every accented word, and an enclitic itself *when not deprived of its accent*, is called *orthotone* (ὀρθοτονούμενον).

ceding word; e. g. φίλος τις, πόλεμος τις. They are:—

(a) The *Verbs* εἰμί, *I am*, and φημί, *I say*, in the Pres. Indic., except the 2nd Pers. Sing. εἶ, *thou art*, and φῆς, *thou sayest*.

(b) The following forms of the three *personal Pronouns*:—

1st Per. Sing. μου	2nd Per. Sing. σοῦ	3rd Per. Sing. οὗ	Dual. σφωῖν.
μοί	σοί		οῖ Pl. σφίσι(ν).
μέ*	σί		ᾤ σφέα.

(c) The *indefinite Pronoun*, τις, τί, through all its cases and numbers, together with the abridged forms τοῦ and τῷ (but not ἄττα for τινά); and the *indefinite Adverbs* πῶς, πῶ, πῇ, πού, ποθί, ποθεν, ποί, ποτέ. The corresponding *interrogative* forms, on the contrary, are *always accented*; e. g. τίς, τί, πῶς, &c.

(d) The *particles*, τέ, τοί, γέ, νύ or νύν†, πέρ, θήν, πῶ, κέ or κέν, ῥά, and the inseparable particle δέ, both when it expresses the direction *whither*; e. g. Ἐρεβίςδε, *to Erebus*, and also when it serves to *strengthen a word*; e. g. τασόσδε‡.

† § 15. Accentuation of Words joined with Enclitics.

1. An *Oxytone* so unites with the following enclitic that the accent which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.—

θήρ τις	for	θήρ τις	καλὸς ἔστιν	for	καλὸς ἔστίν
καί τινες	“	καὶ τινές	ποταμός γε	“	ποταμός γέ
καλὸς τι	“	καλὸς τί	ποταμοί τινες	“	ποταμοὶ τινές.

2. A *Perispōmenon* unites with the following enclitic *without further change of the accent*; e. g.

φῶς τι	for	φῶς τι	φιλεῖ τις	for	φιλεῖ τίς
φῶς ἔστιν	“	φῶς ἔστίν	καλοῦ τινος	“	καλοῦ τινός.

Obs. 1. Long syllables in *enclitics* are considered in reference to the accentuation as *short*; hence οἴντινοι, ὄντινων are regarded as separate or compound words, like καλῶν τ.ων.

* The longer forms, ἐμοῦ, ἐμοί, ἐμέ, are *not* enclitic

† This particle is distinguished by its accent from νῦν, *now*.

‡ The inseparable enclitic δέ must be carefully distinguished from the *Conjunction* δέ, *but*.

3. A *Paroxytone* unites with the following *monosyllabic* enclitic *without further change of the accent*; but the enclitic *retains its accent* when it is a *dissyllable*; e. g.

φίλος μου for φίλος μου, (but φίλος ἐστίν, φίλοι φασίν),
ἄλλος πως “ ἄλλος πῶς, (“ ἄλλος ποτέ, ἄλλων τινῶν).

4. A *Proparoxytone* and a *Properispomenon* unite with the following enclitic, and take an *acute accent on the last syllable*; but after a *Properispomenon* ending in ξ or ψ, a *dissyllabic* Enclitic *retains its accent*; e. g.

ἄνθρωπός τις for ἄνθρωπος τις. σῶμά τι for σῶμα τι.
ἄνθρωποί τινες “ ἄνθρωποι τινές. σῶμά ἐστιν “ σῶμα ἐστίν.

OBS. 2. When several enclitics occur together, *each throws back its accent on the preceding*, the last only remaining without the accent; e. g. εἴ τίς γέ μοί φησί ποτε.

OBS. 3. If the preceding word be an *Atonic*, it takes the accent of the enclitic; e. g. εἴ τις.

† § 16. *Enclitics Accented.*

Some enclitics whose signification gives them a degree of *independence* in the sentence, are *accented* in the following cases:—

1. When ἐστί(ν) stands with an Inf. for ἔξεστι(ν), or after καί, μίν, ἀλλά, εἰ, ὅτε, ὥς at the beginning of a sentence, or οὐκ, μή, or τοῦτο, or generally, when it stands at the *beginning of a sentence*, or is *emphatic*, the form ἐστί(ν) is written instead of ἐστί(ν), (the accent being thrown back to the *first syllable*); e. g. ἰδεῖν ἐστί(ν) (videre licet, *you may perceive*), εἰ ἐστί(ν), οὐκ ἐστί(ν), τοῦτ' ἐστί(ν), ἔστι θεός. All the other enclitic forms of εἰμί *retain their accent* (but the accent is *not thrown back*) when they begin a sentence, or are *emphatic*; e. g. τίσι θεοί.

2. The enclitic forms of φημί retain the accent when they stand at the *beginning of a sentence*, or when they are separated from the preceding word by a *punctuation-mark*; e. g. φημί ἐγώ;—ἐστίν ἀνὴρ ἀγαθός, φημί.

3. The enclitic Pers. Pronouns σοῦ, σοί, σέ, οἶ, σφίσι(ν) retain their *accent*:—

(a) When an *accented Preposition* precedes; e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the *first Pers.*, the longer *accented* forms are preferred; e. g. παρ' ἐμοῦ (not παρὰ μου); κατ' ἐμέ (not κατὰ με); πρὸς ἐμοί (not πρὸς μοι); περὶ ἐμοῦ (not περί μου).

OBS. The *unaccented* Prepositions are followed by the enclitic forms of the Pronouns; e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι.

But if the Pron. is *emphatic*, the accent is *not* thrown back, and instead of *μοῦ, μοί, μέ*, the forms *ἐμοῦ, ἐμοί, ἐμέ*, are used; e. g. *ἐν ἐμοί, ἀλλ' οὐκ ἐν σοί*.

(b) When the Pronouns are *emphatic*, as in antitheses; e. g. *ἐμὲ καὶ σέ; ἢ ἐμὲ ἢ σέ*.

(c) The forms *οὔ, οἶ, εἶ* are accented only when they have the force of *reflexive Pronouns*, (*of himself, &c.*).

(d) The enclitic Pronouns are always accented, when they *begin a sentence*.

4. The accent is *not* thrown back when the accent of the word which the enclitic follows *disappears* by Elision; e. g. *καλὸς δ' ἐστίν*, (but *καλὸς δὲ ἐστίν*).—*Πολλοὶ δ' εἰσίν*, (but *πολλοὶ δὲ εἰσίν*).*

† § 17. Division of Syllables.

1. *General Rule*. In Greek, syllables *end* with a *vowel*, and *begin* with a *consonant*. Therefore, when a consonant stands between two vowels, it belongs to the following syllable; e. g. *πα-μῖς, ὄ-ψο-μαι*.

Exceptions. A compound word is divided according to its component parts; e. g. *συν-εκ-φώνησις*. A word with an *inflectional* or *derivative termination* is divided according to its elements; e. g. *τύπ-τω*.

2. *Rule*. When two *like* consonants (as *ππ, λλ, &c.*), or a smooth mute with its *cognate aspirate* (*πφ, κχ, τθ*), occur together, or when a mute *follows* a liquid (*λ, μ, ν, ρ*), one of the consonants is considered to belong to each syllable; e. g. *Βάκ-χος, ἄλ-γος, ἔρ-γον*.

OBS. When *two* or *three* consonants occur together, they are generally regarded as belonging to the *following syllable*, if taken together they can *begin a word*; e. g. *ἐπί-τρωσκον, ἀ-μνή, ὁ-σμή, ἱ-στράτιυσα*.

† § 18. Punctuation-marks.

The *colon* and *semicolon* are both indicated by a period at the top of the line; e. g. *εὖ ἔλεξας · πάντες γὰρ ὁμολόγησαν*. The note of interrogation is like *our* semicolon; e. g. *τίς ταῦτα ἐποίησεν*; *Who*

* Many of these enclitics, being closely united with the preceding words, and having, as such, a *peculiar definite meaning*, are sometimes written in conjunction with them; e. g. *οἷός τε* or *οἷόσ τε, μέντοι, ὥστε, οὕτε, ὅστις, ὧντινων, &c.*


did this? The period, comma, and note of exclamation, are like ours.*

CHAPTER III.

§ 19. *Some general views of the Verb.*

1. The *Verb* expresses *action*; e. g. *to bloom, to strike*. In Greek there are *three* classes of Verbs, viz. *Active, Passive, and Middle*. The *Middle* has a *reflexive* signification, that is, it expresses an action which proceeds from the subject and again returns to it, i.e. an action which the subject *performs on itself*; e. g. *τύπτομαι, I strike myself, βουλεύομαι, I advise myself, ἀμύνομαι, I defend myself*. In most of the tenses the Middle and Passive forms are *the same*; e. g. *τύπτομαι, I strike myself and I am struck*.

2. At present only those forms of the Verb are given which are necessary for translating the Exercises that occur before the entire conjugation of the Verb is presented.

 *These forms must be learned thoroughly.*

Mood.	Number and Person.	Present Active.	Number and Person.	Present Middle, or Passive.
INDICATIVE.	Sing. 1.	βουλεύ-ω, <i>I advise.</i>	S. 1.	βουλεύ-ομαι, <i>I advise myself, or, am advised.</i>
	2.	βουλεύ-εις, <i>thou advisest.</i>	2.	βουλεύ-η, <i>thou advisest thyself, or, art advised.</i>
	3.	βουλεύ-ει, <i>he, she, or it advises.</i>	3.	βουλεύ-εται, <i>he advises himself, or, is advised.</i>

* The comma must not be confounded with the *diastole* or *hypodiastole* (,), which serves to distinguish certain words, which would otherwise be the same *in form*; e. g. the pronoun ὅ,τι (neuter of ὅστις) from the conjunction ὅτι, *that*; and τό,τι, *and that*, from the adverb τότε, *then*.

Mood.	Number and Person.	Present Active.	Number and Person.	Present Middle, or Passive.
INDICATIVE.	Pl. 1.	βουλεύ-ομεν, <i>we advise.</i>	P. 1.	βουλεύ-όμεθα, <i>we advise ourselves, or, are advised.</i>
	2.	βουλεύ-ετε, <i>ye advise.</i>	2.	βουλεύ-εσθε, <i>ye advise yourselves, or, are advised.</i>
	3.	βουλεύ-ουσι(ν), * <i>they advise.</i>	3.	βουλεύ-ονται, <i>they advise themselves, or, are advised.</i>
IMPERATIVE.	Sing. 2.	βούλευ-ε, <i>advise thou</i>	S. 2.	βουλεύ-ου, <i>advise thyself, or, be advised.</i>
	Pl. 2.	βουλεύ-ετε, <i>advise ye.</i>	P. 2.	βουλεύ-εσθε, <i>advise yourselves, or, be advised.</i>
INFINITIVE.		βουλεύ-ειν, <i>to advise.</i>		βουλεύ-εσθαι, † <i>to advise oneself, or, be advised.</i>

3. The following forms of the irregular Verb εἰμί, *I am*, should also be learned:—

εἰστί(ν), (est), *he, she, it is.*

εἰσί(ν), (sunt), *they are.*

ἴσθι, *be*, ἔστω (esto), *let him, her, or it be.*


ἦν, *he, she, or it was.*

ἦσαν, *they were.*

ἔσθε, *be ye.*

EXERCISES FOR TRANSLATION.

I. VOCABULARY.

 The Vocabularies should be carefully committed to memory before commencing to translate the Exercises.

Αεί, *always.*

ἀληθεύ-ω, *I speak-the-truth.*

ἀνδρείως, *manfully, bravely.*

ἀριστεύ-ω, *I am-the-best, excel.*

Βιοτεύ-ω, *I live.*

Βλακεύ-ω, *I am-lazy.*

γράφ-ω, *I write.*

διώκ-ω (governs the Accusative), *I pursue, strive-for.*

εἰ, *if.*

ἑπ-ομαι (governs the Dative), *I follow, accompany.*

ἐσθί-ω (governs the Genit. or Accusative), *I eat.*

ἔχ-ει (impersonal Verb), *it has-itself, it is.*

ἠδέως, *gladly, cheerfully, with-pleasure.*

θαυμάζ-ω, *I wonder, admire.*

καί, *and, even.*

* On the ν ἐφελκυστικόν in βουλεύ-ουσιν, see § 7, 1. (b).

† The terminations -αι and -οι in Verbs and Nouns, are, with a few exceptions, considered *short* for the purposes of accentuation.

κακῶς, badly, cowardly.

καλῶς, well.

κολακεύ-ω (Acc.), I flatter.

μάχ-ομαι (Dat.), I fight.

μετρίως, moderately.

μή, not : (used with the Imperative and Subjunctive).

ὀδύρ-ομαι, I mourn, bewail.

οὐ, not : (before a vowel, it becomes οὐκ ; before an aspirate,

οὐχ).

παιδεύ-ω, I educate.

παίζ-ω, I play.

πίν-ω (ī) (Gen. or Acc.), I drink.

πιστεύ-ομαι, I am-believed.

σπεύδ-ω, I hasten, work-eagerly.

φεύγ-ω (Acc.), I flee, avoid, shun.


χαίρ-ω, I rejoice.

ψέγ-ω, I blame.

1. Ἀεὶ ἀλήθευε. 2. Χαῖρε. 3. Ἐπου. 4. Μὴ ὀδύρεσθε. 5. Ἡδέως βιοτεύω. 6. Καλῶς γράφεις. 7. Εἰ κακῶς γράφεις, ψέγη. 8. Εἰ κολακεύει, οὐκ ἀληθεύει. 9. Εἰ κολακεύει, οὐ πιστεύεται. 10. Φεύγομεν. 11. Εἰ φεύγομεν, διωκόμεθα. 12. Κακῶς φεύγετε. 13. Εἰ βλακεύετε, ψέγεσθε. 14. Εἰ ἀνδρείως μάχεσθε, θαυμάζεσθε. 15. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. 16. Οὐ καλῶς ἔχει φεύγειν. 17. Καλῶς ἔχει ἀνδρείως μάχεσθαι. 18. Εἰ διώκη, μὴ φεῦγε. 19. Ἀνδρείως μάχου. 20. Εἰ βλακεύουσι, ψέγονται. 21. Εἰ ἀληθεύεις, πιστεύη. 22. Ἀεὶ ἀριστεύετε. 23. Μετρίως ἔσθιε καὶ πῖνε καὶ παῖζε.

(2. Why is the *circumflex* over the penult of χαῖρε? 4. Why is the *grave* accent over μὴ? Why is οὐ not used? 5. What are words called which have no accent on the *last* syllable, as βιοτεύω? 7. Why is the *breathing* over the ι in εἰ? 8. Why is οὐκ used, not οὐ? 12. What name is given to words, which have a *circumflex* over the *last* syllable, as κακῶς? 18. What kind of a diphthong is η in διώκη? 23. What does the *circumflex* over the ι in πῖνε show about its *quantity*?)

In translating the English Exercises into Greek, the appropriate Personal-endings of the Verbs, (which are placed after the hyphen in the above Paradigm), are to be added on to the Roots, (which are placed before the hyphen in the Paradigms and the Vocabularies). Thus in βουλεύ-ομεν, βουλευ- is the Root, -ομεν is the Personal-ending. All the words in Vocab. 1, except the Verbs, are indeclinable.

 Accent the Greek throughout.

In Verbs the accent is generally placed as far from the end as is consistent with the general rules.

1 I speak-the-truth. 2. If I speak-the-truth, I am-believed. 3. Rejoice (*plural*). Lament not (*singular*). 5. Thou livest pleasantly. 6. He writes well. 7. It is (= *it has itself*) well to-speak-the-truth. 8. Speak (*plural*)-the-truth always. 9. Follow (*plural*). 10. He is well educated. 11. Flatter not (*sing.*). 12. If thou flatterest, thou art not believed. 13. It is (= *it has itself*) well to-be-believed. 14. We are-blamed if we are-lazy. 15. If ye speak-the-truth, ye are believed. 16. If they fight manfully, they are-admired. 17. They are-pursued, if they flee. 18. Always excel (*sing.*). 19. Eat, drink, and play (*plural*) moderately.

✚ Words joined by hyphens are to be translated as one word.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and Classification of Substantives.*

A Substantive (or Noun) is used to denote a thing or object. There are two classes of Substantives: (*a*) the names of persons, as *man*, *woman*; (*b*) the names of things, as *earth*, *garden*.

§ 21. *Gender of Substantives.*

The *gender* of Substantives, which is *three-fold*, as in Latin, is determined partly by the *meaning*, partly by their *ending*. The latter mode of determining the gender will be considered under the several declensions. With reference to their *meaning*, the following *general* rules are applicable:—

RULE 1. Names of men, most male animals, nations, winds, months, mountains, and rivers, are *masculine*.

RULE 2. Names of females, countries, islands, most cities, most trees and plants, are *feminine*.

RULE 3. The names of fruits, Infinitives, diminutives in *-ον*, *except* the proper names of females, (e. g. ἡ Λεόντιον), all indeclinable words, the letters of the alphabet, and finally, every word used as the mere symbol of a sound, e. g. τὸ μήτηρ, the word “mother”, are *neuter*.

RULE 4. The appellations of persons, which have only one form for the Masc. and Fem., are of *common* gender; e. g. ὁ, ἡ θεός, *god* or *goddess*.

§ 22. Number, Case, and Declension.

1. Substantives and Adjectives, as well as Verbs, have three numbers, the *Singular*, the *Plural*, and the *Dual* (which denotes *two*).

2. There are five Cases, namely:—

- (1) *Nominative*, (the case of the *subject*).
- (2) *Genitive*, (to express *whence*).
- (3) *Dative*, (to express *where*).
- (4) *Accusative*, (to express *whither*).
- (5) *Vocative*, (the case of direct address).

OBS. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and Adjectives of the *Neuter* gender have the *same* form in the Nom., Acc., and Voc. of the three numbers. The *Dual* has only *two* forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek *three* different ways of inflecting Substantives and Adjectives, distinguished as the *First*, *Second*, and *Third Declensions*.

OBS. 2. In parsing a Substantive, the pupil may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. *is ἐν-δράσις?*

QUESTIONS

What case?
 What number?
 What declension?
 What gender?
 From what nominative?

ANSWERS

Dative case;
 Plural number;
 Second declension;
 Masculine gender;
 From the Nom. ἀνδρῶτος, man.

E. g. σώματος is the Gen. Sing. of the third declension, neuter gender, from the nominative σῶμα, body.

§ 23. Nature and Gender of the Adjective.

1. The *Adjective* expresses a *quality*, which is considered either as already belonging to an object, e.g. the *red* rose; or one which is merely *attributed* to an object, e.g. the rose is *red*. In both instances, in Greek, as in Latin, the Adjective agrees with its Substantive in *Gender, Number and Case*; e.g. ὁ ἀγαθὸς ἄνθρωπος, *bonus homo*, ὁ ἀνθρώπος ἀγαθός ἐστιν, *homo bonus est*; ἡ καλὴ Μοῦσα, *pulchra Musa*, ἡ Μοῦσα καλή ἐστιν, *Musa pulchra est*; τὸ καλὸν ἔαρ, *pulchrum ver*, τὸ ἔαρ καλόν ἐστιν, *ver pulchrum est*.

2. Hence the Adjective, like the Substantive, has *three genders*. All Adjectives, however, have not separate forms for the three genders; many have *but two* separate endings, viz., *one* for the masculine and feminine gender, *the other* for the neuter; e.g. ὁ ἡσυχὸς ἀνὴρ, *the quiet man*, ἡ ἡσυχὸς γυνή, *the quiet woman*, τὸ ἡσυχὸν τέκνον, *the quiet child*; several, indeed, have *only one* ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e.g. ὁ φυγὰς ἀνὴρ, *the exiled man*, ἡ φυγὰς γυνή, *the exiled woman*.

3. The declension of Adjectives, with few exceptions, is like that of Substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY OBS. Before proceeding to the declensions, a general view of the *Prepositions* will be given, as a knowledge of them is indispensable in translating.

I. *Prepositions with one case.*

(a) With the Genitive.

ἀντί, (ante), before, for, instead of.

πρό, (pro), before, for.

ἀπό, (ab), from, by.

ἐκ (ἐξ before a vowel), (ex), out of, from.

ἕνεκα, for the sake of, on account of.

To these may be added several *Adverbs* which, like *Prepositions*, govern the Gen., viz.—

πρῶτον and ἔμπροσθεν, before.

ἔπισθεν, behind.

ἄνευ and χωρίς, without.

παρὲν, except.

(b) With the Dative.

ἐν, (Lat. in with Abl.), in, upon.

σύν, (cum), with.

σμα, (properly an Adverb), together with.

(c) With the Accusative.

ἐνάντια, on, upon, up, through.

εἰς, (Lat. in with Acc.), into, to.

εἰς, (ad), to.

II. *Prepositions with Genitive and Accusative.*

διά, through, by; (with Acc. often, on account of).

κατά, (de), down; (with Acc. often, through).

ὑπέρ, (super), over, above; (with Gen. often, for).

III. *Prepositions with Gen., Dat. and Accusative.*

ἀμφί and περί, around, about; (with Gen. often, for).

ἐπί, upon, at; (with Acc. often, towards, against).

μετό, with; (with Acc. often, after).

παρά, by, near; with Gen. from, (properly, from being near some one); with Acc. to, (properly, into the presence of some one).

πρός, before; (with Acc. often, to).

ὑπό, (sub), under; by (with Gen. of agent).

§ 25. *First Declension.*

The first declension has four endings, ᾶ, η (or ᾱ), ᾱς and ης; α and η are feminine, ᾱς and ης masculine.

ENDINGS.

	Singular.				Plural.	Dual.
	<i>Feminine.</i>		<i>Masculine.</i>			
Nom.	ᾶ	a or η	ᾱς	or ης	αι	ᾱ
Gen.	ης	ᾱς	ης	ου	ῶν	αιν
Dat.	ῃ	ᾱ	ῃ	ᾱ	αις	αιν
Acc.	ᾶν	αν	ῃν	ᾶν	ᾱς	ᾱ
Voc.	ᾶ	a	η.	ᾱ	αι	ᾱ.

§ 26. Remarks on the Paradigms of Feminine Nouns

1. (a) Words in η retain η in all cases of the Singular.

(b) Words in α are of two classes:—

(α) The Nom. ends in ᾱ or ᾶ, and the α remains in all cases of the Sing. when ρ, ε, or ι* precede; e. g. χώρα, place, ἰδέα, form, σοφία, wisdom, χροία, εὔνοια; here belong contracts in ᾱ (see No. 2); e. g. μνᾱ; also ἀλαλᾶ, war-cry, and some proper names in ᾱ; e. g. Ἀνδρομέδᾱ, Λήδᾱ, Φιλομήλᾱ.

(β) The Nom. ends in ᾶ; but the α remains only in the Acc. and Voc.; in the Gen. and Dat. it is changed into η, if it is preceded by λ, ν, λλ, σ, σσ (ττ), ζ, ξ, ψ.

2. When α is preceded by ε or α, contraction takes place in some words, viz. έα into ῃ, and ᾱα into ᾶ; then the final syllable is *circumflexed* in all the cases, as συκ (έα)ῃ, μν(ᾱα)ᾶ.

* That is, when the word ends in α pure, or-εα. A letter is said to be pure, when it is preceded by a Vowel; impure, if preceded by a Consonant.

OBS. 1. All words of the first Declension have their *Plural* as well as *Dual* endings the same, whatever be the form of the Singular.

PARADIGMS.

1. *n* through all the Singular cases.

Sing. Nom.	ἡ	Justice.	Honour.	Opinion.	Fig-tree.
Gen.	τῆς	δικ-ης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δικ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δικ-ην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δικ-η	τιμή	γνώμη	συκ-ῆ
Plur. Nom.	αἱ	δικ-αι	τιμαί	γνώμαι	συκ-αῖ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνώμῶν	συκ-ῶν
Dat.	ταῖς	δικ-αῖς	τιμαῖς	γνώμαῖς	συκ-αῖς
Acc.	τάς	δικ-ᾶς	τιμᾶς	γνώμᾶς	συκ-ᾶς
Voc.	ὦ	δικ-αι	τιμαί	γνώμαι	συκ-αῖ
Dual. N. A. V.	τὰ	δικ-ᾶ	τιμᾶ	γνώμᾶ	συκ-ᾶ
G. and D.	ταῖν	δικ-αῖν	τιμαῖν	γνώμαῖν	συκ-αῖν.

2. *a* through all the cases.

3. *ᾶ*, Gen.-ης.

	<i>a</i> long.				<i>a</i> short.		
	Shadow. Country. Mina.				Hammer. Muse. Lioness.		
S. N.	ἡ	σκι-ᾶ	χώρᾶ	μν-(ᾶα)ᾶ	σφῦρᾶ	Μοῦσᾶ	λείαινᾶ
G.	τῆς	σκι-ᾶς	χώρᾶς	μν-ᾶς	σφύρᾶς	Μούσης	λειαινῆς
D.	τῇ	σκι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μούτῃ	λειαινῇ
A.	τὴν	σκι-ᾶν	χώρᾶν	μν-ᾶν	σφύρᾶν	Μοῦσᾶν	λείαινᾶν
V.	ὦ	σκι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μοῦσᾶ	λείαινᾶ
P. N.	αἱ	σκι-αῖ	χώραι	μν-αῖ	σφύραι	Μοῦσαι	λείαιναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λειαινῶν
D.	ταῖς	σκι-αῖς	χώραις	μν-αῖς	σφύραις	Μούσαις	λειαίναις
A.	τάς	σκι-ᾶς	χώρᾶς	μν-ᾶς	σφύρᾶς	Μούτᾶς	λειαινᾶς
V.	ὦ	σκι-αῖ	χώραι	μν-αῖ	σφύραι	Μοῦσαι	λείαιναι
Dual.	τὰ	σκι-ᾶ	χώρᾶ	μν ᾶ	σφύρᾶ	Μούσᾶ	λειαινᾶ
	ταῖν	σκι-αῖν	χώραιν	μν-αῖν	σφύραιν	Μούσαιν	λειαίναιν.

OBS. 2. The feminine of all Adjectives of three terminations is declined like the above paradigms; the feminine ends in *a* when it is preceded by *s* or *g*; but Adjectives in *-oas* have *-όα* only when *o* is preceded by *g*, otherwise *-όν*; e. g. ἀθρία, (but ὀγδόν). Thus, ἡ καλὴ τιμή, the fair honour; ἡ δικαία γνώμη, the just opinion, τῆς δικαίας γνώμης; ἡ ἐχθρὰ χώρα, the hostile country; τῆς ἐχθρᾶς χώρας. On the contraction of Adjectives, see § 29.

3. The *quantity* of the endings has been given in § 25. The Fem. ending *-α* is always *long* in Adjectives in *-ος, -α, -ον*; e. g. *ἐλεύθερος, ἐλεῦθερᾶ, ἐλεύθερον*.

4. With regard to the *accentuation* it is to be observed that:—

- (a) The plural ending *-αι*, is considered *short* with reference to the accent; hence *τράπεζαι* (not *τραπέζαι*), *Μοῦσαι* (not *Μούσαι*).
- (b) The accent remains on the *tone syllable* of the Nom. as long as the quantity of the *final syllable* permits (§ 11, 1.).

Exceptions to (b).

- (α) The vocative *δῆσποτα* from *δισπότης*, *lord*.
- (β) In Adjectives in *-ος, -η(-ᾶ), -ον*, the position of the accent in the *feminine* is conformed to its position in the *masculine*, where the nature of the final syllable permits. Hence the Nom. Pl. feminine of *βέβαιος, βεβαῖα, βέβαιον, ἐλεύθερος, ἐλευθέρα, ἐλεύθερον, ἀνθρώπινος, ἀνθρωπίνη*, are accented upon the *antepenult*, (*βεβαῖοι, βέβαια, ἐλεύθεροι, ἐλεῦθερα, ἀνθρώποι, ἀνθρωπίνα*); though the Fem. Sing. is a *paroxytone*, on account of the *long* termination (*η, ᾶ*).
- (γ) In the Gen. Pl. of the first Dec., the final syllable *-ων* is *circumflexed*; e. g. *τραπέζων* from *τράπεζα*, *νάνων* from *νανίας*. To this, however, there are the following exceptions:—

- (1) Feminine Adjectives and Participles in *-ος, -η (-ᾶ), -ον* are accented *like the genitive masculine*; e. g. *τῶν φίλων Μουσῶν*, from *φίλος, φίλη, φίλον, dear*; but other feminine Adjectives and Participles are *perispomena* in the Gen. Pl.; e. g. *βαρὺς, βαρεῖα, βαρὺ, Gen. Pl. βαρέων (Masc.), βαρειῶν (Fem.)*;
- (2) The Substantives *χρήστης, usurer, ἄρνη, anchovy, ἑτησίαι, periodical-winds, and χελώνης, wild boar*, which remain *paroxytone* in the Gen. Pl.

5. The accent of the Nom. Sing. is changed in the other cases, according to the *quantity* of the *final syllable*, as follows:—

- (a) Oxytones become *perispomena* in the Gen. and Dat. of all numbers; e. g. *τιμῆς, -ῆ, -ῶν, -αῖς, -αῖν*. This is true also of the second Dec.
- (b) Proparoxytones become *paroxytones*, [§ 11, 1. (a) (α)], when the *ultimate* becomes *long*; e. g. *τράπεζα, τραπέζης*;
- (c) Properispomena become *paroxytones*, [§ 11, 1. (a) (β)], when the *ultimate* becomes *long*; e. g. *Μοῦσα, Μούσης*;
- (d) Paroxytones with a *short penult* remain *paroxytones* through all cases, (except the Gen. Pl., which is always *perispomenon*), as *δίκη, δίκαι*, (but *δικῶν*); but *paroxytones* with a *long penult* become *properispomena*, [§ 11, 1. (b) (α)], when the *ultimate* becomes *short*, (which is the case in the Nom. Pl. and in the Voc. Sing. of masculines in *-ης*, mentioned § 27.)—e. g. *γνάμη, γνῶμαι*, (but *γνωμῶν*); *πολιτής, πολῖται*; Voc. *πολιτα*, (but *πολιτῶν*).

III. VOCABULARY.

ἄδικία, Gen. -ας, ἡ, *injustice*.
 ἀδολεσχία, -ας, ἡ, *prating, frivolity*.
 ἀληθινή, -ῆς, (vera), *true*.
 ἀπέχ-ομαι, (Gen.), *I abstain from, keep-myself-from*.
 ἀρετή, -ῆς, ἡ, *virtue, bravery*.
 βία, -ας, ἡ, *violence, force*.
 βοήθεια, -ας, ἡ, *aid*.
 γίγν-ομαι, *I am, become, spring from, arise*.
 διαβολή, -ῆς, ἡ, *slander*.
 δίκη, -ης, ἡ, *justice, right, a judicial-sentence*.
 εἰκ-ω, (Dat.), *I give-way-to, yield-to*.
 ἐπαγγέλλ-ομαι, *I promise*.
 ἐπαγ-ω, *I bring-on*.
 ἡδονή, -ῆς, ἡ, *pleasure*.
 θεραπεύ-ω, *I honour, pay-court-to*.
 κακία, -ας, ἡ, *vice, wickedness*.
 καρδία, -ας, ἡ, *heart*.
 καταφυγή, -ῆς, ἡ, *refuge*.
 λύμη, -ης, ἡ, *disgrace, ruin*.

λύπη, -ης, ἡ, *grief*.
 λύρα, -ας, ἡ, *lyre*.
 λύ-ω, *I dissolve, loose, dismiss (an assembly), repeal (a law), violate (a truce), dispel (cares)*.
 μέριμνα, -ης, ἡ, *care*.
 μούσα, -ης, ἡ, *Muse*.
 ὁ, ἡ, τό, *the, (Article), [§ 60.]*
 πείθ-ομαι, (Dat.), *I am-persuaded-by, believe, obey*.
 πενία, -ας, ἡ, *poverty*.
 πλεονεξία, -ας, ἡ, *avarice*.
 πολλάκις, *often*.
 συνήθεια, -ας, ἡ, *intimacy, society*.
 τρίβ-ω, (tero), *I rub or wear-away, weary, weaken*.
 τίχτ-ω, *I beget, produce*.
 τρυφή, -ῆς, ἡ, *luxury, effeminacy*.
 φιλία, -ας, ἡ, *friendship*.
 χαλεπή, -ῆς, (molesta), *difficult, annoying, oppressive*.
 χρεία, -ας, ἡ, (usus), *need, use, acquaintance*.
 ὥς, *as, how, in-order-that*.

Rules of Syntax.] 1. Transitive Verbs generally govern the Accusative.

2. Verbs and Adjectives expressing the relation of *to* or *for* in English, generally govern the Dative.

1. Εἶκε τῇ¹ βίᾳ. 2. Ἡ λύρα τὰς μερίμνας² λύει.
3. Ἀπέχου τῆς κακίας.³ 4. Ἡ φιλία ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. 5. Ἀπέχου τῶν ἡδονῶν.
6. Ἡ μέριμνα τὴν καρδίαν ἐσθίει. 7. Θεραπεύετε τὰς Μούσας. 8. Μὴ πείθου διαβολαῖς.⁴ 9. Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἶκει. 10. Πολλάκις χαλεπῇ πενίᾳ⁵ τυρόμεθα. 11. Τὴν ἀδολεσχίαν φεύγετε. 12. Ἡ κακία λύπην ἐπάγει. 13. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. 14. Φεῦγε τὴν τρυφὴν ὥς λύμην. 15. Δι' ἀρετῆς⁶ καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.

¹ Abstract Nouns in Greek sometimes take the Article, sometimes not. ² The Accusative, as in Latin, often precedes its governing

Verb. Imitate this order in translating the English exercises. ³ § 157. ⁴ § 161, 2. (a). ⁵ The *Dat.* is used (like the Lat. *Ablative*) to denote the *cause* or *instrument*. (§ 161, 3). ⁶ § 24.

(1. Why is εἶς *properispomenon*? 14. Why is the *circumflex* placed over φεῦγε?)

☞ In accenting nouns and adjectives, remember that the ending α, Gen. *ης*, is *always short*; α, Gen. *ας*, is *generally long*.

☞ Accentuation of the Article.—ὁ, ἡ, οἱ, αἱ are *atonic*; the *genitives* and *datives* of all genders and numbers *perispomena*; all the other cases *oxytone*.

1. Abstain (*pl.*)-from force! 2. Shun (*sing.*) vice! 3. Cares corrode the heart. 4. Avoid (*sing.*) pleasures. 5. Believe (*pl.*) not slander! 6. The Muses are honoured. 7. Do not yield (*pl.*) to pleasure! 8. Virtue produces true friendship. 9. The heart is corroded by cares (*Dat.*). 10. Grief is brought-on by vice.

III. VOCABULARY.

[All transitive Verbs in the Vocabularies are to be considered as governing the Acc., unless the contrary is specified.]

ἄγω, *I lead, bring, conduct.*

ἁπλῆ, -ῆς, *simple.*

ἄργυρῶν (= ἄργυρέα), -ῶς, (*argentea*), *silver*, Adj.

ἀστραπή, -ῆς, ἡ, *lightning.*

ἀτιμία, -ας, ἡ, *dishonour, disgrace.*

βασίλειᾶ, * -ας, ἡ, *queen.*

βασιλείᾶ, * -ας, ἡ, *kingdom, reign, royalty.*

βλάβη, -ης, ἡ, *injury.*

βροντή, -ῆς, ἡ, *thunder.*

γλῶττα, -ης, ἡ, *tongue, language.*

δίαίτα, -ης, ἡ, *mode-of-living, (Eng. diet).*

δίξα, -ης, ἡ, *report, fame, reputation, opinion, expectation.*

εἰσλή, -ῆς, *good, noble.*

εὐθύνω, *I straighten, set-right.*

εὐκόλως, *quickly, nimbly, speedily.*

εὐνομία, -ας, ἡ, *good-administration.*

ἔχω, *I have, hold, contain.*

κατέχω, *I restrain.*

λαμπρῶν, -ῶς, *splendid, brilliant.*

μεγάλη, -ης, (*magna*), *great.*

μεταβολή, -ῆς, ἡ, *change, vicissitude.*

πᾶσα, -ης, *every, all.*

πίπτω, *I fall.*

πολλή, -ῆς, *much, many.*

πορφυρῶν (= πορφυρέα), -ῶς, *purple*, Adj.

ῥαδίως, *easily.*

σκολιά, -ῶς, *crooked, perverse.*

στολή, -ῆς, ἡ, *robe.*

τύχη, -ης, ἡ, (*fortuna, casus*), *fortune, chance.* (In the Pl. it usually means *misfortunes*).

φέρω, (*fero*), *I bear, bring.*

χρυσῇ (= χρυσέᾳ), -ῆς, (*aurea*), *golden.*

* Observe the difference of *accentuation*, and the difference in *quantity* of the final syllables.

1. Τῇ κακίᾳ¹ πᾶσα ἀτιμία ἔπεται. 2. Ῥαδίως φέρε τὴν πενίαν. 3. Βροντὴ ἐκ² λαμπρᾶς ἀστραπῆς γίγνεται.³ 4. Ἡ ἀρετὴ ἐσθλὴν δόξαν ἔχει. 5. Εὐνομία εὐθύνει δίκας σκολιάς. 6. Δίκη δίκην⁴ τίκτει καὶ βλάβη βλάβην⁴. 7. Ἀπλὴν δίαιταν ἄγε. 8. Κάτεχε τὴν⁵ γλῶτταν. 9. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. 10. Πενίαν φέρετε. 11. Αἱ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. 12. Φέρε τὰς τύχας. 13. Ἡ ἀρετὴ οὐκ εἴκει ταῖς τύχαις. 14. Ἀπέχεσθε χαλεπῶν μεριμνῶν. 15. Ἡ βασιλείᾳ μεγάλῃν βασιλείαν ἔχει. 16. Ἡ στολὴ ἐστὶ πορφυρᾶ. 17. Χρυσᾶς καὶ ἀργυρᾶς στολὰς ἔχομεν.

¹ § 161, 2. (a). ² See § 24. ³ γίγνεται (Lat. *fit*)=results from, springs from. ⁴ Antithetical words, (i.e. words implying some opposition), are placed together, as in Lat., *alii aliis*, &c. ⁵ The Article has frequently the force of a *weakened possessive*. τὴν γλῶτταν =your tongue.

(16. Why has στολή the acute accent? 17. Account for the circumflex over χρυσᾶς and ἀργυρᾶς.)

1. Shun (*sing.*) cares! 2. Vice produces dishonour. 3. Good reputation follows virtue. 4. The perverse sentence¹ is set-right by good-administration. 5. The lightning is brilliant. 6. Good reputation springs from² virtue. 7. Yield (*sing.*) not to misfortunes! 8. From splendid fortunes splendid cares often spring.

¹ δῖαν, a judicial sentence.

² ἐκ, before a vowel ἐξ.

§ 27. II. Masculine Nouns.

The Gen. of *masculine* Nouns ends in -ου; those in -ας retain the α in the Dat., Acc. and Voc., and those in -ης retain the η in the Dat. and Acc. Sing.

Nouns ending in -ης have the *Vocative* in η, (e. g. Πέρσης, *Persēs*, Voc. Πέρση); *except* the following, which end in ᾱ, viz.:—(1) All in -της; e. g. τοξότης, Voc. τοξότᾱ; προφήτης, Voc. προφήτᾱ; (2) All Sub-

stantives in -ης compounded of a *Substantive* and a *Verb*; e. g. γεωμέτρης, *geometer*, Voc. γεωμέτρᾱ; μυροπώλης, a *salve-seller*, Voc. μυροπῶλᾱ; (3) National names in -ης; e. g. Πέρσης, a *Persian*, Voc. Πέρσᾱ. The *dual* and *plural* of masculine Nouns do not differ from those of feminines.

OBS. 1. Several masculine Nouns in -ās have the Doric Gen. in -ᾱ: viz.—πατραλοίας, μητραλοίας, *patricide*, *matricide*, ὀρνιθοθήρας, *fowler*; also several proper names; e. g. Ἀντίβας, -ᾱ, Σύλλας, -ᾱ; finally, contracted nouns in -ᾱς; e. g. βορρᾱς, -ᾱ, (from βορέας).

PARADIGMS.

	Citizen.	Hermēs.	Youth.	Fowler.	North-wind.
Sing. N.	πολίτης	Ἑρμ(ίας)ῆς	νεανίως	ὀρνιθοθήρας	βορρᾱς
G.	πολίτου	Ἑρμαῦ	νεανίου	ὀρνιθοθήρᾱ	βορρᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ	βορρᾱ
A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὀρνιθοθήρᾱν	βορρᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	ὀρνιθοθήρᾱ	βορρᾱ.
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθηρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις	
A.	πολίτας	Ἑρμάς	νεανίᾱς	ὀρνιθοθήρᾱς	
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
Dual.	πολίτᾱ	Ἑρμαῖ	νεανίᾱ	ὀρνιθοθήρᾱ	
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν.	

OBS. 2. *Adjectives* of one ending in -ης and -ας are declined in the same manner; e. g. ἐθελοντῆς πολίτης, a *willing citizen*, ἐθελοντοῦ πολίτου, ἐθελονταὶ πολῖται; μονίας νεανίας, a *lonely youth*, μονίου νεανίου, μονία νεανία.

IV. VOCABULARY.

Ἄδολέσχης, -ου, ὁ, *prater*, *idle-talker*.

ἄκούω, (Gen. or Acc.), *I hear*.

ἀκροᾷτης, -οῦ, ὁ, *hearer*, *listener*.

βλάπτω, *I injure*, *hurt*.

δισπότης, -ου, ὁ, *lord*, *master*.

εὐκοσμία, -ας, ἡ, *good-order*, *discipline*, *decorum*.

ἡσυχία, -ας, ἡ, *quiet*, *silence*; (ἡσυχίαν ἄγω, *I keep quiet*).

θάλαττα, -ης, ἡ, *sea*.

θεατής, -οῦ, ὁ, *spectator*.

μανθάνω, *I learn*, *study*.

μέλει, (Dat. of the person and Gen. of the thing), *it concerns*, (Impersonal Verb).

ναύτης, -ου, ὁ, *nauta*, *sailor*.

ὀρέγομαι, (Gen.), *I strive-after*, *grasp-at*, *desire*.

πρέπει, (Dat.), *it is-becoming-to*, *it becomes*, (Impers. Verb).

πρὸς ἑαυτῷ, (Dat.), *it is-becoming-to*, *it becomes*, (Impers. Verb).

σοφία, -ας, ἡ, *wisdom*.

τέχνη, -ης, ἡ, *art*, *skill*.

τυραννής, -οῦ, ὁ, *luxurious*, *tyrannous*, *vainglorious*, (Adj.).

Rule of Syntax.] When two Nouns come together, referring to different things, one of them is put in the *Genitive*. (The Noun in the Genitive usually has the Preposition *of*, or the apostrophe with *s*, in English).

1. Μάνθανε, ὦ νεανία, τὴν σοφίαν. 2. Πολίτην πρέπει εὐκοσμία. 3. Νεανίου σοφίαν θαυμάζω. 4. Φεῦγε, ὦ πολῖτα, τὴν ἀδικίαν. 5. Τὴν ὀριθοθήρα τέχνην θαυμάζομεν. 6. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἡσυχίαν ἄγειν. 7. Φεῦγετε, ὦ ναῦται, βορρᾶν.¹ 8. Βορρᾶς ναύτας πολλάκις βλάπτει. 9. Ὁρέγεσθε, ὦ πολῖται, τῆς ἀρετῆς.² 10. Συβαρίταις³ τρυφηταὶ ἦσαν. 11. Ναύταις μέλει⁴ τῆς θαλάττης. 12. Φεῦγε, ὦ Πέρση. 13. Σπαρτιάταις⁵ μεγάλην δόξαν ἔχουσιν. 14. Φεύγω νεανίαν τρυφητήν. 15. Ἀδουλεσχῶν ἀπέχου. 16. Ἀκουε, ὦ δέσποτα.⁶

¹ βορρᾶς, Boreas, the north-wind. ² § 158, 3. (b). ³ Συβαρίτης, a Sybarite, (a native of Sybaris, a town in the south of Italy).

⁴ It concerns sailors = sailors are concerned. § 158, 6. ⁵ Σπαρτιάτης, a Spartan. ⁶ Remark the irregular accentuation. § 26, 4. (b). (α).

(4. What is the quantity of the α in πολῖτα? 5. What is the quantity of the α in ὀριθοθήρα? 7. How is it that ναῦται is properisomenon, when its last syllable contains a diphthong?)

1. O youths, learn wisdom! 2. Decorum becomes citizens. 3. We admire the wisdom of youths. 4. O citizens, avoid injustice! 5. The Spartans had a great reputation¹. 6. Keep (*sing.*)-from voluptuous youths! 7. Shun (*sing.*) idle-talkers! 8. Keep-from (*sing.*) an idle-talker! 9. It becomes a hearer and a spectator to keep quiet.² 10. Flee-from (*sing.*) a voluptuous youth!

¹ Translate; to the Spartans there was, &c. ² ἡσυχίαν ἄγειν.

V. VOCABULARY.

Δικαιοσύνη, -ης, ἡ, justice (as a habit).

ἐπιμέλομαι, (Gen.), I care-for, take-care-of.

ἐραστής, -ου, ὁ, lover, friend.

θαυμαστή, -ῆς, wonderful, admirable.

κλέπτης, -ου, ὁ, thief.

κρίτης, -ου, ὁ, judge.
 ναυαγία, -ας, ἡ, shipwreck.
 οἰκέτης, -ου, ὁ, servant, domestic.
 πιστεύομαι, I am-trusted, am-
 believed.

πιστεύω, (Dat.), I trust, believe.
 στρατιώτης, -ου, ὁ, soldier.
 τεχνίτης, -ου, ὁ, artist.
 τρέφω, I rear, support, nourish.
 ψεύστης, -ου, ὁ, liar.

1. Ἡ τῶν Σπαρτιατῶν ἀρετὴ¹ θαυμαστὴ ἐστίν. 2. Φεῦγε, ὦ Πέρσα. 3. Κριταῖς πρέπει δικαιοσύνη. 4. Ἔστι τῶν στρατιωτῶν² περὶ³ τῶν πολιτῶν μάχεσθαι. 5. Φεῦγε ψεύστας. 6. Ἔστι δεσπότου ἐπιμέλεσθαι τῶν οἰκετῶν.⁴ 7. Μὴ πίστευε ψεύστη. 8. Τεχνίτην τρέφει ἡ τέχνη. 9. Ἐκ ψευστῶν γίνονται κλέπται. 10. Σπαρτιατῶν δόξης⁵ καὶ τιμῆς ἐρασταὶ ἦσαν. 11. Ἐκ βορῶ⁶ πολλάκις γίνεταί ναυαγία. 12. Θαυμάζομεν τὴν Ἑρμοῦ⁶ τέχνην.

¹ *bravery* (Lat. *virtus*). ² ἔστι with the *Genitive* means “it is the part, duty, mark, business, &c., of any one”. § 158, 2. ³ περὶ (with *Gen.*) = *for*. ⁴ τῶν οἰκετῶν, *his domestics*. § 158, 6. ⁵ *glory*. ⁶ Ἑρμῆς, *Hermês (Mercury)*, the messenger of the gods.

(4. Why does ἔστι throw back its accent on the first syllable?
 12. Account for Ἑρμοῦ being *perispomenon*.)

N.B.—Words in *Italics* are not to be translated.

1. The Persians fly. 2. Justice is-becoming-to the judge. 3. It is *the duty* of a soldier to fight for the citizens. 4. Avoid (*sing.*) a liar! 5. Believe (*sing.*) not liars! 6. Art supports artists. 7. We admire Hermês. 8. Soldiers fight. 9. Liars are not trusted.

§ 28. Second Declension.

The *second* declension has two endings, -ος and -ον; Nouns in -ος are *generally* masculine, but *sometimes* feminine; Nouns in -ον are neuter. Feminine diminutive proper names in -ον are an *exception*; e. g. ἡ Γλυκερίον.

ENDINGS.
(Second Declension.)

	Singular.		Plural.		Dual.
	m. f.	n.	m. f.	n.	m. f. n.
Nom.	ος	ον	οι	ᾱ	ω
Gen.		ου		ων	οιν
Dat.		ω		οις	οιν
Acc.		ον	ους	ᾱ	ω
Voc.	ος and ε	ον.	οι	ᾱ.	ω.

PARADIGMS.

S. N.	Word.	Island.	God.	Messenger.	Fig.
G.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγε-λος	τὸ σῦ-κον
D.	λόγ-ου	νῆ-σου	θεοῦ	ἀγγέ-λου	σύ-κου
A.	λόγ-ω	νῆ-σῳ	θεῷ	ἀγγέ-λῳ	σύ-κῳ
V.	λόγ-ον	νῆ-σον	θεόν	ἄγγε-λον	σῦ-κον
	λόγ-ε	νῆ-σε	θεός	ἄγγε-λε	σῦ-κον
P. N.	λόγ-οι	νῆ-σοι	θεοί	ἄγγε-λοι	σῦ-κα
G.	λόγ-ων	νῆ-σων	θεῶν	ἀγγέ-λων	σύ-κων
D.	λόγ-οις	νῆ-σοις	θεοῖς	ἀγγέ-λοις	σύ-κοις
A.	λόγ-ουσ	νῆ-σους	θεούς	ἄγγε-λους	σῦ-κα
V.	λόγ-οι	νῆ-σοι	θεοί	ἄγγε-λοι	σῦ-κα
Dual.	λόγ-ω	νῆ-σῳ	θεῷ	ἀγγέ-λῳ	σύ-κῳ
	λόγ-οιν	νῆ-σοιν	θεοῖν	ἀγγέ-λοιν	σύ-κοιν.

OBS. 1. The Voc. of words in -ος commonly ends in ε, though sometimes in -ος; e. g. ὦ φίλε and ὦ φίλος; always ὦ θεός.

OBS. 2.—ACCENTUATION. The accent remains on the tone-syllable of the Nom., as long as the quantity of the final syllable permits; the Voc. ἄδελφε from ἀδελφός, brother, is an exception.—The plural ending -οι, like -αι in the first declension (§ 26, 4. (a)), with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place which it has in the Nominative.* See the Paradigms.

OBS. 3. Adjectives in -ος, -η (-ᾱ), -ον are declined like the preceding paradigms in the masculine and neuter; as also those of two endings in -ος (Masc. and Fem.), -ον (Neut.); e. g. ἀγαθός, ἀγαθή, ἀγαθόν, good; ὁ ἀγαθὸς λόγος, the good speech, τὸ ἀγαθὸν τέκνον, the good child; πᾶγκαλος, πᾶγκalon, very-beautiful; ὁ πᾶγκα-

* In the second Dec. oxytones alone become perispomena in the Gen. Pl. All others are paroxytone.

λος λόγος, *the very-beautiful speech*, ἡ πάγκαλος μορφή, *the very-beautiful form*, τὸ πάγκαλον τέκνον, *the very-beautiful child*. Adjectives of two endings in -ος, -ον are generally compound words. Adjectives of three endings in -ος preceded by ε, ι or ρ, and those in -ος preceded by ρ, (like Nouns of the first declension in -α pure and -ρα), have the Nom. Fem. in -α; e. g. χρύσιος, χρυσ-ία, χρύσιον, ἰχθῆρος, -ᾶ, -όν, δειρός, -όα, -όν.

It will be seen by the following Paradigms that, in Adjectives ending in -ος, -η (-α), -ον, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS.

(Adjectives of three endings in ος.)

S. N.	ἀγαθ-ός ἀγαθ-ή ἀγαθ-όν, Good.	φίλι-ος φίλι-ᾶ φίλι-ον, Dear.
G.	ἀγαθ-οῦ ἀγαθ-ῆς ἀγαθ-οῦ	φίλι-ου φίλι-ᾶς φίλι-ου
D.	ἀγαθ-ῷ ἀγαθ-ῇ ἀγαθ-ῷ	φίλι-ῳ φίλι-ᾷ φίλι-ῳ
A.	ἀγαθ-όν ἀγαθ-ήν ἀγαθ-όν	φίλι-ον φίλι-ᾶν φίλι-ον
V.	ἀγαθ-εῖ ἀγαθ-ῇ ἀγαθ-όν	φίλι-ε φίλι-ᾷ φίλι-ον
P. N.	ἀγαθ-οί ἀγαθ-αί ἀγαθ-ά	φίλι-οι φίλι-αι φίλι-α
G.	ἀγαθ-ῶν ἀγαθ-ῶν ἀγαθ-ῶν	φίλι-ων φίλι-ων φίλι-ων
D.	ἀγαθ-οῖς ἀγαθ-αῖς ἀγαθ-οῖς	φίλι-οις φίλι-αῖς φίλι-οις
A.	ἀγαθ-οὺς ἀγαθ-άς ἀγαθ-ά	φίλι-ους φίλι-ᾶς φίλι-ά
V.	ἀγαθ-οί ἀγαθ-αί ἀγαθ-ά	φίλι-οι φίλι-αι φίλι-α
Dual.	ἀγαθ-ῶ ἀγαθ-ᾶ ἀγαθ-ῶ ἀγαθ-οῖν ἀγαθ-αῖν ἀγαθ-οῖν	φίλι-ῳ φίλι-ᾷ φίλι-ῳ φίλι-οιν φίλι-αῖν φίλι-οιν
	ἰχθῆ-ρός ἰχθῆ-ᾶ ἰχθῆ-όν, Hostile. &c.	

VI. VOCABULARY.

Ἀγαθόν, -εῦ, τό, *a good-thing, a blessing*, (neut. Adj.)

ἄγγελος, -ου, ὁ, *messenger, angel*.

ἄνθρωπος, -ου, ὁ, *man*.

διδάσκων, -ου, ὁ, *teacher*.

δούλος, -ου, ὁ, *slave*.

ἔργον, -ου, τό, *work, deed, action*.

ἰσθλός, -ή, -όν, *good, noble, splendid*.

ἱταῖρος, -ου, ὁ, *companion, friend*.

εὐτυχία, -ας, ἡ, *good-fortune, prosperity*.

ἰχθῆς, -οῦ, ὁ, *enemy*, (prop. an Adj., *hostile*).

θεός, -οῦ, ὁ, *God, a god*.

κακός, -ή, -όν, *bad, wicked*.

κακόν, -οῦ, τό, *an evil*.

καλός, -ή, -όν, *beautiful, good, noble*; (τὸ καλόν, *goodness, the beautiful*).

κίνδυνος, -ου, -ὸ, *danger*.

λόγος, -ου, ὁ, *word, story, reason*.

μετέχω, (Gen.), *I take-part-in, share*.

μίσγω, *misceo, I mix*, (Dat.).

οἶνος, -ου, ὁ, *wine*.

παρέχω, *I grant, furnish, offer*.

πιστός, -ή, -όν, faithful, trust-worthy.

πολλοί, -αί, -ά, many.

φίλος, -ον, ὁ, friend; φίλος, -η, -ον, dear, (Adj.).

φροντίζω, (Gen.), I care-for, trouble-myself about; with Acc. I meditate-on, think-about.

χαίρω, (Dat.), I rejoice, delight-in, take-pleasure in.

Rule of Syntax.] A Nominative in the neuter plural usually takes a singular Verb.

☞ When a Noun with the Article has a dependent Genitive, the Genitive commonly stands between the Noun and its Article, (as τοῖς τοῦ διδασκάλου λόγοις); or follows the Noun with a second Article, (as τοῖς λόγοις τοῖς τοῦ διδασκάλου).

☞ In Greek, as in Latin, an Adjective is often used with a Noun understood. It may or may not have the Article; e. g. ὁ ἀγαθός, the good (man); κακά, evil (things). The Noun to be supplied must be determined by the gender and number of the Adjective.

1. Δίωκε καλὰ ἔργα. 2. Πείθου τοῖς τοῦ διδασκάλου λόγοις¹. 3. Παρ' ἐσθλῶν² ἐσθλὰ³ μαρθάνεις. 4. Πιστὸς ἐταῖρος τῶν ἀγαθῶν⁴ καὶ τῶν κακῶν¹ μετέχει. 5. Οἱ θεοὶ τῶν ἀνθρώπων⁵ φροντίζουσιν. 6. Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. 7. Πολλοῖς ἔργοις⁶ ἔπεται κίνδυνος. 8. Μίσγεται ἐσθλὰ κακοῖς⁶. 9. Ὁ κακὸς⁷ τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὸς ἐστίν. 10. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς⁸ χαίρουν. 11. Πάρεχε, ὦ θεός, τοῖς φίλοις⁹ εὐτυχίαν. 12. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. 13. Ὁ οἶνος λύει τὰς μερίμνας. 14. Χαλεπῷ ἔργῳ⁶ δόξα ἔπεται.

¹ § 161, 2. (a). ² § 24. III. ³ ἐσθλὰ=noble (things). ⁴ § 158, 3. (b). ⁵ § 158, 6. I. ⁶ 161, 2. (a). ⁷ ὁ κακός=the bad (man). ⁸ § 161, 2. (c). ⁹ My friends.—The Article is equivalent to a weakened possessive.

N.B.—Words in brackets are to be substituted in translation for the words preceding them.

1. Follow the words of your (=the) teachers. 2. God cares-for men. 3. Men worship God. 4. Dangers follow many actions. 5. Grant, O God, prosperity to my (=the) friend! 6. Keep-yourself-from the bad man! 7. I delight-in the noble young-man. 8. Trust not the word of a liar, my (=O) dear youth!

VII. VOCABULARY.

ἄξιος, -ιά, -ιον, (Gen.), *worthy, worth.*

ἀπο-λύω, (Acc. pers., Gen. rei), *I free-from, release.*

ἄργυρος, -ου, ὁ, *silver.*

βίος, -ου, ὁ, *life, a living.*

βουλή, -ης, ἡ, *counsel, advice.*

διχοσπᾶσία, -ας, ἡ, *quarrel.*

εὐφραίνω, *I delight, gladden, cheer.*

θάνατος, -ου, ὁ, *death.*

θεῖον, -ου, τό, *the Deity.*

θυμός, -ου, ὁ, *mind, courage, heart.*

θύρα, -ας, ἡ, *door.*

κλείω, *I shut, fasten.*

μαθητής, -ου, ὁ, *pupil, disciple.*

μέτρον, -ου, τό, *measure, limit, moderation.*

μοχλός, -ου, ὁ, *bolt, lever.*

μύριος, -ιά, -ιον (parox.), *countless*; μύριοι (proparox.), *ten-thousand.*

νέος, -ᾱ, -ον, *young*; ὁ νέος, -ου, *the youth, young-man.*

νόσος, -ου, ἡ, *disease.*

οὐχ (before an aspirate instead of οὐκ), *not.*

πίνος, -ου, ὁ, *trouble, labour, hardship.*

σιγή, -ης, ἡ, *silence.*

χρόνος, -ου, ὁ, *time.*

χεῦσός, -ου, ὁ, *gold.*

1. Τὸ καλόν¹ ἐστὶ μέτρον τοῦ βίου, οὐχ ὁ χρόνος.
2. Ὁ θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων² καὶ κακῶν.²
3. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς.
4. Σὺν³ μυρίοις πόνοις τὰ καλὰ γίγνεται.
5. Τὸ θεῖον⁴ τοὺς κακοὺς ἄγει πρὸς³ τὴν δίκην.
6. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἄξιός⁵ ἐστὶν ἐν χαλεπῇ διχοσπασίᾳ.
7. Πολλὰ νόσοι ἐν ἀνθρώποις εἰσίν⁶.
8. Βουλὴ εἰς⁷ ἀγαθὸν ἄγει.
9. Σιγὴ νέω τιμὴν φέρει.
10. Ἡ θύρα μοχλοῖς⁸ κλείεται.
11. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει.
12. ὦ φίλοι μαθηταί, τῆς σοφίας⁹ καὶ τῆς ἀρετῆς⁹ ὁρέγεσθε.

¹ Why has καλόν the acute accent? ² § 157. ³ § 24. ⁴ θεῖον is properly an abstract Noun; Neut. of the Adj. θεῖος. ⁵ § 158, 7. (γ). Why has ἄξιός two accents? ⁶ Why does εἰσίν, being an enclitic, retain the accent? ⁷ What name is given to words like εἰς which have no accent? ⁸ The instrumental Dative, § 161, 3. ⁹ § 158, 3. (b).

1. By death¹ men are-released-from troubles and evils. 2. By² the Deity the wicked man is brought to³ justice. 3. The bolt fastens the door. 4. Art supports the man. 5. My (=O) dear pupil, strive-after wisdom and virtue! 6. Diseases wear-out men. 7. My (=O) friends, follow the words of the judges!

¹ The instrumental Dative.

³ πρὸς, with the Acc.

² ἐπὶ, with the Gen.

	Golden.			Simple.		
P. N.	χρυσοῖ	χρυσαι̃	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ
V.	χρυσοῖ	χρυσαι̃	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Dual.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλώ	ἀπλᾶ	ἀπλῶ
	χρυσοῖν	χρυσαιν̃	χρυσοῖν	ἀπλοῖν	ἀπλαι̃ν	ἀπλοῖν

ACCENTUATION.

The following are to be noticed as *exceptions* to the rules in § 11, 2: (a) In the dual πλώ = πλώ, ὀστέω = ὀστώ, (instead of πλώ, ὀστώ); (b) *Compounds* and *polysyllabic proper names*, which are accented throughout on the *penult*, even when, according to the general rules, the contracted syllables should have the circumflex; e. g. περιπλόου = περίπλου, (instead of περιπλοῦ); εὐνόω = εὐνω, (instead of εὐνώ); (c) Τὸ κάνεον = κανοῦν,* (instead of κάνουν), *basket*, and also *Adjectives* in -εος, -έα, -εον; e. g. χρύσεος = χρυσοῦς, (instead of χρούσους), χρυσέα = χρυσῇ, χρύσεον = χρυσοῦν, (instead of χρούσουν); finally, *Substantives* in -εός = -οῦς; e. g. ἀδελφιδεός = ἀδελφιδοῦς, (instead of ἀδελφιδούς), *nephew*.

VIII. VOCABULARY.

ἄδηλος, -ον, *uncertain, unknown*.
 ἀλήθεια, -ας, ἡ, *truth*.
 ἄνοος = ἄνοους, (-οον = -ουν), *foolish, imprudent, irrational*.
 ἀπλόος = ἀπλοῦς, (-όη = -ῆ, -όον = -οῦν), *simple*.
 ἀργύρεος = ἀργυροῦς (-έα = -ᾶ, -εον = -οῦν), *silver*. (Adj.).
 ἄρτος, -ου, ὁ, *bread*.
 ἐκ-καλύπτω, *I disclose, reveal*.
 ἐπι-κουφίζω, *I lighten, alleviate*.
 ἐρίζω, (Dāt.), *I quarrel-with, contend-with*.

εὐνοος = εὐνοους, (-οον = -ουν), *well-affected, kind, friendly*.
 θεράπεινα, -ης, ἡ, *handmaid*.
 καί — καί, *both — and*.
 κᾶνεον = κανοῦν, (-ίου = -εῦ), τό, *basket*.
 κάτοπρον, -ου, τό, *mirror*.
 κύπελλον, -ου, τό, *goblet, cup*.
 λέγω, *I say, call, name*.
 νόος = νοῦς, (-όον = -οῦ), ὁ, *understanding, judgment, mind, spirit*.
 ὀλίγοι, -αι, -α, *few*.

* This violates the rule that the circumflex is placed over the contracted syllable, only when the *first* of the two uncontracted syllables has the *acute*.

ὀργή, -ῆς, ἡ, *anger*.

Ὀρέστης, -ου, ὁ, *Orestes*.

ὀστέον=ὀστέον, (-ίου = -οῦ), τό, *bone*.

ὄχλος, -ού, ὁ, *plebs, the common-people, crowd, mob*.

προς-φέρω, *I bear or bring*.

ὕπνος, -ου, ὁ, *sleep*.

χαλινός, -οῦ, ὁ, *bridle*.

χάλκεος=χαλκοῦς, (-εία=-ῆ, -ιος = -οῦν), *brazen*.

ψυχή, -ῆς, ἡ, *soul, spirit*.

Rule of Syntax.] One Noun following another to explain it, and referring to the same person or thing, is put in *the same case*. This construction is called *Apposition*.

1. Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. 2. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδάσκαλον.¹ 3. Τὸν εὖνον φίλον θεράπευε. 4. Ὀλίγοι πιστὸν νοῦν ἔχουσιν. 5. Ὁ πλοῦς ἐστίν² ἄδελος. 6. Σὺν νῆϊ τὸν βίον ἄγε. 7. Ὁ ὄχλος οὐκ ἔχει νοῦν. 8. Μὴ ἔριζε τοῖς ἄνοις.³ 9. Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς⁴ εὖνοί εἰσιν. 10. Ὀρέγου φίλων⁵ εὖνων. 11. Τὰ τοῦ Ὀρέστου ὅστ' ἐν Τεγέᾳ⁶ ἦν. 12. Αἱ θεράπαινοι ἐν κανοῖς τὸν ἄρτον προσφέρουσιν. 13. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις⁷ παρέχουσιν. 14. Ψυχῆς χαλινὸς ἀνθρώποις⁸ ὁ νοῦς ἐστίν. 15. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐκκαλύπτει. 16. Ἀπλοῦς ἐστίν ὁ τῆς ἀληθείας λόγος.⁹ 17. Λόγος εὖνοος ἐπικουφίζει λύπην. 18. Τὸ κύπελλον ἐστίν ἀργυροῦν. 19. Ὁ θάνατος λέγεται¹⁰ χαλκοῦς ὕπνος.

¹ ἔχουσιν, *have=hold, consider*. διδάσκαλον is in *apposition* to νοῦν. ² Why is the *v* appended to ἐστίν? ³ § 161, 2. (a). ⁴ § 161, 5. (a). ⁵ § 158, 3. (b). ⁶ *Tegæa*, a town in Arcadia. ⁷ § 161, 2. (a). ⁸ § 161, 5. ⁹ *the language*. ¹⁰ is called.

1. The mind is a teacher to men. 2. The well-affected friend is honoured. 3. Keep-yourself-from the foolish! 4. Strive-after (*sing.*) a kind friend! 5. Bring (*sing.*) bread in a basket! 6. O young-men, honour a simple mind! 7. Avoid (*sing.*) foolish youths! 8. Trust, O friend, well-affected *men*! 9. Youths are often imprudent. 10. The cup is of gold.

§ 30. *The Attic Second Declension.*

Several words (Nouns and Adjectives) have in the Nom. the endings *ως* (Masc. and Fem.) and *ων* (Neut.), instead of *ος* and *ον*. In these *ω* takes the place of *ο*, *ου*, *α* of the regular second Declension, and *ω* of *οι*. The Voc. is the same as the Nom.

PARADIGMS.

	People.	Cable.	Dining-room.	Mild (<i>Adj.</i>).
Sing. N.	ὁ λε-ώς	ὁ κάλ-ως	τὸ ἀνώγε-ων	ὁ, ἡ ἱλεως, τὸ ἱλεων
G.	λε-ώ	κάλ-ω	ἀνώγε-ω	ἱλεω
D.	λε-ῶ	κάλ-ω	ἀνώγε-ω	ἱλεω
A.	λε-ὼν	κάλ-ων	ἀνώγε-ων	ἱλεων
V.	λε-ώς	κάλ-ως	ἀνώγε-ων	ἱλεως, ἱλεων
Plur. N.	λε-ῶ	κάλ-ω	ἀνώγε-ω	οἱ, αἱ ἱλεω, τὰ ἱλεα
G.	λε-ῶν	κάλ-ων	ἀνώγε-ων	ἱλεων
D.	λε-ῶς	κάλ-ως	ἀνώγε-ως	ἱλεως
A.	λε-ῶς	κάλ-ως	ἀνώγε-ω	ἱλεως, τὰ ἱλεα
V.	λε-ῶ	κάλ-ω	ἀνώγε-ω	ἱλεω, ἱλεα
Dual.	λε-ῶ	κάλ-ω	ἀνώγε-ω	ἱλεῶ
	λε-ῶν	κάλ-ων	ἀνώγε-ων	ἱλεων.

OBS. 1. Some words, masculine and feminine, in the *Accusative Singular* often reject the ending *ν*; viz. ὁ λαγώς, τὸν λαγῶν and λαγῶ, *the hare*, and the proper names ἡ Κίως, ἡ Κῶς, ὁ Ἀθως, ἡ Τίως; the *Adjectives* ἐπίπλεως, *quite-full*, ὑπέρχρεως, *deeply-in-debt*, and ἀγήρως, *free-from-old age, undecaying*, have-ων or-ω in *Acc. Masc. and Fem.*: ἡ ἱως, *the dawn*, has always *Acc.* τὴν ἱω.

OBS. 2. *Accentuation.*] *Proparoxytones* in -ως, -ων, retain the acute on the antepenult in all the cases of all numbers, the two syllables -ως and -ων being considered but one. *Oxytones* in -ῶς retain this accent even in the *Genitive and Dative*, as λεῶς*; the other oxytones follow the general rule; e. g. λαγῶς λαγῶ, λαγῶ, λαγῶν, λαγῶς, λαγῶν. This distinction, however, between the accentuation of oxytones in -ῶς and -ῶς is not uniformly observed in the editions of the classics.

OBS. 3. This declension is termed *Attic*, because if a word of this class has another form, e. g. λεῶς and λαός, νεῶς and ναός, Μενίλεως, Μενίλαος, the Attic writers usually select the form in -ως; though in the best Attic writers, the non-Attic forms also may be found.

* This is a violation of the general rule, § 26, 5, (a).

IX. VOCABULARY.

Ἀγήρως, -ων, *free-from-old-age, undying, undecaying.*

αἰτός, -οῦ, ὁ, *eagle.*

αἰχμάλωτος, -ον, *captive.*

ἀνδρείος, -ᾱ, -ον, *brave, manly.*

ἀνώγειον, -ω, τό, *dining-room, upper-floor.*

ἀπάγω, *I lead-away, carry-off.*

βαίνω, *I walk, go, advance.*

ἐνδρεύω, (Acc.), *I lie-in-wait-for, (insidior).*

ἔπαινος, -ου, ὁ, *praise.*

εὔχομαι, (Dat.), *I pray-to, pray, beseech.*

θηρευτής, -οῦ, ὁ, *hunter, sportsman.*

θηρεύω, *I hunt.*

ἱλεως, -ων, (Dat.), *propitious, merciful.*

κάλως, -ω, ὁ, *rope, cable.*

κτίζω, *I found, build, colonize.*

λαγώς, -ῶ, ὁ, *hare.*

λαμβάνω, *I take, receive.*

νεώς, -ῶ, ὁ, *temple.*

πλεῖστος, -η, -ον, *most.*

ράδιος, -ιά, -ιον, *easy.*

σέβομαι, *I worship, respect, revere.*

ταῶς, -ᾱ, ὁ, *peacock.*

υἱός, -οῦ, ὁ, *son.*

ὥσπερ, *as, as-it-were.*

1. Τοῖς θεοῖς¹ νεῦ κτίζονται. 2. Οὐ ράδιόν ἐστιν ἐπὶ κάλων βαίνειν. 3. Διώκομεν τοὺς λαγῶς. 4. Ἀνδρόγεως ἦν ὁ Μίνω² υἱός. 5. Οἱ λαγῶ θηρεύονται ὑπὸ τῶν θηρευτῶν. 6. Εὔχου τῷ ἱλεῶ θεῷ. 7. Οἱ ἀετοὶ τοὺς λαγῶς ἐνεδρεύουσιν. 8. Σέβεσθε τοὺς ἱλεως θεοῦς. 9. Οἱ ἀνδρεῖοι ἀγήρων ἔπαινον λαμβάνουσιν. 10. Εὔχου τὸν θεὸν ἱλεων ἔχειν. 11. Οἱ θεοὶ τοῖς ἀγαθοῖς³ ἱλεῶ εἰσιν. 12. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστον λεῶν ὥσπερ αἰχμάλωτον. 13. Οἱ Σάμιοι⁴ τῇ "Ἡρᾷ⁵ καλοὺς ταῶς τρέφουσιν.

¹ § 161, 5. ² Minos, king of Crete, in the Heroic Age. ³ § 161, 5. (a). ⁴ The people of Samos, an island in the Ægean Sea. ⁵ to Hêra (Juno); i.e. in honour of Hêra.

1. We found beautiful temples to the gods. 2. It is not easy to walk on a rope. 3. Sportsmen hunt hares. 4. The god is propitious. 5. Revere (pl.) the merciful God! 6. By¹ the Samians handsome peacocks are reared in-honour-of Hêra (= to Hêra). 7. O citizens, keep-from the foolish crowd! 8. Give-way-to² (sing.) the foolish crowd! 9. The sportsman pursues³ hares.

¹ ὑπό, with Gen.

² εἰκιν, with Dat.

³ διώκειν.

X. VOCABULARY.

ἄρισκω, (Dat.), *I please.*

ἀρετή, -ῆς, ἡ, *virtue, bravery, excellence.*

βασιλεία, -ων, τά, *palace.*

γαμέτη, -ῆς, ἡ, *wife.*

δειλός, -ή, -όν, *cowardly, worthless, timid.*

ἐκ-φέρω, *I bring-forth, produce.*

ἐπικίνδυνος, -ον, *dangerous.*

ἑως, -ω, ἡ, *dawn, morning.*

θηρίον. -ον, τό, *wild-beast, animal; (θηρία, game).*

ἱερός, -ά, -όν, (Gen.), *sacred-to.*

ποιητής, -οῦ, ὁ, *poet.*

ῥοδοδάκτυλος, -ον, *rosy-fingered.*

στήλη, -ης, ἡ, *pillar, column.*

1. Οἱ τὰ τῆς Ἥρας ἱεροὶ ἦσαν. 2. Θαυμάζομεν Μενέλεων¹ ἐπὶ τῇ ἀρετῇ. 3. Οἱ ποιηταὶ τὴν Ἑω² ῥοδοδάκτυλον ἀπαγορεύουσιν. 4. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει τῷ λεῷ.³ 5. Ἐλένη⁴ ἦν ἡ Μενέλεω γαμέτη. 6. Ἡ Βαβυλωνία⁵ ἐκφέρει πολλοὺς ταῖς. 7. Ἐν τοῖς τῶν θεῶν νεῶς πολλὰι στήλαι ἦσαν. 8. Οἱ λαγὼ δειλὰ θηρία εἰσίν. 9. Ὁ περὶ τὸν Ἄθω⁶ πλοῦς ἦν ἐπικίνδυνος. 10. Τὰ βασίλεια καλὰ ἀνώγειω ἔχει.

¹ Menelaos, one of the Greek chieftains in the Trojan War. ² Eōa (Aurora), goddess of the Morn. ³ § 161, 2, (c). ⁴ Helen. ⁵ Babylon. ⁶ Mount Athos. (10. Why is ἔχει in the singular, when its subject βασίλεια is plural?)

1. Menelaos is admired for his bravery. 2. In the palace are beautiful dining-rooms. 3. Sportsmen hunt peacocks. 4. Peacocks are handsome. 5. Trust not the language of the people, O citizens! 6. The sportsman lies-in-wait-for peacocks. 7. Good citizens shun the senseless crowd. 8. Young-men lie-in-wait-for hares. 9. The columns of the temples are beautiful.

§ 31. Third Declension.

The *third* declension has the following Case-endings:—

	Singular.		Plural.		Dual.
Nom.	—	Neut. —	ες	Neut. ᾶ	ε
Gen.	ος		ων		οιν
Dat.	ι		σιν(ν)		οιν
Acc.	ν and ᾶ	Neut. —	ᾶς	— ᾶ	ε
Voc.	generally like Nom.	Neut. —	ες	— ᾶ	ε

These endings are appended to the *unaltered* Root of the word; e. g. ὁ θήρ, *wild-beast*, Gen. θηρ-ός.

§ 32. Remarks on the Case-endings.

1. The *simple Root* is often *altered* in the Nom. of masculines and feminines. But this is found again by *omitting the genitive ending -ος*; e. g. ὁ κόραξ, *raven*, Gen. κ ό ρ α κ -ος, (Root κορακ).

2. *Neuters* exhibit the *simple Root* in the Nom. sing. But the *euphony* of the Greek language does not permit a word to end with τ. Hence, in this case, τ is either wholly *rejected* or is *changed into its cognate σ*; e. g.—

Root.	$\left\{ \begin{array}{l} \text{πιπερι} \\ \text{σειλας} \\ \text{σωματ} \\ \text{τερατ} \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \text{τὸ πέπερι, pepper.} \\ \text{τὸ σέλας, brilliance.} \\ \text{τὸ (σῶματ) σῶμα, body.} \\ \text{τὸ (τέρατ) τέρας, prodigy.} \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \text{πιπέρι-ος or ι-ος} \\ \text{(τέλασ-ος) σίλα-ος} \\ \text{σάματ-ος} \\ \text{τέρατ-ος.} \end{array} \right.$
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3. The *Acc. sing.* has the *form in -ν* with masculines and feminines in -ις, -υς, -αυς and -ους, whose Root ends in -ι, -υ, -αυ, and -ου respectively; e. g.—

Root.	$\left\{ \begin{array}{l} \text{πολι} \\ \text{ναν} \\ \text{βοτρν} \\ \text{βου} \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \text{πόλις} \\ \text{νάυς} \\ \text{βότρνς} \\ \text{βούς} \end{array} \right.$	Acc.	$\left\{ \begin{array}{l} \text{πόλιν.} \\ \text{ναῦν.} \\ \text{βότρυν.} \\ \text{βοῦν.} \end{array} \right.$
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But the *Acc.* has the *form in -α*, when the Root ends in a *consonant*; e. g. φλεβ, φλέψ, φλέβα—κορακ, κόραξ, κόρακ-α—λαμπαδ, λαμπάς, λαμπάδ-α.

Barytone nouns, however, in *-ις* and *-υς*, of two or more syllables, whose roots end with a T-mute, in *prose*, have *only the form in -ν*; e. g.—

Root.	$\left\{ \begin{array}{l} \epsilon\acute{\rho}\iota\delta \\ \delta\acute{\rho}\nu\iota\theta \\ \kappa\omicron\rho\upsilon\theta \\ \chi\alpha\rho\iota\tau \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \epsilon\acute{\rho}\iota\varsigma \\ \delta\acute{\rho}\nu\iota\varsigma \\ \kappa\acute{\omicron}\rho\upsilon\varsigma \\ \chi\acute{\alpha}\rho\iota\varsigma \end{array} \right.$	Acc.	$\left\{ \begin{array}{l} \epsilon\acute{\rho}\iota\nu \\ \delta\acute{\rho}\nu\iota\nu \\ \kappa\acute{\omicron}\rho\upsilon\nu \\ \chi\acute{\alpha}\rho\iota\nu. \end{array} \right.$
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4. The *Voc.* is either like the *Nom.* or the *Root.* See the *Paradigms.*

5. On the *ν* ἐφελκυστικόν in the *Dative Plural*, see § 7, 1, (a).

§ 33. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender.* The gender of the third declension will be best learned by *observation.* The following rules, however, may be observed:—

(a) *Masculine.* (1) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-ανος*, *-αντος*), *-ευς*, *-ην*, *-ειρ* (except ἡ χεῖρ, *hand*), *-υρ* (except τὸ πῦρ, *fire*), *-ους* (except τὸ οὖς, *ear*);—(2) Those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ* (*with some exceptions*).

(b) *Feminine.* (1) Substantives in *-άς* (Gen. *-άδος*), *-αυς*, *-ινς*, *-υνς*, *-ώ* and *-ώς* (Gen. *-οῦς*), *-ότης*, *-ύτης*, *-εις* (except ὁ κτεῖς, *comb*);—(2) Those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*) *with some exceptions.* Those in *-ξ* vary between the *Masc.* and *Fem.* gender.

(c) *Neuter.* All Substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ* (except ὁ ψάρ, *starling*), *-ας* (Gen. *-ατος*, *-αος*, except ὁ λίθς, *stone*), and contracts in *-ηρ*.

II. *Quantity.* Words whose *Nom.* ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the *penult* of the Cases which increase, *either short or long*, according as the vowel of the above endings is short or long by nature; e. g. ὁ θώραξ, *coat-of-mail*, ἄκος, ἡ ῥίψ,

reed, ῥῑπός, ἡ ἀκτίς, *ray*, -ῖνος; but ἡ βῶλαξ, *clod*, -ἄκος, ἡ ἐλπὶς, *hope*, -ῖδος.

III. *Accentuation*. (a) The accent remains, through the several Cases, on the tone-syllable of the Nom., as long as the laws of accentuation permit; e. g. τὸ πρᾶγμα, *deed*, πράγματος, (but πραγμάτων), τὸ ὄνομα, *name*, ὀνόματος, (but ὀνομάτων), ὁ, ἡ χελιδών, *swallow*, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντες, -όντων. The particular exceptions will be noticed in the Paradigms. (b) *Monosyllables* are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables -ος, -ι and -σι taking the acute, and the long syllables -ων and -οιν, the circumflex; e. g. ὁ μῆν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

Exceptions. The following monosyllables are *paroxytone* in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάς, *torch*, ὁ δμῶς, *slave*, ὁ, ἡ θῶς, *jackal*, τὸ οὔς, Gen. ὠτός, *ear*, ὁ, ἡ παῖς, *child*, ὁ, ἡ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burn*, τὸ φῶς, Gen. φωτός, *light*; e. g. δάδων, δάδοιν, θῶων, ὠτων, ὠτοιν, παίδων, παίδοιν, Τρώων, φῶδων, φώτων. In addition to these may be mentioned the Adjective πᾶς, *all, every*, Gen. παντός, Dat. παντί, &c.; but πάντων, πᾶσι(ν); ὁ Πάν, Gen. Πανός, but τοῖς Πᾶσι(ν); also *monosyllabic participles*; e. g. στάντων, ὄντων; στᾶσιν, οὔσιν.

A. WORDS, WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE ROOT ENDS IN A CONSONANT.

§ 34. I. The Nominative Singular exhibits the simple Root.

The Case-endings are appended to the unaltered Nominative. Roots which end in -ντ (as Ξενοφώντ) and -ρτ (as δαμαρτ) must drop the τ (according to § 32, 2); hence Ξενοφῶν, Gen. -ῶντ-ος; δάμαρ, Gen. -αρτ-ος.

S. N.	ὁ, Pæan.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	μην-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	μην-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	μην-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	μην	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	μην-ῶν	νέκταρ-ων
D.	παιᾶ-σι(ν)*	αἰῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μην-σί(ν)*	νέκταρ-σι(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	μην-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
Dual.	παιᾶν-ε παιᾶν-οιν	αἰῶν-ε αἰῶν-οιν	Ξενοφῶντ-ε Ξενοφῶντ-οιν	μην-ε μην-οῖν	νέκταρ-ε νέκταρ-οιν.

OBS. 1. The three following Substantives in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, may be contracted in the Acc. Sing. after dropping ν; thus, Ἀπόλλω, Ποσειδῶ, ἄλω. The three Substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, (*preserver*), shorten the vowel in the Vocative, and throw the accent back†; e. g. ὦ Ἀπολλων, Πόσειδον, σῶτιερ.

OBS. 2. The neuters belonging to this class all end in -ε (-ας, -ες, -ωρ, -υρ); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has υ long, though υ in its root is short, (contrary to § 32, 2).

XI. VOCABULARY.

Ἀείδω (ᾄδω), *I sing, chant*.
 ἀνα-γινώσκω, *I read*.
 αἰών, -ῶνος, ὁ, (aevum), *an age, time, lifetime*.
 βιβλίον, -ον, τό, *book*.
 γινώσκω, *I know, try, perceive*.
 θάλλια, -ας, ἡ, *feast, feasting*.
 θάλλω, *I bloom, bud*.
 θήρ, θηρός, ὁ, *wild-beast*.
 κιθάρα, -ας, ἡ, *lyre*.
 κερᾶτήρ, -ήρος, ὁ, *mixing-bowl, goblet, wine-cup*.
 λειμῶν, -ῶνος, ὁ, *meadow*.
 νίπτω, νίζω, *I wash*.

παῖάν, -ῶνος, ὁ, *war-song, song-of-triumph*.
 πῦρ, πῦρός, τό, *fire*.
 σπουδαῖος, -αῖᾶ, -αῖον, *zealous, active, earnest, serious, good*.
 τέρω, *I delight, amuse*.
 τέρομαι, (Dat.), *I amuse-myself, delight-in*.
 χεῖρ, χειρός, ἡ, (Dat. Pl. χερσί, Gen. and Dat. Dual χερσίν), *hand*.
 χορός, -οῦ, ὁ, *dance*.
 ψήν, ψηνός, ὁ, *wasp*.

1. Φεῦγε τοὺς θήρας. 2. Χεῖρ χεῖρα νίζει. 3. Ἀπέχου τοῦ ψηνός. 4. Οἱ λειμῶνες θάλλουσιν. 5. Οἱ στρατιῶται ἄδουσι παιᾶνα. 6. Ἐν πυρὶ χουσὸν καὶ ἄργυρον γινώσκουμεν.¹ 7. Πολλοὶ παρὰ κρατῆρι γίγ-

* Instead of παιᾶνσι, αἰῶνσι, Ξενοφῶντσι, μηνσί. See § 8, 8.

† This is an exception to the rule in § 33, III. (a).

νουνται φίλοι ἑταῖροι. 8. Οἱ ἄνθρωποι τέρπονται κιθά-
ρα² καὶ θαλία καὶ χοροῖς καὶ παιᾶσιν. 9. Οἱ Ἕλλη-
νες³ τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ⁴ σέβονται. 10. Οἱ
σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἡδέως
ἀναγινώσκουσιν.⁵

¹ we try. ² § 161, 2. (c). ³ the Hellenés—the Greeks. ⁴ Poseidôn
(Neptune), the god of the ocean. ⁵ read with pleasure.

(1. Why is ἑταῖρος properispomenon? 3. Why is the accent on the
final syllable of ψηνός? 5. What is the quantity of the final syllable
of παιᾶνα?)

1. Avoid (*sing.*) the wild-beast! 2. Wash your
(=the) hands! 3. Keep-from (*sing.*) wasps! 4. The
meadow blooms. 5. Soldiers delight-in war-songs.
6. War-songs are sung by¹ the soldiers. 7. We de-
light-in beautiful meadows. 8. Avoid (*sing.*) noxious²
wasps! 9. Many are friends of the wine-cup. 10.
Poets pray-to Poseidôn.

¹ ὑπό, with Gen.

² κακός.

§ 35. II. The Nominative lengthens the final Vowel of the Root, ε or ο, into η or ω.

According to § 32, 2, roots in ντ must drop τ in the
Nom.; e. g. λέων, instead of λέωντ.

	ὅ, Shepherd.	δαίμων, Divinity.	λέων, Lion.	αἶθήρ, Air.	ρήτορ, Orator.
S. N.	ποιμήν	δαίμων	λέων	αἶθήρ	ρήτορ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ρήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ρήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ρήτορ-α
V.	ποιμήν	δαίμον	λέον	αἰθήρ	ρήτορ
P. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ρήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ρήτορ-ων
D.	ποιμέ-σι(ν) [*]	δαίμο-σι(ν) [*]	λέουσι(ν) [*]	αἰθέρ-σι(ν)	ρήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ρήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ρήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ρήτορ-ε
	ποιμέν-οιν	δαίμον-οιν	λέοντ-οιν	αἰθέρ-οιν	ρήτορ-οιν

* Instead of ποιμένσι, δαίμονσι,λέοντσι. See § 8, 8.

52 THIRD DECL.—ADJECTIVES IN -ων & -ίων. [CHAP. IV.]

OBS. 1. *Oxytone* Substantives of this class retain in the *Voc.* the long vowel (*η, ω*); e. g. ὁ πατήρ. The *Voc.* δάδης from δαδής, *brother-in-law*, is an exception; its accentuation is also irregular [§ 33. III. (a)]. The same irregularity of accent occurs in the *Voc.* of Ἀμφίων, -ίονος, Ἀγαμέμνων, -ονος, viz. Ἀμφίον, Ἀγάμεμνον. (Comp. § 34, Obs. 1).

OBS. 2. Ἡ χεὶρ, *hand*, Gen. χειρ-ός, &c., has in the *Dat. Pl.* and *Dual* χερσί(ν) and χεροῖν.

OBS. 3. The following Substantives in -ων, Gen. -ονος, drop the *ν* in some of the Cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνης and εἰκοῦς, *Dat.* εἰκόνι, *Acc.* εἰκόνα and εἰκά, *Acc. Pl.* εἰκόνας and εἰκούς; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, *Dat.* ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, *Dat.* χελιδεῖ.—(Remark the irregular accentuation of εἰκά and εἰκούς).

OBS. 4. To this class belong: (a) The two Adjectives ὁ, ἡ ἀπάτωρ, τὸ ἄπατωρ, *fatherless*, and ὁ, ἡ ἀμήτωρ, τὸ ἀμήτωρ, *motherless*, Gen. -ατος;—(b) The Adjective ὁ, ἡ ἄρρεν, τὸ ἄρρεν, *male*, Gen. ἄρρενος;—(c) Adjectives in -ων (*Masc. and Fem.*), -ον (*Neut.*); e. g. ὁ, ἡ εὐδαίμων, τὸ εὐδαίμων, *fortunate*; and Comparatives in -ων, -εν, or -ίων, -ίον. These Comparatives after dropping *ν* are contracted in the *Acc. Sing.* and in the *Nom. Acc. and Voc. Pl.* In the *Vocative* their accentuation is irregular, [see § 33. III. (a)], with the exception of compound Adjectives in -φρων; e. g. κρατερόφρων, *Voc.* κρατερόφρον.

	Adjectives in -ων.		Comparatives in -ίων and -ων.			
	Fortunate.		More-hostile.		Greater.	
	m.f.	n.	m.f.	n.	m.f.	n.
S. N.	εὐδαίμων	εὐδαίμων	ἐχθίων	ἐχθίον	μεῖζων	μεῖζον
G.	εὐδαίμονος		ἐχθίονος		μεῖζονος	
D.	εὐδαίμονι.		ἐχθίονα		μεῖζονι	
A.	εὐδαίμονα	εὐδαίμων	{ ἐχθίονα ἐχθίω	ἐχθίον	{ μεῖζονα μεῖζω	μεῖζον
V.	εὐδαίμων		ἐχθίον		μεῖζον	
P. N.	εὐδαίμονες	εὐδαίμονα	{ ἐχθίονες ἐχθίους	{ ἐχθίονα ἐχθίω	{ μεῖζονες μεῖζους	{ μεῖζονα μεῖζω
G.	εὐδαίμόνων		ἐχθίωνων		μεῖζόνων	
D.	εὐδαίμοσι(ν)		ἐχθίοσι(ν)		μεῖζοσι(ν)	
A.	εὐδαίμονας	εὐδαίμονα	{ ἐχθίονας ἐχθίους	{ ἐχθίονα ἐχθίω	{ μεῖζονας μεῖζους	{ μεῖζονα μεῖζω
V.	like the Nominative.		like the Nominative.		like the Nominative.	
Dual.	εὐδαίμονες εὐδαίμόναιν		ἐχθίονες ἐχθίόνοιν		μεῖζονες μεῖζόνοιν	

XII. VOCABULARY.

Ἄγαν, *very, too-much.*
ἀγέλη, -ης, ἡ, *herd, flock.*
ἄδικος, -ον, *unjust, wicked.*

αἰθήρ, -έρος, ὁ, ἡ, (*æther*), *sky,*
heaven, air.
ἄνω (Gen.), *without.*

γέρον, -οντος, ὁ, old-man.

δαίμων, -ονες, ὁ, ἡ, a divinity, the Deity.

ἄνθρωπος, -ου, ὁ, (plebs), the people, the mob, the multitude.

εὖ, well; εὖ πράττω, I do-well, i. e. fare-well.

ἡγεμῶν, -όνος, ὁ, leader.

κολαστής, -οῦ, ὁ, punisher.

λίμην, -ένος, ὁ, harbour.

ναίω, I dwell, inhabit.

ὁδός, -οῦ, ἡ, road, way, journey: (ὁδοῦ εἰκω = I give-place-to).

ἄλβιος, -ον, (but more commonly -ος, -ᾶ, -ον), happy, prosperous.

ποιμήν, -ένος, ὁ, shepherd.

πράττω, I do, act; (κακῶς πράττω = I fare badly).

σώφρων, -ον, of-sound-mind, prudent, temperate.

ὑπερφρων, -ον, high-minded, haughty, proud.

φρήν, -ενός, ἡ, pl. φρένες, the understanding, the mind.

φυλάττω, I guard, watch, keep, protect.

1. Τὸν γέροντα θεράπευε. 2. Σέβου τοὺς δαίμονας.
3. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. 4. Τὸν κακὸν φεῦγε, ὡς κακὸν λιμένα. 5. Ἄνευ δαίμονος¹ ὁ ἄνθρωπος οὐκ ἄλβιός ἐστιν. 6. Ὁ θεὸς ἐν αἰθέρι² ναίει.
7. Ἀεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. 8. Ἐπου ἀγαθοῖς ἡγεμόσιν. 9. Εἴκε, ὦ νεανία, τοῖς γέρουσι τῆς ὁδοῦ. 10. Πολλάκις δῆμος ἡγεμόνα³ ἔχει ἄδικον νοῦν. 11. Ὁ θεὸς κολαστής ἐστι τῶν ἄγαν ὑπερφρόνων. 12. Ἐχε νοῦν σώφρονα. 13. Ὡ δαῖμον, πάρεχε τοῖς γέρουσι μεγάλην εὐτυχίαν. 14. Οἱ θηρευταὶ τοὺς λέοντας ἐνεδρεύουσιν.

¹ without (the help of) the Deity. ² αἰθήρ is properly the upper, clearer air, as opposed to αἴθερ, the lower, denser atmosphere. ³ νοῦν and ἡγεμόνα are in apposition.

1. Reverence (*pl.*) old-men! 2. Worship (*pl.*) the Deity! 3. The flocks are watched by the shepherd. 4. Follow (*sing.*) a good leader¹! 5. Young-man, give place to² the old-man¹! 6. The multitude often follows bad leaders.¹ 7. The mind³ of man is worn-out by troublesome cares.¹ 8. Keep-from (*sing.*) the bad man as from a bad harbour! 9. The flocks follow the shepherds. 10. O gods, protect the good old-men!

¹ Dative:


² εἴκω τῆς ὁδοῦ.

³ φρένας.

§ 36. To the preceding Paradigms belong the following Substantives in -ηρ; ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Démêtér* (Ceres), and ὁ ἀνὴρ, *man*. They differ from them, however, in dropping ε in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an *ā* (with the acute accent) in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνὴρ (Root ἀνερ) drops ε in all the Cases and Numbers, *except* in the Voc. Sing., but inserts α δ to soften the pronunciation.

Syncopated Nouns in -ηρ.*

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
G.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀν-δ-ρός
D.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀν-δ-ρί
A.	πατέρ-α	μητέρα	θυγάτερ-α	ἀν-δ-ρα
V.	πάτερ	μήτερ	θύγατερ	ἄνερ
Plur. N.	πατέρ-εις	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ά-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ράσι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-εις	μητέρες	θυγατέρες	ἀν-δ-ρες
Dual.	πατέρ-ε πατέρ-οι	μητέρε μητέρων	θυγατέρε θυγατέρων	ἀν-δ-ρε ἀν-δ-ροῖν.

 Observe the peculiarity of the accentuation.

- (a) The Cases which *drop* the ε are all *oxytone*. —
 (b) In the *Vocative Singular* the accent is thrown as far back as possible.—(c) The Cases which *keep* the ε, and the *Dat. Pl.*, are *paroxytone*.

OBS. Ὁ ἄσπερ, -έρος, *star*, has Dat. Pl. ἀσπράσι; it is not syncopated, however, in any other Case. Ἡ Δημήτηρ has the following Declension,—Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ.

* Syncopê (συγκοπή) is the striking out of one or more letters in a word.

XIII. VOCABULARY.

ἄθλον, -ου, τό, prize, reward.

γαστήρ, -τέρος, ἡ, belly.

δουλεύω, (Dat.), I am-a-slave-to, serve.

ἐχθαίρω, I hate.

σοφός, -ή, -όν, wise.

στέργω, I love, am-contented-with.

χαρίζομαι, (Dat.), I gratify, compliment, favour.

Instead of “many beautiful temples,” we say in Greek “many AND beautiful temples.”

1. Στέργετε τὸν πατέρα καὶ τὴν μητέρα. 2. Μὴ δούλευε γαστρί.¹ 3. Χαῖρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρὶ² καὶ τῇ ἀγαθῇ μητρὶ. 4. Μὴ κακῷ σὺν ἀνδρὶ βουλεύου.³ 5. Τῇ Δήμητρὶ⁴ πολλοὶ καὶ καλοὶ νεῶ ἦσαν. 6. Ἡ ἀγαθὴ θυγάτηρ ἠδέως πείθεται τῇ φίλῃ μητρὶ. 7. Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. 8. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. 9. Ἐχθαίρω τὸν κακὸν ἄνδρα. 10. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἐπεται. 11. Ἡ τῆς Δήμητρος⁵ θυγάτηρ ἦν Περσεφόνη.⁶ 12. ὦ φίλη θύγατερ, στέργε τὴν μητέρα. 13. Ἡ ἀρετὴ καλὸν ἄθλόν ἐστιν ἀνδρὶ⁷ σοφῷ. 14. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσιν. 15. Οἱ Ἕλληνες Δημητρα σέβονται. 16. Πείθεσθε, ὦ φίλοι νεανίαί, τοῖς πατράσι καὶ ταῖς μητράσιν. 17. Χαρίζου, ὦ πάτερ, τῇ θυγατρὶ.

¹ § 161, 2. (a). ² § 161, 2. (c). ³ consult not with. ⁴ to Dē-mētēr were=Dēmētēr had. § 161, 2. (d). ⁵ Dēmētēr, Lat. Ceres, goddess of agriculture and rustic life. ⁶ Persephonē, Lat. Proserpina, wife of Hadēs (Pluto), and queen of the lower world. ⁷ § 161, 5.

1. Youths, love your (=the) fathers and mothers! 2. Consult (*sing.*) not with¹ bad men! 3. Good daughters gladly follow their (=the) mothers. 4. We admire a good man. 5. Obey, O dear youth, your (=the) father and mother! 6. Gratify, dear father, your (=the) good son! 7. Pray (*pl.*) to Dēmētēr! 8. Strive, O son, after the reputation² of thy (=the) father! 9. Virtue is the reward of wise men.³

¹ σύν.

² δόξα.

³ Dative.

§ 37. *The Nominative appends σ to the Root.*

(a) The Root ends in a P- or K- mute—(β, π, φ; γ, γγ, κ, χ). On the union of these with σ so as to form ψ and ξ, see § 8, 7.

	ἦ, Storm.	ῥ, Raven.	ῥ, Throat.
Sing. N.	λαῖλαψ	κόραξ	λάρυξ
G.	λαίλαπ-ος	κόρακ-ος	λάρυγγ-ος
D.	λαίλαπ-ι	κόρακ-ι	λάρυγγ-ι
A.	λαίλαπ-α	κόρακ-α	λάρυγγ-α
V.	λαῖλαψ	κόραξ	λάρυξ
Plur. N.	λαίλαπ-ες	κόρακ-ες	λάρυγγ-ες
G.	λαίλαπ-ων	κόρακ-ων	λάρυγγ-ων
D.	λαίλαψι(ν)*	κόραξι(ν)*	λάρυξι(ν)*
A.	λαίλαπ-ας	κόρακ-ας	λάρυγγ-ας
V.	λαίλαπ-ες	κόρακ-ες	λάρυγγ-ες
Dual.	λαίλαπ-ε	κόρακ-ε	λάρυγγ-ε
	λαίλαπ-οιν	κόρακ-οιν	λάρυγγ-οιν.

OBS. To this class belong Adjectives in -ξ (Gen. -γος, -κος, -χος), and -ψ (Gen. -πος); e. g. ῥ, ἡ ῥαπᾶξ, Gen. -ᾶγος, (rapax), ravenous, ῥ, ἡ ἴλιξ, Gen. -ῖκος, (aequalis), of-the-same-age, ῥ, ἡ μῶνυξ, Gen. -ῦχος, (solipes); ῥ, ἡ αἰγίλιψ, Gen. -ῖπος, high.

XIV. VOCABULARY.

Ἀγών, -ῶνος, ῥ, fight, contest.

αἶξ, -γός, ῥ, ἡ, goat.

ἄλεκτρυών, -όνος, ῥ, ἡ, cock.

δέ, (autem), and, but.

ἔλαύνω, I drive, push-on.

ἵππος, -ου, ῥ, horse.

καί—καί, both—and, as well—as.

κόλαξ, -ᾶκος, ῥ, flatterer.

κόραξ, -ᾶκος, ῥ, crow, raven.

κράζω, I croak.

μάστιξ, -ῖγος, ἡ, scourge, whip.

μὲν—δέ, indeed—but. (They are used in antitheses: the μὲν is, generally, not translated in English. Neither of them

can be the first word of a sentence or clause).

μύρμηξ, -ηκος, ῥ, ant.

ὄρευξ, -ῦγος, ῥ, quail.

ὄρχηθμός, -οῦ, ῥ, dance.

ὄψ, ὀπός, ἡ, voice.

πολύπρονος, -ον, laborious, toilsome.

πύριγξ, -ιγγος, ἡ, flute, pipe.

τίττιξ, -ῖγος, ῥ, (Lat. cicada), tree-grasshopper.

φένᾶξ, -ᾶκος, ῥ, quack, impostor.

φάρμιγξ, -ιγγος, ἡ, lyre, harp.

ὦδή, -ῆς, ἡ, (=αοιδή), song.

ὦψ, ὠπός, ἡ, face, countenance.

* Instead of λαίλαπ-σι(ν), κόρακ-σι(ν), λάρυγγ-σι(ν).

1. Οἱ κόρακες κρώζουσιν. 2. Τοὺς κόλακας φεῦγε. 3. Ἀπέχου τοῦ φείᾱκος.¹ 4. Οἱ ἄνθρωποι τέρπονται φόρμιγγι² καὶ ὀρχηθμῶ καὶ ᾠδῇ. 5. Οἱ ἵπποι μάστιξιν³ ἐλαύνονται. 6. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. 7. Τέττιξ μὲν τέττιγι⁴ φίλος ἐστί, μύρμηκι δὲ μύρμηξ.⁴ 8. Οἱ ποιμένες πρὸς τὰς σύριγγας ᾄδουσιν. 9. Παρὰ τοῖς Ἀθηναίοις⁵ καὶ ὀρτύγων καὶ ἀλεκτρούωνων ἀγῶνες ἦσαν⁶ 10. Οἱ ποιμένες τὰς τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. 11. Μυρομήκων καὶ ὀρτύγων βίος πολύπονός ἐστιν. 12. Πολλοὶ ἀγαθὴν μὲν ᾠπα, κακὴν δὲ ὄπα ἔχουσιν.

¹§ 157. ²161, 2. (c). ³161, 3. ⁴Antithetical words are placed near each other. ⁵amongst the Athenians. ⁶there were.

1. The raven croaks. 2. Avoid (*sing.*) the flatterer! 3. Keep-from (*pl.*) quacks! 4. Men amuse-themselves with the lyre. 5. The horse is driven with the whip. 6. The shepherd sings to the pipe. 7. The life of the ant and the quail is toilsome. 8. The shepherd watches the geats. 9. Pipes delight shepherds.

§ 38. (b) The Root ends in a T-mute—(δ, τ, κτ, θ, νθ). The T-mute is *dropped* before σ (§ 8, 7.). On the Acc. Sing. in -a and -ν, see § 32, 3.

	ἦ, Torch. ἦ, Helmet. ὅ, ἦ, Bird.	ὁ, King.	ἦ, Worm.
S. N.	λαμπάς* κόρυς*	ἄναξ*	ἔλμινς*
G.	λαμπάδ-ος κόρυθ-ος	ἄνακτ-ος	ἔλμινθ-ος
D.	λαμπάδ-ι κόρυθ-ι	ἄνακτ-ι	ἔλμινθ-ι
A.	λαμπάδ-α κόρυν	ἄνακτ-α	ἔλμινθ-α
V.	λαμπάς κόρυς ὄρνις	ἄναξ	ἔλμινς
P. N.	λαμπάδ-ες κόρυθ-ες	ἄνακτ-ες	ἔλμινθ-ες
G.	λαμπάδ-ων κορύθ-ων	ἄνακτ-ων	ἔλμινθ-ων
D.	λαμπά-σι(ν)* κόρυ-σι(ν)*	ἄναξι(ν)*	ἔλμι-σι(ν)*
A.	λαμπάδ-ας κόρυθ-ας	ἄνακτ-ας	ἔλμινθ-ας
V.	λαμπάδ-ες κόρυθ-ες ὄρνιθ-ες	ἄνακτ-ες	ἔλμινθ-ες
Dual.	λαμπάδ-ε κόρυθ-ε	ἄνακτ-ε	ἔλμινθ-ε
	λαμπάδ-οιν κορύθ-οιν	ἄνακτ-οιν	ἔλμινθ-οιν.

* Instead of λαμπάδς, κόρυθς, ὄρνιθς, ἄνακτς, ἔλμινθς; Dat. Pl. λαμπάδσι, &c.

OBS. 1. The word *ὁ, ἡ παῖς*, *child*, Gen. *παιδός*, has *παῖ* in the *Vocative*.

OBS. 2. To this class belong Adjectives in *-is* and *-i*, Gen. *-ίδος*, *-ίτος*; e. g. *ὁ, ἡ εὐχάρις*, τὸ εὐχάρι, Gen. *-ιτος*, *pleasing*; those in *-άς*, Gen. *-άδος*; e. g. *ὁ, ἡ φυγάς*, Gen. *-άδος*, *fugitive*; those in *-ής*, Gen. *-ήτος*; e. g. *ὁ, ἡ ἀργής*, Gen. *-ήτος*, *white*; those in *-ώς*, Gen. *-ώτος*; e. g. *ὁ, ἡ ἀγνώς*, Gen. *-ώτος*, *unknown*; those in *-is*, Gen. *-ίδος*; e. g. *ὁ, ἡ ἀνάγκis*, Gen. *-ιδος*, *weak*, *ἡ πατρίς* (γῆ understood), Gen. *-ίδος*, *native-land*; those in *-ύς*, Gen. *-ύδος*; e. g. *ὁ, ἡ νέηλυς*, Gen. *-υδος*, *newly-come*.

XV. VOCABULARY.

Ἀπαλλάττω, (Acc. of person,
Gen. of thing), *I free-from*.
ἅπασα, -ης, (Fem. Adj.), *every*,
all.

γέλως, -ωτος, ὁ, *laughter*.

ἐγείρω, *I awaken, arouse*.

ἐλπίς, -ίδος, ἡ, *hope*.

ἐνεγείρω, *I excite, arouse*.

ἔρις, -ιδος, ἡ, *contention, strife*.

ἔρως, -ωτος, ὁ, *love*.

κακότης, -ητος, ἡ, *wickedness*,
vice, baseness.

κατα-κρύπτω, *I hide, conceal*.

κολάζω, *I punish*.

κοῦφος, -η, -ον, *light, vain*.

μακαρίζω, *I deem-happy*.

νεότης, -ητος, ἡ, (juventus), *youth*.

νύξ, νυκτός, ἡ, *night*; (νυκτός, by
night).

ὁμοιότης, -ητος, ἡ, *likeness, simi-*
larity.

παῖς, παιδός, ὁ, ἡ, *child, boy, ser-*
vant.

πένης, -ητος, ὁ, ἡ, *poor*.

πλούσιος, -ια, -ιον, *rich, wealthy*.

πλοῦτος, ὁ, *riches, wealth*.

φιλοχρημοσύνη, -ης, ἡ, *avarice*.

φροντίς, -ίδος, ἡ, *care, concern*.

χάρις, -ίτος, ἡ, *grace, favour*,
kindness, gratitude, elegance.

χρημοσύνη, -ης, ἡ, *need, poverty*.

1. Οἱ ὀρνίθες ἄδουσιν. 2. Χάρις χάριν τίκτει, ἔρις
ἔριν. 3. Μακαρίζομεν¹ τὴν νεότητα. 4. Χρημοσύνη
τίκτει ἔριδας. 5. Πλούσιοι πολλάκις τὴν κακότητα
πλούτῳ κατακρύπτουσιν. 6. ὦ καλὲ παῖ², εὖ πράττε
τοὺς ἀνθρώπους. 7. Ἡ φιλοχρημοσύνη μήτηρ κακό-
τητος ἀπάσης ἐστίν. 8. Οἱ πένητες πολλάκις εἰσὶν εὐ-
δαίμονες. 9. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς
θαυμαστοὺς τῶν καλῶν³ ἔρωτας ἐνεγείρει. 10. Ὁ θά-
νατος τοὺς ἀνθρώπους φροντίδων ἀπαλλάττει. 11. Ἡ
φιλία δι' ὁμοιότητος γίγνεται. 12. Οἶνος ἐγείρει γέλωτα
13. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. 14. Οἱ σο-
φοὶ κολάζουσι τὴν κακότητα. 15. Οἱ ἄνθρωποι πολ-
λάκις κούφαις ἐλπίσι τέρπονται.

¹ we deem-happy. ² See Obs. 1. ³ of the beautiful, (lit. of beau-
tiful things).

(8. Why does *εἰς* retain its accent?)

1. The bird sings. 2. From favour springs favour; from strife strife. 3. By wisdom¹ a wonderful love² of the beautiful² is excited in the minds of men. 4. By the song¹ of birds we are delighted. 5. Wine frees men from cares. 6. Boy, shun wickedness! 7. From similarity¹ springs friendship. 8. We are-delighted-with birds.

¹ Dative.² Plural.

§ 39. The Roots of *Neuters* belonging to this class end in τ, and sometimes in κτ, (e. g. γαλακτ). But as the laws of euphony admit neither κ nor κτ at the end of a word†, τ and κτ are either omitted, or τ is changed into σ. (Comp. § 32, 2.). In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, (from the Roots γονατ and δορατ), α, the vowel of the Root, is changed into υ in the Nominative.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
S. N.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ᾠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ᾠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ᾠτ-α
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ᾠτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ᾠ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ᾠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ᾠτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ᾠτ-οιν.

* Instead of σώματσι, γόνατσι, γάλακτσι, &c. See § 8, 7.

† Instead of ᾠς.

‡ Every genuine Greek word ends either in a vowel, or σ, ς, α. The only exceptions are ικ and οὐκ, and these never end a clause. Words which end in ξ or ψ are to be considered as really ending in σ.

XVI. VOCABULARY.

Ἀμαρτημα, -ατος, τό, error, sin, offence.	ποικίλος, -η, -ον, various, variegated.
ἅπτομαι, (Gen.), I touch, attack-myself-to, take-hold-of, affect.	πράγμα, -ατος, τό, thing, deed, business, action.
βαστάζω, I bear, carry.	ῥῆμα, -ατος, τό, word, saying.
βοήθημα, -ατος, τό, aid, help.	σπένδω, I pour-a-drink-offering, pour-out. (Hence, σπένδομαι τινι=I make-a-treaty with any one; libations of wine usually preceding the conclusion of a treaty).
γάλα, -ακτος, τό, milk.	σπένδομαι, I exchange.
γεύομαι, (Gen.), I taste, enjoy.	ταυτολογία, -ας, ἡ, tautology, repetition.
γυμνάζω, I exercise, practise.	φαῦλος, -η, -ον, bad, wicked, worthless.
διαμείβομαι, I exchange.	χεῖμα, -ατος, τό, thing; (Pl., property, money, riches.)
δόρυ, δόρατος, τό, spear.	χρηστός, -ή, -όν, useful, good, brave.
ἐθίζω, I accustom.	χωρισμός, -ου, ὁ, separation.
ἐνεκα, (Gen.), causâ, for-the-sake-of, on-account-of. § 24.	
θεράπεια, -ας, ἡ, care, attendance, service.	
ἰδρώς, -ωτας, ὁ, sweat.	
ἰκέτης, -ου, ὁ, suppliant.	
μικρός, -ά, -όν, small, little.	
μῦθος, -ου, ὁ, speech, word, story.	

1. Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἐταῖροι πιστοὶ εἰσιν. 2. Τῆς ἀρετῆς πλοῦτον οὐ διαμεμβόμεθα τοῖς χρήμασιν.¹ 3. Οἱ ἰκέται τῶν γονάτων² ἅπτονται. 4. Ὁ θάνατός ἐστι χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. 5. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις³ ποικίλα βοηθήματα. 6. Μὴ πείθου κακῶν ἀνθρώπων ῥήμασιν.⁴ 7. Μὴ δούλευε, ὦ παῖ, τῇ τοῦ σώματος θεραπείᾳ. 8. Οἱ Ἕλληνες ταῖς Νύμφαις⁵ κρατῆρας γάλακτος σπένδουσιν. 9. Ἐθίζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρῶτι. 10. Οἱ ἀδολέσχαι τείρουσι τὰ ὦτα ταῖς ταυτολογίαις.⁶ 11. Ψυχὴν ἔθιζε, ὦ παῖ, πρὸς τὰ χρηστὰ πράγματα. 12. Οἱ φαῦλοι μῦθοι τῶν ὥτων² οὐχ ἅπτονται. 13. Τοῖς ὣσιν⁶ ἀκούομεν. 14. Μὴ ἔχθαιρε φίλον μικροῦ ἀμαρτήματος ἕνεκα. 15. Γεύου, ὦ παῖ, τοῦ γάλακτος.⁷ 16. Οἱ στρατιῶται δόρατα βαστάζουσιν.

¹ for riches. The instrument of exchange is put in the Dative; though more commonly in the Genitive without a Prep., or with the Prep. ἀντί. ² § 158, 3. (b). ³ § 161, 5. ⁴ § 161, 2. (a). ⁵ to the Nymphs, i.e. in their worship. ⁶ § 161, 3. ⁷ § 158, 5. (a).

1. In a hard thing there are few faithful friends.
2. Young-men, exercise your (=the) body with toil¹

and sweat! 3. Boy, strive-after noble deeds! 4. Many men delight-in money.² 5. From a noble deed springs fame. 6. We admire noble deeds. 7. Boys taste milk with-pleasure. 8. Soldiers fight with spears².

¹ Plural.² Dat. Plural.

OBS. Τὸ τέρας, *prodigy*, usually admits contraction in the Plural, after τ is dropped; e. g. τέρα, τεράων. Τὸ γέρας, *reward*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρας, *horn*, drop the τ in all the numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl. Besides these forms, however, κέρας has also the regular forms with τ.

Sing. N.	τὸ κέρας			τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κρέα-ος)	κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρει	(κρέα-ι)	κρέει
A.	κέρας			(κρέας)	
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α)	κρέα
G.	κεράτ-ων	and (κερά-ων)	κεράων	(κρέα-ων)	κρέων
D.	κέρα-σι(ν)				κρέα-σι(ν)
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α)	κρέα
Dual.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κρέα-ε)	κρέα
	κεράτ-οιν	and (κερά-οιν)	κεράων	(κρέα-οιν)	κρέων.

XVII. VOCABULARY.

Ἀνδρεία, -ας, ἡ, *manliness, valour*.
 γέρας, τό, *reward, honorary-gift*.
 γῆρας, τό, *old-age*.
 διατροφή, -ῆς, ἡ, *nourishment*.
 δύσκολος, -ον, *difficult, annoying, troublesome*.
 ἔλαφος, -ου, ὁ, ἡ, *deer*.
 εὐξία, (εὖ, ἔχω), *good-condition, sound-health*.
 θεμέλιον, -ου, τό, *foundation*.
 κέρας, τό, *horn*.

κρέας, (-έας =) -έως, τό, *flesh, meat*.
 πέμπω, *I send*.
 πρόβατον, -ου, τό, *a sheep*.
 προ-τρέπω, *I turn-any-one-to, induce, incite*.
 σάλπιγξ, -ιγγος, ἡ, *trumpet*.
 σημαίνω, *I give-a-sign or signal, hint, indicate*.
 ὑπάρχω, *I am-at-hand, am, am-for, serve-as, belong-to*.
 φάρμακον, -ου, τό, *drug, remedy*.

1. Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. 2. Τῶν ἐν γήρα κακῶν φάρμακον ὁ θάνατός ἐστιν. 3. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει.¹ 4. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφήν ὑπάρχει.²

5. Κέρασι καὶ σάλπιγξιν³ οἱ στρατιῶται σημαίνουσιν.
 6. Ποικίλων κρεῶν⁴ γενόμεθα. 7. Καλοῦ γήρως θεμέλιον ἐν παισὶν ἔστιν ἢ τοῦ σώματος εὐεξία. 8. Αἱ ἔλαφοι κέρα ἔχουσιν. 9. Δύσκολος ὁ ἐν γήρᾳ βίος.⁵

¹ see Rule, § 28. ² ὑπάρχει πρὸς=serve for. ³ § 161, 3. ⁴ § 158, 5. (a). ⁵ ἔστί is often omitted, as here.

1. Prodigies are sent to men¹ by²the gods. 2. Death dissolves the evils of old-age.³ 3. Soldiers are incited to valour by rewards.¹ 4. Young-man, rejoice-at the reward! 5. We admire the beautiful horns of the stag. 6. Many evils follow old-age. 7. Bear (*sing.*) the troubles of old-age!

¹ Dative.

² ὑπό, with Gen.

³ Say, in old-age.

§ 40. (c). The Root ends in ν or ντ.

Sing. N.	ῥίς, Nose.	ῑ, Dolphin.	ῑ, Giant.	ῑ, Tooth.
G.	ῥῖν-ός	δελφῖν-ος	γίγαντ-ες	ὀδόντ-ος
D.	ῥῖν-ί	δελφῖν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῥῖν-α	δελφῖν-α	γίγαντ-α	ὀδόντ-α
V.	ῥῖν	δελφῖς(-ί·ν)	γίγαν	ὀδούς
Plur. N.	ῥῖν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῥῖν-ῶν	δελφῖν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῥῖ-σι(ν)*	δελφῖ-σι(ν)*	γίγαν-σι(ν)*	ὀδού-σι(ν)*
A.	ῥῖν-ας	δελφῖν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῥῖν-ε	δελφῖν-ε	γίγαντ-ε	ὀδόντ-ε
Dual.	ῥῖν-ε ῥῖν-οῖν	δελφῖν-ε δελφῖν-οῖν	γίγαντ-ε γίγαντ-οῖν	ὀδόντ-ε ὀδόντ-οῖν

OBS. 1. To this class belong: (1) The two Adjectives in -ᾱς, -αινα, -ᾶν, viz. μέλας, -αινα, -αν, black, and τάλαια, -αινα, -αν, wretched;—(2) πᾶς, πᾶσα, πᾶν, all, every, (on the accentuation, see § 33, III.), and its compounds; e. g. ἑπᾶς, ἑπᾶσα, ἑπᾶν;—(3) ἑκῶν, -οῦσα, -όν, willing, -όντες, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκων, unwilling;—(4) Adjectives in -εις, -εσσα, -εν, (ἄε γαρήεις, -εσσα, -εν, graceful), which are peculiar, inasmuch as the

* Instead of ῥῖν, δελφῖν, γίγαντ, ὀδόντ, ῖνσι, &c.—See § 8, 8.

Dat. Pl. masculine and neuter, ends in *-εσι* instead of *-εσις*, contrary to § 8, 8. But *Participles* in *-εις*, *-ῖσα*, *-έν*, (as *τυφθείς*, *-ῖσα*, *-έν*, struck), have the ending *-ῖσι* in the Dat. Pl.

	Black.			All.		
	masc.	fem.	neut.	masc.	fem.	neut.
S. N.	μέλας*	μέλαινα	μέλᾱν	πᾶς*	πᾶσα	πᾶν
G.	μέλας	μελαίνης	μέλας	παντός	πάσης	παντός
D.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
A.	μέλανα	μέλαιναν	μέλαν	πάντα	πᾶσαν	πᾶν
V.	μέλαν	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
P. N.	μέλανες	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν	μελάνων	πάντων	πασῶν	πάντων
D.	μέλασι*	μελαίναίς	μέλασι*	πᾶσι*	πάσαις	πᾶσι*
A.	μέλανας	μελαίνας	μέλανα	πάντας	πάσας	πάντα
V.	μέλανε	μέλαιναι	μέλανε	πάντες	πᾶσαι	πάντα
Dual.	μέλανε μελάνοιν	μελαίνᾱ μελαίναιν	μέλανε μελάνοιν.	πάντε πάντοιν	πάσα πάσαι	πάντε πάντοιν.

	Graceful.			Participle of Aor. 1. Pass. Struck.		
	masc.	fem.	neut.	masc.	fem.	neut.
S. N.	χαρίεις†	χαρίεσσα	χαρίεν	τυφθείς	τυφθεῖσα	τυφθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	τυφθέντος	τυφθείσης	τυφθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	τυφθέντι	τυφθείσῃ	τυφθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	τυφθέντα	τυφθείσαν	τυφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	τυφθείς	τυφθεῖσα	τυφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	τυφθέντες	τυφθεῖσαι	τυφθέντα
G.	χαρίεντων	χαρίεσσῶν	χαρίεντων	τυφθέντων	τυφθεῖσῶν	τυφθέντων
D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	τυφθεῖσι(ν)	τυφθείσαις	τυφθεῖσι(ν)
A.	χαρίεντας	χαρίεσσᾶς	χαρίεντα	τυφθέντας	τυφθεῖσᾶς	τυφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	τυφθέντες	τυφθεῖσαι	τυφθέντα
Dual.	χαρίεντε χαρίέντοιν	χαρίεσσᾱ χαρίεσσαιν	χαρίεντε χαρίέντοιν.	τυφθέντε τυφθέντοιν	τυφθεῖσᾱ τυφθεῖσαιν	τυφθέντε τυφθέντοιν.

OBS. 2. Adjectives compounded with *οδούς* are declined like *οδούς*; e. g. *ὁ, ἡ μονόδους*, τὸ μονόδον, *one-toothed*, Gen. *μονόδοντος*; Adjectives ending in *-ας*, Gen. *-αντος*, are declined like *γίγας*; e. g. *ὁ, ἡ ἀνάμας*, *untiring*, Gen. *-αντος*.

* Instead of μέλας, πάντες, μέλανσι, πάντοι.

† Instead of χαρίεντες; the ε being lengthened into ι, (§ 8, 8).

XVIII. VOCABULARY.

Ἄκτις, -ῖνος, ἡ, sun-beam, ray.
 ἄκων, -ουσα, -ον, unwilling.
 ἅπας, -ᾶσα, -ᾶν, (universus), all-
 together, every.
 αὐτός, -ή, -ός, (ipse), self; ὁ αὐτός,
 (idem), the same.
 βρῶμα, -ᾶτος, τό, food, victuals.
 γίγας, -αντος, ὁ, giant.
 δελφίς, -ῖνος, ὁ, dolphin.
 ἑκών, -ούσα, -όν, willing.
 ἐλέφας, -αντος, ὁ, elephant, ivory.
 εὐπορος, -ον, (Gen.), abounding-in,
 rich-in.
 ἥλιος, -ον, ὁ, sun.

παύλας, -η, -ον, talkative.
 λειαίνω, I polish, smoothen, grind.
 μάχη, -ης, ἡ, battle, fight.
 μέλας, -αινα, -ᾶν, black, dark.
 ὀδούς, -όντες, ὁ, tooth.
 ὀσφραίνομαι, (Gen.), I smell.
 πᾶς, πᾶσα, πᾶν, every, all.
 ποτέ, once, sometimes. (Indefi-
 nite adverb, enclitic).
 ῥίς, ῥινός, ἡ, nostril, nose.
 τάλᾶς, -αινα, -ᾶν, miserable.
 φιλόανθρωπος, -ον, loving-mankind,
 philanthropic.
 χαρίεις, -εῖσα, -εν, graceful.

1. Οὐ πᾶσιν ἀνθρώποις¹ ὁ αὐτὸς νοῦς ἐστίν. 2. Τοῖς
 ὀδοῦσι² τὰ βρώματα λεαίνομεν. 3. Οἱ δελφῖνες φιλάν-
 θρωποὶ εἰσιν. 4. Ἔστιν³ ἀνδρὸς ἀγαθοῦ πάντα κακὰ
 φέρειν. 5. Πολλαὶ Λιβύης⁴ χῶραι εὐποροὶ εἰσιν⁵ ἐλέ-
 φαντος. 6. Πάντες κωτίλον ἄνθρωπον ἐχθαίρουσιν.
 7. Τοῖς γίγασί ποτε ἦν μάχη πρὸς τοὺς θεούς. 8. Ταῖς
 τοῦ ἡλίου ἀκτῖσι χαίρομεν. 9. Ῥινῶν ἔργον ἐστὶν ὀσ-
 φραίνεσθαι.

¹ there is not to all men = all men have not. § 161, 2. (d).
² § 161, 3. ³ it is the duty of. § 158, 2. ⁴ Libya, a district in the
 north of Africa. ⁵ are rich-in.

(1. What is the difference in the meanings of αὐτός and ὁ αὐτός?
 4. Why is ἔστιν paroxytone? 7. Why has γίγασί two accents? 9.
 By what rule is ῥινῶν perispomenon? How is it that the accent
 remains on the ultimate of ἐστίν?)

1. The teeth grind the food.¹ 2. We smell with
 the nose.² 3. The gods once had a battle with the
 giants.³ 4. We admire the beautiful ivory. 5.
 Trust (sing.) not all men! 6. It is the office⁴ of the
 teeth to grind the food.¹ 7. It is the duty of⁵ every
 man to worship the Deity.

¹ Plural. ² Dative. ³ Translate: to the gods there once was, &c.
⁴ ἔργον. ⁵ ἔστι, with Gen.

B. WORDS, WHICH IN THE GENITIVE SINGULAR HAVE
A VOWEL BEFORE THE ENDING -ος.

§ 41. I. Substantives ending in -εύς, -αῦς, -οῦς.

The Root of Substantives in -εύς, -αῦς, -οῦς ends in *v*. This remains at the end of a word, and before Consonants, but is omitted between Vowels. Those in -εύς have -έᾱ in the Acc. Sing., and -έας in the Acc. Pl.; in the Gen. Sing. they take the Attic Gen. -έως, instead of -έος, and in the Dat. Sing. and Nom. Pl. are contracted, but contraction is not usual in the Acc. Plural. When a Vowel comes before -εύς, (as in χοεύς), contraction occurs in all Cases of all the Numbers, except in the Nom. and Voc. Sing., and Dat. Pl. Those in -αῦς and -οῦς are contracted only in the Acc. Plural.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, Old-woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bōs=δῶνς	γῆαῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ύς	γῆᾱ-ός
D.	βασιλ(εί)εϊ	χο(εί)εϊ	βο-ῖ	γῆᾱ-ῖ
A.	βασιλέ-ᾱ	χο(έα)ᾱ	βοῦν	γῆαῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γῆαῦ
P. N.	βασιλ(εί)εϊς	χο(έε)εϊς	βό-ες	γῆᾱ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γῆᾱ-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γῆαυσί(ν)
A.	βασιλέ-ᾱς	χο(έα)ᾱς	(βό-ας) βοῦς	(γῆᾱ-ας) γῆαῦς
V.	βασιλ(εί)εϊς	χο(έε)εϊς	βό-ες	γῆᾱ-ες
Dual	βασιλέ-ε	χοεί-ε	βό-ε	γῆᾱ-ε
	βασιλέ-οιν	χοεί-οιν	βο-οῖν	γῆᾱ-οῖν.

Obs. Among the older Attic writers, the Nom. and Voc. Pl. of Nouns in -εύς end also in -ῆς; e. g. βασιλῆς, (instead of βασιλεῖς).

The Nom. of Nouns in -εύς is oxytone; the Voc. is perispomenon.

XIX. VOCABULARY.

ἄρχω, (Gen.), I begin, lead, govern.

ἀτιμάζω, I dishonour, despise.

ἀχάριστος, -ον, thankless, ungrateful.

Ἀχιλλεύς, Achilles.

βούλομαι, I wish, am-willing.

γονεύς, -έως, ὁ, father, (pl. parents).

εἰκάζω, (Dat.), I liken, compare.

Ἐκτωρ, Hector.

ἐπιμέλεια, -ας, ἡ, care.

θύω, I sacrifice, offer.

ἱερεύς, -έως, ὁ, priest.

Κῦρος, Cyrus.

λῆρος, -ον, ὁ, nonsense, silly-talk.

νομεύς, -έως, ὁ, herdsman, shepherd.

νομή, -ῆς, ἡ, pasture.

Ὀδυσσεύς, Odysseus, (Ulysses).

Ὅμηρος, Homer.

ὀφθαλμός, -οῦ, ὁ, eye.

Πάτροκλος, Patroklos.

πολυλόγος, -ον, garrulous.

πρὶ, (Gen.), before.

τέ—καί, both—and, as well—as. (τέ is an enclitic).

Τηλέμαχος, Têlemachos.

φονεύω, I murder, slay.

χοεύς, χοῶς, ὁ, a Greek liquid-measure, about 3 quarts.

1. Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. 2. Ἡ ἀγέλη τῷ νομεῖ ἔπεται. 3. Ὁ Ἐκτωρ¹ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. 4. Οἱ ἱερεῖς τοῖς θεοῖς βοῦς θύουσιν. 5. Κῦρος παῖς ἦν ἀγαθῶν γονέων. 6. Οἱ ἀχάριστοι τοὺς² γονέας ἀτιμάζουσιν. 7. Πείθου, ὦ παῖ, τοῖς² γονεῦσιν.³ 8. Τηλέμαχος ἦν Ὀδυσσέως υἱός. 9. Βούλου τοὺς γονέας πρὸ παντός⁴ ἐν τιμαῖς ἔχειν. 10. Οἱ τῶν γραῶν λῆροι τὰ ὦτα τείρουσιν. 11. Καλῶς ἄρχεις, ὦ βασιλεῦ. 12. Αἱ γρᾶες πολυλόγοι εἰσίν. 13. Οἱ νομεῖς τὴν βοῶν ἀγέλην εἰς νομὴν ἄγουσιν. 14. Ὅμηρος τοὺς τῆς Ἥρας ὀφθαλμοὺς τοῖς⁵ τῶν βοῶν εἰκάζει. 15. Πάτροκλος φίλος ἦν Ἀχιλλέως. 16. Κῦρον, τὸν τῶν Περσῶν βασιλέα, ἐπὶ τέ⁶ τῇ ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.

¹ Proper names do not take the article, unless they have been previously mentioned, or are to be represented as well-known. See § 148, 5. ² 148, 3. ³ § 161, 2. (a). ⁴ before every thing. ⁵ to those of. ⁶ both—and is expressed by καί—καί, or τέ—καί (with a word or words intervening), or τε καί (placed together). Τε καί often means and simply.

(1. Why is βασιλεῖς perispomenon? 14. What Noun is understood with τοῖς? 16. Why is the accent on the final of ἐπί not written as the grave accent?)

1. The king takes-care-of¹ the citizens. 2. The

herds follow the herdsman. 3. Oxen are sacrificed to the gods by the priests.² 4. The old-women with *their* nonsense³ weary our (=the) ears. 5. Ye govern well, O kings! 6. O priests, sacrifice an ox to the god! 7. It is *the business* of⁴ a good herdsman to take-care-of¹ the oxen. 8. Children love their (=the) parents.

¹ ἐπιμέλειαν ἔχειν, with Gen. ² ὑπό, with Gen. ³ Dat. Plural.
⁴ ἔσται, with Gen.

§ 42. II. Words ending in -ης, -ες; -ως (Gen. -ωος); -ως and ω (Gen. -οος); -ας (Gen. -αος); -ος (Gen. -εος).

1. The Root of words of this class ends in σ. With respect to retaining or omitting the σ, the same rule is observed as regards the υ in the preceding class of Substantives, viz. *the σ remains at the end of a word and before Consonants, but is omitted between Vowels*. In the Dat. Pl. one σ is omitted; e. g. ὁ θώς, *jackal*, τοῖς θω-σί(ν).

(1) Words in -ης and -ες.

2. The endings -ης (*Masc* and *Fem.*) and -ες (*Neut.*) belong only to *Adjectives*, and to *proper names* in -νης, -λης, -κράτης, -μήδης, -πείθης, -σθένης and (-κλής) -κλῆς, which have the form of *Adjectives*. The Neuter singular exhibits the simple Root.

3. Words of this class suffer contraction, (after the omission of σ), in all the Cases, *except* the *Nom.* and *Voc. Sing.* and the *Dat. Pl.* Proper names in -κλής, (contracted in the *Nom. Sing.* into -κλῆς), suffer (in Attic Greek) a two-fold contraction in the *Dat. Singular*; e. g. ἐ-εῖ (=ἐ-εἰ) =εῖ.

Adjectives in -ης.					
Singular.			Plural.		
N.	σαφής, (clear).	τὸ σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α)	σαφῆ
G.	(σαφέ-ος)	σαφοῦς	(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ϊ)	σαφεῖ	σαφέ-σι(ν)		
A.	(σαφέ-α)	σαφῆ	(σαφέ-ας)	σαφεῖς (σαφέ-α)	σαφῆ
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α)	σαφῆ
Dual N. A. V.			σαφέ-ε	σαφῆ	
G. and D.			σαφέ-οιν	σαφοῖν	

Nouns in -ης.					
Singular.		Plural.		Dual.	
N.	ἡ τριήρης, (trireme).	(τριήρε-ες)	τριήρεις	τριήρε-ε and	τριήρη
G.	(τριήρε-ος)	τριήρους	τριήρε-ων and	τριήρων	τριήρε-οιν and
D.	(τριήρε-ϊ)	τριήρει	τριήρε-σι(ν)		τριήροιν &c.
A.	(τριήρε-α)	τριήρη	(τριήρε-ας)	τριήρεις	
V.	τριήρης	(τριήρε-ες)	τριήρεις		

Singular.			
N.	Σωκράτης	(Περικλέης)	Περικλῆς
G.	Σωκράτους	(Περικλέε-ος)	Περικλείους
D.	Σωκράτει	(Περικλέε-ϊ)	(Περικλείι) Περικλεῖ
A.	Σωκράτη	(Περικλέε-α)	Περικλεῖα
V.	Σώκρατες	(Περικλέες)	Περικλείεις.

Obs. 1. Remark the contraction in the Dual, (τριήρεε=τριήρη), -εε being contracted into -η, not into -ει, as is usually done.

Obs. 2. In *Adjectives* ending in -ης, -ες preceded by a vowel, -εα is usually contracted, not into -η (as in σαφία=ταφῆ), but into -ᾶ (as in Περικλέε-α= -λεῖᾶ); e. g. ἀκλής, without-fame, Acc. Sing. (Masc. and Fem.), and Nom. Acc. and Voc. Pl. (Neut.), ἀκλεία=ἀκλεῖᾶ; ὑγής, healthy, ὑγία=ὕγιᾶ.

Obs. 3. Proper names with the above endings [2], and also ἄρης, in forming the Acc. Sing. follow both the first and third declensions, and are therefore called *Heteroclites*; e. g. Σωκράτια=Σωκράτη, also Σωκράτην like the first declension. But with those in -κλής the Acc. in -κλῆν is not usual in good Attic prose.

Accentuation.] Most *Adjectives* of this class are oxytone. In the contracted form of the Gen. Dual and Pl., τριήρης, αὐτάρκης, and compound *Adjectives* in -ήθης (from ἦθος) are paroxytone, instead of being perispomènon according to the fundamental rule.—[§ 11, 2. (2). (b). (3).]

XX. VOCABULARY.

Αἰσχρός, -ά, -όν, base, shameful.
ἀκρατής, -ής, immoderate, incontinent, intemperate.

ἀληθής, -ής, true.
Ἀναξαγόρας, Anaxagoras.
ἄτυχός, -ής, unfortunate.

Ἀστυάγης, ὁ, *Astyagês*.
 ἄφ' ἧς, *unknown, obscure*.
 δουλεία, -ας, ἡ, *slavery*.
 ἐλεαίρω, *I pity*.
 ἐλώδης, -ες, *marshy*.
 Ἐπαμεινώνδας, ὁ, *Epaaminondas*.
 Ἡρακλῆς, ὁ, *Hercules*.
 Ἰνδική, ἡ, *India*.
 κάλαμος, -ου, ὁ, *reed*.
 λέγω, *I say, speak*.
 Μανδάνη, ἡ, *Mandanê*.

ὁμιλία, -ας, ἡ, (Dat.), *intercourse, association, intimacy*.
 Περικλῆς, ὁ, *Periclês*.
 ποταμός, -οῦ, ὁ, *river*.
 σοφιστής, -οῦ, ὁ, *teacher-of-eloquence, sophist*.
 Σοφοκλῆς, ὁ, *Sophocles*.
 Σωκράτης, ὁ, *Socrates*.
 σωτηρία, -ας, ἡ, *safety*.
 τόπος, -ου, ὁ, *position, place*.
 τραγωδία, -ας, ἡ, *tragedy*.

1. Αἱ Σοφοκλέους τραγωδίαι καλαί εἰσιν. 2. Περικλέᾳ ἐγὶ τῇ σοφίᾳ θαυμάζομεν. 3. Σωκράτει¹ πολλοὶ μαθηταὶ ἦσαν. 4. Ἡ Ἰνδικὴ παρά τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλούς. 5. Λέγε αἰ τὰ ἀληθῆ.² 6. Ἀναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν Περικλέους. 7. Ὡς Ἡράκλεις³, τοῖς ἀτυχέσι σωτηρίαν παρέχε. 8. Ἐπαμεινώνδας πατρὸς⁴ ἦν ἀφανοῦς. 9. Ἐλέαιρε τὸν ἀτυχῆ ἄνθρωπον. 10. Μανδάνη ἦν θυγάτηρ Ἀστυάγου, τοῦ Μήδων⁵ βασιλέως. 11. Ὁρέγεσθε, ὦ νεανίαί, ἀληθῶν λόγων. 12. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν⁶ δουλεύουσιν. 13. Μὴ ὁμιλίαν ἔχε ἀκρατεῖ ἀνθρώπῳ.⁷

¹ § 161, 2. (d). ² the truth. ³ generally Ἡρακλῆς in exclamations.
⁴ § 158, 1. ⁵ Μῆδοι, the Medes. ⁶ δουλείαν is an Acc. of cognate signification. § 159, 2. ⁷ § 161, 2. (a).

(8. What Case is ἀφανοῦς? 9. What Case is ἀτυχῆ?)

1. Periclês had great wisdom.¹ 2. Pity (*sing.*) unfortunate men! 3. Many young-men were pupils of Sôcratês.² 4. The intemperate man serves a shameful slavery. 5. We admire Sophoclês for³ his (=the) beautiful tragedies. 6. True words are believed. 7. We pity the life of unfortunate men. 8. Have (*sing.*) no⁴ intimacy with intemperate men.

¹ Translate: to Periclês there was, &c. ² Dative. ³ ἐπί, with Dat. ⁴ Translate: do not have, &c.

§ 43. (2) Words in -ως (Gen. -ως); and in -ως and -ω (Gen. -οος).

The Root of words of this class also ends in σ.—
See § 42, 1.

(a) -ως, Gen. -ως.

Jackal.			Hero.		
S. N.	ὁ, ἡ	θώς	Pl.	θῶ-ες	
G.		θω-ός		θῶ-ων*	
D.		θω-ί		θω-σί(ν)	
A.		θῶ-α		θῶ-ας	
V.		θώς		θῶ-ες	
Dual.			D.		
			θῶ-ε. θῶ-ων.*		
			θῶ-ε. θῶ-ων.		

(b) -ως and -ω, Gen. (-οος=) -ους.

Substantives with these endings are *all feminine*. The ending -ως in this class of words is retained in the common language only in the Substantive αἰδώς. The Dual and Pl. are like those of Substantives in -ος of the second declension; e. g. αἰδοί, ἡχοί, &c.

Shame.			Echo.		
Sing. N.	ἡ	αἰδώς (Root αἰδός).	ἡ	ἡχώ (Root ἡχος).	
G.		(αἰδό-ος)		(ἡχώ-ος)	ἡχοῦς
D.		(αἰδό-ι)		(ἡχώ-ι)	ἡχοῖ
A.		(αἰδό-α)		(ἡχώ-α)	ἡχώ†
V.		(αἰδό-ι)		(ἡχώ-ι)	ἡχοῖ.

XXI. VOCABULARY.

Αἰδώς, ἡ, shame, modesty, reverence.

Γοργώ, ἡ, Gorgon.

δμώς, δμῶς, ὁ, slave.

Ἐρατώ, ἡ, Erató.

εὐεστῶ, (-όος=) -οῦς, ἡ, well-being, prosperity.

ἱστοριογράφος, -ου, ὁ, historian.

κῆπός, -ου, ὁ, garden.

Κλειώ, ἡ, Clío.

λῦπνός, -ά, -όν, painful, grievous, sad.

Λυσίας, -ου, ὁ, Lysias.

λύρικός, -ή, -όν, lyric.

πάππος, -ως, ὁ, uncle (by the father's side).

* On the irregular accentuation, see § 33, III. (Exceptions).

† Remark the irregular accentuation.

πειθῶ, (-όες=)-οῦς, ἡ, *persuasiveness, persuasion, obedience.*

πρός-βλέπω, *I look-at.*

πρός-εἰμι, (adsum), *I am-present, am-connected-with.*

πρόσωπον, τό, *face, visage, countenance.*

σέβας, τό, (only in Nom. and Acc.), *respect, esteem.*

ψεύδω, *I cheat, deceive; Mid. I lie.*

1. Ὅμηρος ᾄδει¹ πολλοὺς ἥρωας (or ἥρωες). 2. Τὴν τῶν ἡρώων ἀρετὴν θαυμάζομεν. 3. Οἱ δμῶες βίον λυπηρὸν ἄγουσιν. 4. Ὁ τοῦ πάτρως κῆπος καλός ἐστιν. 5. Ὁρέγον, ὦ παῖ, τῆς αἰδοῦς. 6. Αἰδῶς ἀγαθοῖς ἀνδράσιν ἔπεται. 7. Λυσίαν ἐπὶ τῇ πειθοῖ καὶ χάριτι θαυμάζομεν. 8. Τῇ αἰδοῖ² πρόσκειται τὸ σέβας. 9. Μὴ πρόσβλεπε τὸ Γοργοῦς πρόσωπον. 10. ὦ Ἥχοι, ψεύδεις πολλάκις τοὺς ἀνθρώπους. 11. Πάντες ὀρέγονται εὖεστοῦς. 12. Πρέπει νεανία αἰδῶ ἔχειν. 13. Κλειὼ καὶ Ἑρατὼ Μοῦσαί εἰσιν τὴν μὲν Κλειὼ θεραπεύουσιν οἱ ἱστοριογράφοι, τὴν δὲ Ἑρατὼ οἱ λυρικοὶ ποιηταί.

¹sings-of.

²§ 161, 2. (a).

(3. Why is δμῶες properispomenon? 5. 7. Account for the circumflex on the final syllables of αἰδοῦς and πειθοῖ. 9. Why is the sigma written s in πρόσβλεπε? 12. Why should αἰδῶ not be perispomenon?)

1. Homer sings-of the hero Achilles. 2. The valour of the hero is admirable. 3. Slaves have¹ a grievous life. 4. The uncle has² a beautiful garden. 5. All delight-in prosperity. 6. Admire, O young-man, with³ reverence, the deeds of good men! 7. We admire the persuasiveness and the grace of Lysias. 8. We are often deceived by Echo.⁴

¹Translate: to slaves is, &c. ²ἑστί, with Dat. ³μετά, with Gen. ⁴Dative.

§ 44. (3) Words in -ας (Gen. -αος); and -ος (Gen. -εος).

(a) -ας, Gen. -αος.

Only a few neuters, as τὸ σέλας, *brilliance*, and τὸ

δέπας, *goblet*, belong to this class. The Root of these words also ends in ς . See § 42, 1.

Sing. N.	τὸ σέλας, (Brilliance)	Pl. σέλα-α and σέλᾱ	D. σέλα-ε
G.	σέλα-ος	σελάων	σελά-οιν.
D.	σέλα-ϊ and σέλᾳ	σέλα-σι(ν)	&c.
A.	σέλας	σέλα-α and σέλᾱ	

(b) -ος, Gen. (-εος =) -ους.

Substantives of this class are also *all neuters*; and the Root ends in ς (§ 42, 1). In the Nom. Sing., ε, in the final syllable of the Root, is changed into ο.

	Race (genus).		Glory.	
Sing. N.	τὸ γένος (Root γενε).		τὸ κλέος (Root κλεε).	
G.	(γένε-ος) γένους		(κλέε-ος) κλέους	
D.	(γένε-ϊ) γένει		(κλέε-ϊ) κλέει	
A.	γένος		κλέος	
Plur. N.	(γένε-α) γένη		(κλέε-α) κλέᾱ	
G.	γενέ-ων and γενῶν		(κλέε-ων) κλεῶν	
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α) γένη		(κλέε-α) κλέᾱ	
Dual.	(γένε-ε) γένη		(κλέε-ε) κλέη	
	(γενέ-οιν) γενοῖν		(κλεέ-οιν) κλεοῖν.	

OBS. On the contraction, in the Dual, of -εε into -η, (not into -ει), see § 42, Obs. 1; -εα in the Plural, preceded by a vowel, is contracted into -ᾱ, (not into -η); e. g. κλέεα=κλέᾱ. Comp. Περικλέᾱ (§ 42, Obs. 2).

XXII. VOCABULARY.

Ἀλλά, *sed, but*.
 ἄνεμος, -ου, ὁ, *wind*.
 ἄνθος, (-εος=)-ους, τό, *flower*.
 ἀσφαλής, -ές, *firm, safe, steady*.
 γένος, (-εος=)-ους, τό, *race, descent*.
 γῆ, γῆς, ἡ, *the earth*.
 δειλός, -ή, -όν, *cowardly, worthless*.
 ἐαρινός, -ή, -όν, (from ἔαρ, *spring*), *vernal*.
 εἶδος, (-εος=)-ους, τό, *appearance, form*.

ἔπος, (-εος=)-ους, τό, *word*.
 ζημία, -ας, ἡ, *loss, injury, punishment, penalty*.
 θάλλπος, (-εος=)-ους, τό, *heat*.
 θνητός, -ή, -όν, *mortal*.
 κέρδος, (-εος=)-ους, τό, *gain*.
 κλέος, (-έος=) -έους, τό, *glory, fame*; pl. *glorious-deeds*.
 κρίνω, *cerno, I distinguish, judge, discern, choose*.
 μήκος, (-εος=)-ους, τό, *length*.

πονηρός, -ός, -όν, evil, wicked, dishonest.

σέλας, -αος, τό, splendour, brilliancy.

ὑψος, (-εος=)-ους, τό, height, elevation.

χαλκός, -ός, ὁ, brass.

ψεῦδος, (-εος=)-ους, τό, a lie.

ψυχός, (-εος=)-ους, τό, cold.

1. Ἡ γῆ ἄνθεσιν ἑαρινοῖς θάλλει. 2. Τῶν κακῶν δειλὰ ἔπη φέρουσιν ἄνεμοι. 3. Μὴ ἀπέχου ψύχους καὶ θάλπους. 4. Τὸ καλὸν οὐ μήκει χρόνου κρίνομεν, ἀλλὰ ἀρετῇ. 5. Οὐκ ἀσφαλές¹ πᾶν ὕψος ἐν θνητῷ γένει. 6. Μὴ ψεύδη λέγε. 7. Ἀπέχου πονηρῶν κερδῶν. 8. Κέρδη πονηρὰ ζημίαν αἰεὶ φέρει.² 9. Κάτοπτρον εἶδους χαλκός¹, οἶνος δὲ νοῦ. 10. Οἱ ἄνθρωποι κλέους ὀρέγονται. 11. Οἱ ἄνδρες κλέει χαίρουσιν. 12. Οἱ ἀνδρεῖοι κλεῶν ὀρέγονται. 13. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

¹ ἑστὶ understood.

² Synt. Rule, Ex. VI.

(2. What Case is ἔπη? 3. Give the Number and Case of ψύχους.)

1. Keep-from (*sing.*) wicked gain! 2. We delight in vernal flowers. 3. Young-man, do not keep-yourself-from cold¹ and heat¹! 4. Shun (*sing.*) wicked gains! 5. Punishment follows a lie. 6. We admire the Hellênês for² their (=the) glorious-deeds. 7. Soldiers are incited to³ noble actions by the love⁴ of fame. 8. The glorious-deeds of soldiers are admired.⁵

¹ Plural. ² ἐπί, with Dat. ³ ἐπί, with Acc. ⁴ Dative.


⁵ Verb Sing.

§ 45. III. Words in -ις, -υς, -ι, -υ.

(1) Words in -ις, -υς (with the vowel long).'

Sing.	N.	Corn-worm.	Boar, Sow.	Fish.
	G.	ὁ κῆς	ὁ, ἡ σῦς (sūs)	ὁ ἰχθύς
	D.	κῆ-ός	σῦ-ός	ἰχθύ-ος
	A.	κῆ-ί	σῦ-ι	ἰχθύ-ι
	V.	κῆ	σῦ	ἰχθύ

	Corn-worm.	Boar, Sow.	Fish.
Plur. N.	κῖ-ες	σῦ-ες	ἰχθῦ-ες
G.	κῖ-ων	σῦ-ων	ἰχθῦ-ων
D.	κῖ-σί(ν)	σῦ-σί(ν)	ἰχθῦ-σι(ν)
A.	κῖ-ας	σῦς	ἰχθῦς
V.	κῖ-ες	σῦ-ες	ἰχθῦ-ες
Dual.	κῖ-ε κῖ-οῖν	σῦ-ε σῦ-οῖν	ἰχθῦ ἰχθῦ-οῖν

 There are no Neuters in this class. The Nom., Acc., and Voc. Sing. have *ι* and *υ* long.

XXIII. VOCABULARY.

* Ἀγκίστρον, -ον, τό, hook, fish-hook.	βάτραχος, -ου, ὁ, frog.
ἄγριος, -ία, -ιον, ferus, wild, savage, rustic.	βότρυς, -ῦς, ὁ, cluster-of-grapes.
ἄγρεύω, I catch.	ἴσος, -η, -ον, alike, equal.
ἄμπελος, -ου, ἡ, vine.	μῦς, -ῦς, ὁ, mūs, mouse.
ἀνα-κύπτω, I peep-out, emerge.	νέκυς, -ῦς, ὁ, corpse; οἱ νεκροί, the dead.
βασιλεύω, (Gen.), I rule, am-king-of.	παγίς, -ίδος, ἡ, trap, snare.
	στάχυς, -ῦς, ὁ, ear-of-corn.
	Σύρος, -ου, ὁ, Syrian.

1. Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσιν. 2. Οἱ θηρευταὶ τὰς ἀγρίας σῦς ἀγρεύουσιν. 3. Πάντες ἴσοι νέκυες¹. ψυχῶν δὲ θεὸς βασιλεύει.² 4. Ἡ ἄμπελος φέρει βότρυς. 5. Ἡ γῆ φέρει στάχυς καὶ βότρυς. 6. Οἱ μύες παγίσιν ἀγρεύονται. 7. Οἱ Σύροι σέβονται τοὺς ἰχθῦς ὡς θεούς. 8. Τοῖς μυσὶ³ μάχη ποτὲ ἦν πρὸς⁴ τοὺς βατράχους. 9. Ἀγκίστροις ἐνεδρεύομεν τοὺς ἰχθῦς.

¹ ἰσὶ understood. ² § 158, 7. (a). ³ § 161, 2. (d). ⁴ μάχη—πρὸς, a battle with.


(3. Why is ψυχῶν perispomenon? 4. In what Case is βότρυς? 7. Why has ἰχθῦς the circumflex, when στάχυς and βότρυς, in 5, have it not? 8. ποτὲ is an enclitic; why then is it accented?)

1. We catch fishes with hooks. 2. The sportsman lies-in-wait-for the wild boars. 3. The clusters-of-grapes and ears-of-corn are beautiful. 4. The vine is rich-in¹ clusters-of-grapes. 5. The frogs; once had² a battle with³ the mice.

¹ ἐν πλοῖς, with Gen. ² Translate; to the frogs there once was, &c. ³ πρὸς, with Acc.

§ 46. (2) Words in -ις, ῖ, ῦς, ῡ, (with the vowel short).

The Root-vowels *ι* and *υ* remain *only in the Nom., Acc., Voc. Sing.*; in the other Cases they are changed into *ε*. In the Gen. Sing. and Pl., *masculine* and *feminine* Substantives end in -ως and -ων respectively. In these Cases the two final syllables are, for the purposes of accentuation, *considered as one*; therefore the *acute* can stand on the *antepenult*. (Comp. § 30, Obs. 2).

 Words in *ι* and *υ* are Neuter.

		City.	Cubit.	Mustard.	City.
Sing.	N.	ἡ πόλις	ὁ πήχυς	τὸ σινάπι	τὸ ἄστυ
	G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄσπε-ος
	D.	πόλει	πήχει	σινάπει	ἄσπει
	A.	πόλιν	πήχυν	σίναπι	ἄστυ
	V.	πόλι	πήχυ	σίναπι	ἄστυ
Plur.	N.	πόλεις	πήχεις	σινάπη	ἄσπη
	G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄσπε-ων
	D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄσπε-σι(ν)
	A.	πόλεις	πήχεῖς	σινάπη	ἄσπη
	V.	πόλεις	πήχεις	σινάπη	ἄσπη
Dual.		πόλε-ε	πήχε-ε	σινάπε-ε	ἄσπε-ε
		πολέ-οιν	πηχέ-οιν	σινάπε-οιν	ἄσπε-οιν.

OBS. 1. To this class belong Adjectives in -ύς, -εῖα, -ῦ, (§ 50, III., § 51, I.), the declension of which does not differ from that of Substantives, except that the *Gen. Sing. (Masc. and Neut.)*, has the usual form -έος (not -εως), and that the *Neut. Pl. (Nom., Acc., and Voc.)*, always has the *open* form -εἶα (not -η). Thus:—

Sweet.					
Singular.			Plural.		
N.	γλυκύς	γλυκεῖα γλυκύ	N.	γλυκεῖς	γλυκεῖαι γλυκεία
G.	γλυκέ-ος	γλυκεῖα γλυκέ-ος	G.	γλυκείων	γλυκεῖων γλυκείων
D.	γλυκεῖ	γλυκεῖα γλυκεῖ	D.	γλυκέσι(ν)	γλυκεῖαι γλυκέσι(ν)
A.	γλυκύν	γλυκεῖαν γλυκύ	A.	γλυκεῖς	γλυκεῖα γλυκεία
V.	γλυκύ	γλυκεῖα γλυκύ	V.	γλυκεῖς	γλυκεῖαι γλυκεία
Dual. N. A. V.			Dual. N. A. V.		
G. and D.			G. and D.		
γλυκέε			γλυκεῖα		
γλυκέοιν			γλυκεῖαι		

To this class also belong Adjectives (of two endings) in *-ῦς, -ῦ*, Gen. *-εος*, which are declined like *γλυκύς, -ύ*, except that *-ια*, in Neut. Pl., is contracted into *-η* (like *ἀστη*); e. g. *ὁ, ἡ δίπνηχς, τὸ δίπνηχς*, two-cubits-long, *τὰ δίπνηχη*.

OBS. 2. Some Substantives in *-ῖς* (short), as also Adjectives in *-ῖς, -ι*, (e. g. *ἱδοῖς, ἱδοί*, skilful), have the regular inflexion *-ιος, &c.*; *ἡ ἐγχελς*, eel, has also the regular inflexion in the singular.

	Calf.	Eel.	Sheep.
Sing. N.	ὁ, ἡ πόρτις	ἡ ἔγχελς	ὁ, ἡ οἷς
G.	πόρτι-ος	ἔγχελ-ος	οἷος
D.	πόρτι-ι πόρτι	ἔγχελ-ι	οἷι
A.	πόρτιν	ἔγχελιν	οἷν
V.	πόρτι	ἔγχελ	οἷς
Plur. N.	πόρτι-ες πόρτις	ἔγχελ-εις	οἷες
G.	πορτί-ων	ἔγχελ-ων	οἷων
D.	πόρτι-σι(ν)	ἔγχελ-σι(ν)	οἷσί(ν)
A.	πόρτι-ας πόρτις	ἔγχελ-εις	οἷας, rarer οἷς
V.	πόρτι-ες πόρτις	ἔγχελ-εις	οἷς
Dual.	πόρτι-ε	ἔγχελ-ε	οἷς
	πορτί-οιν	ἔγχελ-οιν	οἷοιν.

XXIV. VOCABULARY.

Ἀρχή, -ῆς, ἡ, beginning, command: pl. magistrates, authorities, magistracies.

Ἀσέλγεια, -ας, ἡ, excess, lewdness.

Βίβαιος, -ᾶ, -ον, firm, secure, steadfast.

Βροτός, -ή, -όν, mortal.

Βρώσις, -εως, ἡ, eating, food.

Διάφορος, -ον, different.

Δῶρον, -ου, τό, gift.

Ἐνδεῖα, -ας, ἡ, want, need.

Ἐπιθυμία, -ας, ἡ, desire, lust.

Καρπός, -οῦ, ὁ, fruit.

Κόσμος, -ου, ὁ, (1) ornament, order; (2) the world.

Κτήμα, -ᾶτες, τό, a possession.

Κτήσις, -εως, ἡ, gain, possession.

Μόνος, -η, -ον, alone, only.

Νόμος, -ου, ὁ, law.

Ὦνησις, -εως, ἡ, advantage, benefit.

Πῆχς, -εως, ὁ, fore-arm, cubit.

Πόλεμος, -ου, ὁ, war.

Πόλις, -εως, ἡ, town, state, city.

Πόρτις, -ιος, ὁ, ἡ, calf, heifer.

Πόσις, -εως, ἡ, drinking, drink.

Πρᾶξις, -εως, ἡ, action.

Πύργος, -ου, ὁ, tower.

Σπάνις, -εως, ἡ, dearth, scarcity, want.

Στάσις, -εως, ἡ, faction, sedition.

Σύνεσις, -εως, ἡ, understanding.

Τείχος, (-εος=)-ους, το, wall, fortress.

Ὑβρις, -εως, ἡ, insolence, outrage, haughtiness.

Φύλαξ, -ακος, ὁ, guard, guardian.

Φύσις, -εως, ἡ, nature.

1. Ἀσέλγεια τίκτει ὕβριν. 2. Ἐν πόσει καὶ βρώσει πολλοὶ εἰσιν ἑταῖροι, ἐν δὲ σπουδαίῳ πράγματι ὀλίγοι.
3. Ὁ πλοῦτος σπάνεως¹ καὶ ἐνδεείας τοὺς ἀνθρώπους

λύει. 4. Ἐπὺ τῇ φύσει. 5. Αἱ ἀπὸ τοῦ σώματος ἐπι-
 θυμίαι² πολέμους καὶ στάσεις καὶ μάχας παρέχουσιν.
 6. Ἐν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακές εἰσιν. 7.
 Ἀπέχεσθε, ὦ πολῖται, στάσεων.¹ 8. Ὁρέγεσθε καλῶν
 πράξεων.³ 9. Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις.
 10. Ἐξ ὕβρεως πολλὰ κακὰ γίγνεται. 11. Κακοῦ ἀνδρὸς
 δῶρα ὄνησιν οὐκ ἔχει. 12. Δόξα καὶ πλοῦτος ἄνευ συν-
 ἔσεως οὐκ ἀσφαλῇ κτήματά εἰσιν. 13. Οἱ καρποὶ γλυ-
 κεῖς εἰσιν. 14. Ἀρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι.
 15. Πολλὰ ἄστη τείχη ἔχει. 16. Οἱ τοῦ ἄστεος πύργοι
 βέβαιοί εἰσιν. 17. Οἱ πύργοι τῷ ἄστει⁴ κόσμος⁵ εἰσιν.

¹ § 157. ² the lusts of the body. ³ § 158, 3. (b). ⁴ § 161, 5.

⁵ an ornament.

(3. How is it that *σπάνεως* is *proparoxytone*, when its final syl-
 lable is *long*? 5. In what *Case* is *στάσεις*? 13. In what *Case* is
γλυκεῖς? Why is it *perispomenon*, and *στάσεις* not? 15. Why is
ἔχει in the *Sing.*?)

1. Wealth frees from scarcity and need. 2. In
 the state the magistrates are the guardians of the
 laws. 3. Young-man, strive-after a noble action!
 4. The possession of virtue is alone secure. 5. Good
 laws bring order to cities. 6. Soldiers fight for¹ the
 safety of cities. 7. Citizens, avoid seditions!

¹ *περί*, with Gen.

§ 47. Irregular Nouns of the Third Declension.

1. Ἀνὴρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39;
 χεῖρ, § 35, Obs. 2.

2. Γυνή (ή, *woman*), Gen. γυναικ-ός, Dat. γυναικ-ί,
 Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν,
 γυναιξί(ν), γυναικας.*

3. Ζεύς, (*Jupiter*), Gen. Διός, Dat. Διϊ, Acc.
 Δία, Voc. Ζεῦ.

* Remark the *accentuation* in the Gen. and Dat.

4. Θρίξ (ἡ, *hair*), Gen. τριχ-ός, Dat. Pl. θριξί(ν).
See § 8, 11.

5. Κλείς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί,
Acc. κλειδ-α, and *commonly* κλεῖν; Pl. Nom. κλεῖδες
Acc. κλεῖς.

6. Κύων (ὁ, ἡ, *dog*), Gen. κυν-ός, Dat. κυνί, Acc
κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί(ν), κύνας.*

7. Λᾶς (ὁ, *stone*), Gen. λᾶος, Dat. λᾶϊ, Acc. λᾶν,
(*seldom* λᾶα); Pl. λᾶες, λάων, λάεσσι(ν).

8. Μάρτυς (ὁ, ἡ, *witness*), Gen. μάρτυρος, Dat.
μάρτυροι, Acc. μάρτυρα, (*less commonly* μάρτυν); Dat.
Pl. μάρτυσι(ν).

9. Ναῦς (ἡ, *pavis, ship*), Gen. νεώς, Dat. νηί,
Acc. ναῦν, Voc. ναῦ; Dual: Gen. and Dat. νεοῖν,
(*Nom. and Acc. are not in use*); Pl. νῆες, νεῶν, ναυ-
σί(ν), ναῦς. Comp. γραῦς and βασιλεύς, § 41.

10. Ὑδωρ (τό, *water*), Gen. ὕδατος, &c.

XXV. VOCABULARY.

Ἀθηναῖος, -ου, ὁ, *Athenian*.

Αἰακός, -ου, ὁ, *Aiacus*.

Ἅιδης, -ου, ὁ, *Hadēs (Pluto), the
god of the lower world*.

Αἰθίοψ, -οπος, ὁ, *Æthiopian*.

ἄπιστος, -ον, *faithless, treacher-
ous, incredible*.

δέησις, -εως, ἡ, *prayer, entreaty*.

δέχομαι, *I receive*.

ἐκκλησία, -ας, ἡ, *public-assembly*.

θρίξ, τριχός, ἡ, *hair*.

ἰθέω, *I set-right, direct, guide*.

ἰστός, -οῦ, ὁ, *loom*.

Κάστωρ, -ορος, ὁ, *Castōr*.

κεφαλή, -ῆς, ἡ, *head*.

κίστη, -ης, ἡ, *chest, coffer*.

κοιλαίνω, *I hollow-out*.

κομίζω, *I bring, carry*.

κτεῖς, -ενός, ὁ, *comb*.

κτενίζω, *I comb*.

κύβος, -ου, ὁ, *a die*; κύβοι, *dice*.

κῦβερνήτης, -ου, ὁ, *helmsman, pilot*.

μαρτυρία, -ας, ἡ, *witness, testi-
mony*.

οἰκία, -ας, ἡ, *house, residence,
household*.

οἶκος, -ου, ὁ, *house*.

περίδρομος, -ον, *running-round,
gadding-about*.

πέτρα, -ας, ἡ, *rock*.

Πολυδεύκης, -ους, ὁ, *Polydeukēs
(Pollux)*.

στᾶγών, -όνος, ἡ, *drop*.

σώζω, *I save, preserve*.

σωτήρ, -ῆρος, ὁ, *saviour, preserver*.

ὠφέλεια, -ας, ἡ, *advantage, profit,
benefit*.

1. Αἱ γυναῖκες τῷ κοσμῷ χαίρουσιν. 2. Οἱ Ἕλλη

* Remark the accentuation in the Gen. and Dat.

νες σέβονται Δία καὶ Ποσειδῶ καὶ Ἀπόλλω καὶ ἄλλους
 Θεούς. 3. Ταῖς γυναιξὶν¹ ἡ αἰδὼς πρέπει. 4. Οἱ κύνες
 τὸν οἶκον φυλάττουσιν. 5. Ὁ κυβερνήτης τὴν ναῦν
 ἰθύνει. 6. Αἱ σταγόνες τοῦ ὕδατος πέτραν κοιλαίνου-
 σιν. 7. Ἐχθαίρω γυναιῖκα περιδρομον. 8. Τῆς γυναι-
 κός² ἐστὶ τὸν οἶκον φυλάττειν. 9. Γυναικός² ἐσθλῆς
 ἐστὶ σώζειν οἰκίαν. 10. Ἀεὶ εὖ πίπτουσιν οἱ Διὸς κύ-
 βοι. 11. Οἱ κύνες τοῖς ἀνθρώποις ὠφέλειαν καὶ ἡδυσ-
 νὴν παρέχουσιν. 12. Αἱ τῶν μαρτύρων μαρτυρίαι πολ-
 λάκις ἀπιστοί εἰσιν. 13. Ἴστοι γυναικῶν ἔργα, καὶ οὐκ
 ἐκκλησίαι.³ 14. Κόμιζε, ὦ παῖ, τὴν τῆς κίστης κλεῖν.
 15. ὦ Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέησιν. 16. Κάσ-
 τωρ καὶ Πολυδεύκης τῶν νεῶν σωτῆρες ἦσαν. 17. Γυ-
 ναικὶ⁴ πάσῃ κόσμον ἡ σιγὴ φέρει. 18. Οἱ γέροντες
 ὀλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. 19. ὦ γύναι,
 σῶζε τὴν οἰκίαν. 20. Τῷ κτενὶ τὰς τρίχας κτενίζομεν.
 21. Ὁ Αἰακὸς τὰς Ἀιδου κλεῖς φυλάττει.

¹ § 161, 2. (c). ² § 158, 2. ³ εἰσὶν understood. ⁴ § 161, 5.

(2. In what Case is Ποσειδῶ? Why is it circumflexed? 10. What is the Nom. form of Διός? 11. Of κύνες? What is the quantity of the final syllable of ὠφέλειαν? How may it be discovered by inspection? 15. In what Case is ἀτυχοῦς? 18. What is the Nom. form of τρίχας?)

1. The woman delights in decoration. 2. It is *the business*¹ of women to guard the house. 3. Boy, bring the key of the house! 4. Women delight-in beautiful hair.² 5. The Athenians had³ many ships. 6. Believe (*sing.*) not all witnesses! 7. It is *the business* of dogs to watch the house. 8. Zeus had³ many temples. 9. The fishes peep-up from⁴ the water. 10. The pilots direct the ships. 11. Modesty is-becoming-to a woman.

¹ ἐστί, with Gen.

² Dative.

³ ἦσαν, with Dat.

⁴ ἐκ.

§ 48. *Irregular Adjectives.*

Sing. N.	πρᾶος	πραεῖα	πρᾶον, Mild.
G.	πράου	πραεῖᾱς	πράου
D.	πράῳ	πραεῖᾱ	πράῳ
A.	πρᾶον	πραεῖαν	πρᾶον
V.	πρᾶος, πρᾶε	πραεῖα	πράιν
Plur. N.	πρᾶοι and πραεῖς	πραεῖαι	πραῖα
G.	πραείων	πραεῖῶν	πραείων
D.	πραεῖσι(ν)	πραεῖαις	πραεῖσι(ν)
A.	πράους and πραεῖς	πραεῖᾱς	πραεῖα
V.	πρᾶοι and πραεῖς	πραεῖαι	πραῖα
Dual.	πράῳ	πραεῖᾱ	πράῳ
	πράοιν	πραεῖαιν	πράοιν.

OBS. 1. The forms which are in *spaced* printing, (as *πραεῖα*), are borrowed from a dialectic form *πραῦς* (Ionic *πρηῦς*).

	Much.			Great.		
S. N.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
V.	πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
P. N.	πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
G.	πολλῶν	πολλῶν	πολλῶν	μεγάλων	μεγάλων	μεγάλων
	Other Cases regular.			Other Cases regular.		


OBS. 2. The Nom., Acc., and Voc. Sing. (*Masc. and Neut.*) are the only Cases which are formed regularly from *πολύς* and *μέγας*. The other Cases are declined as if from the obsolete forms ΠΟΛΛΟΣ, ΜΕΓΑΛΟΣ.

DECLENSION OF PARTICIPLES.

S. N.	στάς	στάσα	στάν	λιπών	λιποῦσα	λιπόν
G.	στάντος	στάσης	στάντος	λιπόντος	λιπούσης	λιπόντος
D.	στάντι	στάση	στάντι	λιπόντι	λιπούση	λιπόντι
A.	στάντα	στάσαν	στάν	λιπόντα	λιπούσαν	λιπόν
V.	στάς	στάσα	στάν	λιπών	λιποῦσα	λιπόν
P. N.	στάντες	στάσαι	στάντα	λιπόντες	λιποῦται	λιπόντα
G.	στάντων	στασῶν	στάντων	λιπόντων	λιπούσων	λιπόντων
D.	στάσι(ν)	στάσαις	στάσι(ν)	λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
A.	στάντας	στάσαῖς	στάντα	λιπόντας	λιπούσαῖς	λιπόντα
V.	στάντες	στάσαι	στάντα	λιπόντες	λιποῦσαι	λιπόντε
Dual.	στάντε	στάσα	στάντε	λιπόντε	λιπούσα	λιπόντε
	στάντοι	στάσαιν	στάντοι.	λιπόντοι	λιπούσαιν	λιπόντοι.

S. N.	λειφθείς	-εῖσα	-εν	ἀγγεῖλῶν	-οῦσα	-οῦν
G.	λειφθέντος	-είσης	-έντος	ἀγγελοῦντος	-ούσης	-οῦντος
D.	λειφθέντι	-είσῃ	-έντι	ἀγγελοῦντι	-ούσῃ	-οῦντι
A.	λειφθέντα	-εῖσαν	-έν	ἀγγελοῦντα	-οῦσαν	-οῦν
V.	λειφθείς	-εῖσα	-έν	ἀγγεῖλῶν	-οῦσα	-οῦν
P. N.	λειφθέντες	-εῖσαι	-έντα	ἀγγελοῦντες	-οῦσαι	-οῦντα
G.	λειφθέντων	-εισῶν	-έντων	ἀγγελοῦντων	-ουσῶν	-ούντων
D.	λειφθεῖσι(ν)	-εῖσαις	-εῖσι(ν)	ἀγγελοῦσι	-ούσαις	-οῦσι
A.	λειφθέντας	-εῖσας	-έντα	ἀγγελοῦντας	-ούσας	-οῦντα
V.	λειφθέντες	-εῖσαι	-έντα	ἀγγελοῦντες	-οῦσαι	-οῦντα
Dual.	λειφθέντε	-εῖσᾶ	-έντε	ἀγγελοῦντε	-οῦσᾶ	-οῦντε
	λειφθέντοιν	-εῖσαιν	-έντοιν	ἀγγελοῦντοιν	-οῦσαιν	-ούντοιν.

OBS. 3. All Participles in *-ας* are declined like *στιάς*; all Present, second Aor. and first Fut. Active Participles in *-ων*, like *λιπών*; all first and second Aor. Passive Participles, like *λειφθείς*, and all Fut. Act. participles of *liquid verbs*, like *ἀγγεῖλῶν*.

 The Vocative of *Participles* is always the same as the Nominative.

XXVI. VOCABULARY.

Αἴγυπτος, -ου, ἡ, *Egypt*.
 Ἀλέξανδρος, -ου, ὁ, *Alexander*.
 ἄλγος, (-ιος=)-ους, τό, *pain*.
 ἀφθονία, -ας, ἡ, *freedom-from-
 envy, abundance, plenty*.
 ἔθος, (-ιος=)-ους, τό, *custom, man-
 ner*.
 Ἰλιάς, -άδος, ἡ, *the Iliad*.
 Κροῖσος, -ου, ὁ, *Cræsus*.
 Μακεδών, -όνος, ὁ, *Macedonian*.
 ὀλίγος, -η, -ον, *little, small*. [*help*.
 ὀφέλλω, *I increase, strengthen*,

πάθος, (-ιος=)-ους, τό, *suffering,
 passion*.
 πεῖρος, πραεῖα, πεῖρον, *mild, gentle,
 soft*.
 προς-αγορεύω, *I call, name, ad-
 dress*.
 πρὸς-οδος, -ου, ἡ, (1) *approach*;
 (2) *income, revenue, (reditus)*.
 σῖτος, -ου, ὁ, *corn, food*.
 φόβος, -ου, ὁ, *fear*; φόβον ἔχειν, *to
 have fear, to be attended with
 fear*.

1. Πολὺν οἶνον πίνειν κακόν ἐστιν. 2. Οἱ βασιλεῖς
 μεγάλας προσόδους ἔχουσιν. 3. Ἐν Αἰγύπτῳ πολλὴ
 σίτου ἀφθονία ἦν. 4. Ἡ θάλαττα μεγάλη ἐστίν. 5.
 Μέγα πάθος προσαγορεύομεν Ἰλιάδα κακῶν. 6. Κροί-
 σω¹ ἦν πολὺς πλούτος. 7. Πολλάκις ἐξ ὀλίγης ἡδυ-
 νῆς μέγα γίγνεται ἄλγος. 8. Πραεῖσι λόγοις ἡδέως
 εἰκομεν.² 9. Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον.³
 10. Πολλῶν ἀνθρώπων ἔθῃ ἐστὶ πραέα. 11. Πόνος
 ἀρετὴν μέγα⁴ ὀφέλλει. 12. Οἱ παῖδες τοὺς πράους πα-

τέρας καὶ τὰς πραείας μητέρας στέργουσιν. 13. Ὅμιλίαν ἔχε⁵ τοῖς πραέσιν ἀνθρώποις.² 14. Αἱ γυναῖκες πραεῖαί εἰσιν. 15. Ἀλέξανδρον, τὸν Μακεδόνων βασιλέα, μέγαν ἀπαγορεύουσιν.

¹ § 161, 2. (d). ² § 161, 2. (a). ³ are attended with fear. ⁴ greatly, (a Neut. Adj. used adverbially). ⁵ =associate with.

(10. What Number is ἔθνη? 12. What other form may be used for πρᾶγους? Why is the Greek word for "gentle" repeated with μητέρως?)

1. Abstain-from (*sing.*) much wine! 2. Kings have¹ great revenues. 3. Egypt has² great abundance of corn. 4. Cræsus has³ great wealth. 5. Strive-after (*sing.*) gentle manners! 6. Women have³ a gentle nature (φύσις). 7. Alexander, king of the Macedonians, is called the Great.

¹ Say: to kings are, &c. ² Say: in Egypt is, &c. ³ ἐστί, with Dat.

§ 49. Comparison of Adjectives.

The Greek language has *two* forms to indicate the two degrees of comparison (*Comparative* and *Superlative*); of these two forms by far the more common is -τερος, -τέρᾱ, -τερον, for the Comparative, and -τατος, -τάτη, -τατον, for the Superlative; a much rarer form is -ϊων, -ϊον, (or -ων, -ον), for the Comparative, and -ιστος, -ίστη, -ιστον, for the Superlative.

OBS. 1. The Superlative in Greek, as in Latin, expresses a quality in the *highest* degree, or only in a *very high* degree.

OBS. 2. In Greek, as in Latin, instead of the simple forms of the Comparative and Superlative, μᾶλλον (*magis*) and μάλιστα (*maxime*) are sometimes prefixed to the Positive.

§ 50. A. *First Form of Comparison.*

Comparative, -τερος, -τέρᾱ, -τερον.

Superlative, -τατος, -τάτη, -τατον.

The following Adjectives append these endings in the following manner:—

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most Adjectives of this class, after dropping σ, annex the above endings to the simple Root of the Masculine, and retain the ο. This ο remains *unaltered* when a syllable *long by nature or by position* (§ 9, 3) precedes, (*a mute and liquid always make the syllable long in this case*); but, in order to prevent the concurrence of too many short syllables, ο is lengthened into ω when a *short* syllable precedes; e. g.—

κοῦφ-ος, <i>light.</i>	Comp. κοῦφ-ό-τερος,	Sup. κοῦφ-ό-τατος, -η, -ον,
ἰσχυρ-ος, <i>strong.</i>	— ἰσχυρ-ό-τερος,	— ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin.</i>	— λεπτ-ό-τερος,	— λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement.</i>	— σφοδρ-ό-τερος,	— σφοδρ-ό-τατος,
πικρ-ός, <i>bitter.</i>	— πικρ-ό-τερος,	— πικρ-ό-τατος,
σοφ-ός, <i>wise.</i>	— σοφ-ώ-τερος,	— σοφ-ώ-τατος,
ἰχυρ-ός, <i>firm.</i>	— ἰχυρ-ώ-τερος,	— ἰχυρ-ώ-τατος,
ἄξι-ος, <i>worthy.</i>	— ἄξι-ώ-τερος,	— ἄξι-ώ-τατος.

(b) Contracts in -εος = -οῦς, and -οος = -ους, suffer contraction in the Comparative and Superlative also; the former contract εω into ω, the latter, after dropping -ος, insert the syllable -ες, which is contracted with the preceding ο; e. g.—

πορφύρ-εος	=	πορφυρ-οῦς	ἄπλ-όος	=	ἄπλ-οῦς
πορφυρ-εώτερος	=	πορφυρ-ώ-τερος	ἄπλο-έσ-τερος	=	ἄπλ-οῦς-τερος
πορφυρ-εώτατος	=	πορφυρ-ώ-τατος	ἄπλο-έσ-τατος	=	ἄπλ-οῦς-τατος.
		εὖν-οος	=	εὖν-ους	
		εὖνο-έσ-τερος	=	εὖν-οῦς-τερος	
		εὖνο-έσ-τατος	=	εὖν-οῦς-τατος.	

(c) The following Adjectives in -αιος,—viz. γε·

ρ α ι ό ς, *old*, π α λ α ι ό ς, *ancient*, π ε ρ α ῖ ο ς, *on-the-other-side*, σ χ ο λ α ῖ ο ς, *slow*—drop -ος and append -τερος and -τατος to the Root; e. g.—

γεραι-ός,	Comp. γεραί-τερος,	Sup. γεραί-τατος.
παλαι-ός,	— παλαί-τερος,	— παλαί-τατος.

(d) The following Adjectives in -ος,—viz. εὐδ-ιος, *calm*, ἡσυχ-ος, *quiet*, ἰδ-ιος, *own*, ἴσ-ος, *equal*, μέσ-ος, *middle*, ὄρθρ-ιος, *early*, ὄψι-ος, *late*, παρ-α-πλήσι-ος, *like*, and πρῶϊ-ος, *early-in-the-day*—after dropping -ος, insert the syllable -αι, so that the Comparative and Superlative of these Adjectives are like those of the preceding class in -αιος; e. g.—

μέσ-ος,	Comp. μισ-αί-τερος,	Sup. μισ-αί-τατος.
ἰδ-ιος,	— ἰδι-αί-τερος,	— ἰδι-αί-τατος.

OBS. 1. Φίλ-ος, *beloved, dear*, has three different forms of comparison: φιλότερος, φιλότατος; φίλτερος, φίλτατος; φιλαίτερος, φιλαίτατος. Its most common forms are: Comp. μᾶλλον φίλος; Sup. φίλτατος.

(e) Two Adjectives in -ος,—viz. ἐρρ-ώμεν-ος, *vigorous*, and ἄκρ-ατος, *unmixed*—after dropping -ος, insert the syllable -ες; e. g. ἐρρ-ώμεν-ές-τερος, ἐρρ-ώμεν-ές-τατος, ἀκρατ-ές-τερος, ἀκρατ-ές-τατος. So also αἰδοῖος, *modest*, has αἰδοιέστατος in the Superlative.

(f) The following Adjectives in -ος,—viz. λάλ-ος, *talkative*, μονοφάγ-ος, *eating-alone*, ὀψοφάγ-ος, *dainty*, and πτωχό-ος, *poor*—after dropping -ος, insert the syllable -ις; e. g. λάλ-ος, Comp. λαλ-ίς-τερος, Sup. λαλ-ίς-τατος.

II. Adjectives in -ης, Gen. -ου, change the ending -ης into -ις; e. g. κλέπτ-ης, Gen. -ου, *thievish*, Comp. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος.

So also one Adjective in -ης of the III. Decl.; ψευδής, -ίς, (Gen. -ίος = -οῦς), *deceitful*, ψευδίστερος, ψευδίστατος.

XXVII. VOCABULARY.

Ἀγάλλω, *I honour, deck*; Mid. *I glory-in, am-proud-of, de-light-in*, (Dat.).

αἰρετός, -ή, -όν, *choice, eligible*; (Comparative, *preferable-to*).
Ἀριστείδης, -ου, ὁ, *Aristidēs*.

βίαιος, -ᾱ, -ον, forcible, violent.
 δίκαιος, -ᾱ, -ον, just, upright.
 ἔθνος, (-εος = -ους), τό, nation, people.
 Ἰνδός, -οῦ, ὁ, Indian.
 Καλλίας, -ον, ὁ, Callias.
 Κύκλωψ, -ωπος, ὁ, Cyclops.
 Λακεδαιμόνιος, -ον, ὁ, Lacedæmonian.
 νομίζω, I think, consider.

οὐδείς, -ενός, no-one; οὐδέν, nothing.
 πατρίς, -ιδος, ἡ, native-land.
 σιωπή, -ῆς, ἡ, silence.
 Σπαρτιατικός, -ή, -όν, Spartan.
 τίμιος, -ᾱ, -ον, honoured, esteemed, precious.
 χελιδών, -όνος, ἡ, swallow; (Dat. χελιδῶ).
 χρήσιμος, -η, -ον, useful, fit, serviceable.

Rule of Syntax.] The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek by ἢ, *than*, (Lat. *quam*); or, more commonly, by the Gen. without ἢ, (corresponding to the Lat. *Ablative*), when that expression must have stood in the Nom. or Acc. after ἢ if expressed. Hence the rule: *The Comparative governs the Gen. when ἢ is omitted.*

1. Ἀριστείδης πτωχίστατος¹ ἦν, ἀλλὰ δίκαιοτάτος.
 2. Οἱ Κύκλωπες βιαίότατοι ἦσαν. 3. Καλλίας πλουσιώτατος ἦν Ἀθηναίων. 4. Οὐδὲν σιωπῆς ἐστὶ χρησιμώτερον. 5. Σιγή ποτ'² ἐστὶν αἰρετωτέρα λόγου. 6. Οὐκ ἐστὶ³ σοφίας τιμιώτερον. 7. Σοφία πλούτου κτῆμα τιμιωτέρων ἐστὶν. 8. Ἡ Λακεδαιμονίων δίαίτα ἦν ἀπλουστάτη. 9. Οἱ γεραίτεροι⁴ ταῖς τῶν νέων τιμαῖς⁵ ἀγάλονται. 10. Οὐδὲν πατρίδος τοῖς ἀνθρώποις⁶ φίλτερον. 11. Οἱ Ἰνδοὶ παλαιάτατον ἔθνος⁷ νομίζονται. 12. Ὡ νεανίαι, ἔστε ἡσυχαιότατοι. 13. Οἱ Σπαρτιατικοὶ νεανίαι ἐρρώμενέστεροι ἦσαν τῶν Ἀθηναίων. 14. Πολλοὶ τῶν χελιδόνων⁸ εἰσὶ λαλίστεροι. 15. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοί εἰσιν.

¹ very-poor. ² sometimes. ³ there is nothing. ⁴ Lat. *seniores*.
⁵ § 161, 2. (c). ⁶ § 161, 5. (a). ⁷ § 146, 2. ⁸ *than swallows*.

(4. Why is *σιωπῆς*, the Gen., used? 5. Why is *ἐστὶν* accented, when the preceding word is unaccented? By what rule does the feminine of *αἰρετωτέρος* end in *α*? Why is *αἰρετωτέρα* *paroxytone*? 6. In what Case is *σοφίας*? 10. What *Verb* is understood? 11. In what Case is *ἔθνος*?)

1. The father is wiser than the son. 2 The most-

precious possession is *that* of virtue. 3. The mode-of-life of Socrates was very-simple. 4. None of the Athenians was juster than Aristides. 5. The oldest are not always the wisest. 6. Men are quieter than boys. 7. The Lacedæmonians were very-vigorous. 8. Old-women are often very-talkative. 9. The raven is very-thievish.

III. Adjectives of the *third* Declension:—

(1). Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος), — -ας, -αν, and the word μάκαρ, *happy*, append -τερος and -τατος *immediately* to the simple Root, which appears in the Neuter; e. g.—

γλυκύς, Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής, Neut. -ίς	— ἀληθής-τερος	ἀληθής-τατος
πίνης, Neut. -εις	— πίνης-τερος	πίνης-τατος
μέλας, Neut. -αν	— μέλας-τερος	μέλας-τατος
μάκαρ, Neut. -αρ	— μακάρε-τερος	μακάρε-τατος.

Obs. 2. The Adjectives ἡδύς, ταχύς, and πολύς have the second form of Comparison, viz. in -ίων and -ων. See § 51, I. and § 52, 9.

(2). Compounds of χάρις insert ω; e. g.—

ἐπίχαρις, -ι, Gen. ἐπιχάριτ-ος, *agreeable*,
Comp. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

(3). Adjectives in -ων, -ον (Gen. -ονος), insert the connecting syllable -ες, e. g.—

εὐδαίμων, Neut. εὐδαιμον, *prosperous, happy*,
Comp. εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.

(4). Adjectives in -ξ append to the Root sometimes -ες, sometimes -ις; e. g.—

ἀφῆλιξ, Gen. ἀφήλικ-ος, <i>elderly</i> ,	ἄρπαξ, Gen. ἄρπᾶγ-ος, <i>rapax</i> ,
Comp. ἀφηλικ-έσ-τερος,	Comp. ἄρπαγ-ίς-τερος,
Sup. ἀφηλικ-έσ-τατος.	Sup. ἄρπαγ-ίς-τατος.

(5). Adjectives in -εις, -εν, the Root of which ends in -ντ, affix the endings -τερος, -τατος *immediately* to the Root; -εντ-τερος, -έντ-τατος being at the

same time changed, according to the laws of *euphony*, into -έστερος and -έστατος, (§ 8, 3 and 8); e. g.—

χαρίεις, Neut. χαρίεν, graceful,
Comp. χαρίε-στέρος, Sup. χαρίε-στατος.

XXVIII. VOCABULARY.

Αἴτνη, -ης, ἡ, *Ætna*.

αἶψα, (poët.), *quickly*, (Adv.).

ἄρπαξ, -αγος, *rapax*, rapacious, greedy.

ἄσθενής, -ής, *feeble*, powerless.

ἄτυχία, -ας, ἡ, *misfortune*.

Ἀφροδίτη, -ης, ἡ, *Aphrodîtê*, (Venus).

βαθύς, -εῖα, -ύ, *deep*.

βαρύς, -εῖα, -ύ, *heavy*, weighty, oppressive, burdensome.

γῆρας, -αος, τό, *old-age*.

ἡγκρατής, -ής, *continent*, temperate, moderate.

ἠσεβής, -ής, *pious*.

εὐχαρίς, -ι, Gen. -ιτος, *graceful*, agreeable, pleasing.

ἦβη, -ης, ἡ, *youth*.

Κριτίας, -ου, ὁ, *Critias*.

μεσότης, -τητος, ἡ, *the mean*, mediocrity, moderation.

νόημα, -ᾶτος, τό, *thought*, idea.

ὀρθός, -ή, -όν, *straight*, correct, upright.

ὄρμη, -ῆς, ἡ, *impetus*, rushing-forth, attack, impulse, ardent-desire, passion.

οὐδέ, *and-not*, neither, not-even.

παραπλήσιος, -ᾶ, -ον, (and παρ-επλήσιος, -ον), *lying-close-to*, near, alike.

πρέσβυς, -υος and -εως, ὁ, *old man*, (in this signif. only in Acc. and Voc., πρέσβυν, πρέσβυ): πρεσβύτεροι, seniores, elders.

ῥαχύς, -εῖα, -ύ, *quick*.

1. Αἶψα, ὡς νόημα, παρέρχεται ἦβη, οὐδ' ἵππων ὄρμη γίγνεται ὠκυτέρα. 2. Τὸ γῆρας βαρύτερόν ἐστιν Αἴτνης. 3. Ὁ θάνατος τῷ βαθυτάτῳ ὕπνῳ¹ παραπλησιαίτατός ἐστιν. 4. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις² χαίρουσιν. 5. Φιλίας δικαίας κτῆσις ἐστιν ἀσφαλεσ-τάτη. 6. Ἡ μεσότης³ ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. 7. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. 8. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλέστερον. 9. Οἱ κόρακες με-λάντατοί εἰσιν. 10. Ἀφροδίτη ἦν εὐχαριτωτάτη. 11. Οἱ εὐσεβέστατοι εὐδαιμονέστατοί εἰσιν. 12. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. 13. Ἐν ταῖς ἀτυχίαις⁴ πολλάκις οἱ ἄνθρωποι σωφρονέστεροι εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. 14. Κριτίας ἦν ἀρπαγίστατος. 15. Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.⁵

¹ § 161, 2. (b). ² 161, 2. (c). ³ the mean, i. e. a medium course.

⁴ ἀτυχίαι, res adversæ, adversity; εὐτυχίαι res secundæ, prosperity.

⁵ Gen. of ἑῖα, goddess.

(5. In what Case is *φιλίας*? 6. Why is *πᾶσιν* not *paroxytone*, like *πάντων*? 8. Of what two words is *οὐδέν* compounded? 14. What is the *Positive* of *ἀρπαγίστατος*? 15. Why is *πασῶν* *perispomenon*?)

1. Old-age is very-burdensome. 2. Nothing is quicker than thought. 3. The mean is the safest. 4. No bird is blacker than the raven. 5. The Æthiopians are very-black. 6. Nothing is more-pleasing than youth. 7. No-one of the Athenians was more-temperate or wiser than Socrates. 8. No-one was more-rapacious than Critias. 9. Nothing is more-graceful than a beautiful flower.

§ 51. B. *Second Form of Comparison.*

Comparative, -*ίων*, Neut. -*ιον*; or -*ων*, Neut. -*ον*.
Superlative, -*ιστος*, -*ίστη*, -*ιστον*.

OBS. 1. On the *declension* of Comparatives of this form, see § 35, Obs. 4.

This form of comparison includes:—

I. Ἡδύς, *sweet*, and ταχύς, *swift*, which drop the ending -υς. Ταχύς has in the Comparative θάσσων (Att. θάττων), [§ 8, 11], Neut. θᾶσσον (θαττον). Thus:—

ἡδ-ύς, Comp. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον,
ταχ-ύς, — θάττων, — θᾶττον, — τᾶχιςτος, -η, -ον.

OBS. 2. The others in -υς, as βαθύς, *deep*, βαρεύς, *heavy*, βραδύς, *slow*, βραχύς, *short*, γλυκύς, *sweet*, δασύς, *thick*, εὐρύς, *wide*, ὀξύς, *sharp*, πρεσβύς, *old*, ὠκύς, *swift*, have the form in -υσιος, -ύτατος, [§ 50, III. (1)].

II. Two Adjectives in -ρος, viz. αἰσχροός, *base*, shameful, ἐχθροός, *hateful*, hostile, (the ending -ρος being dropped here also); e. g.—

αἰσχερός, Comp. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχ-ιστος.

XXIX. VOCABULARY.

Ἄλλοι, -αι, -α, *others.*ζῶον, -ου, τό, *living-creature, animal.*καιρός, -ού, ὁ, (1) *occasion, opportunity*; (2) *time (in general).*λοιπός, -ή, -όν, *remaining*; οἱ λοιποί, *the rest, the others.*μετα-φέρω, *I carry-off, remove, change.*οἰκτρός, -ά, -όν, *piteous, wretched.*ὀσμή, -ής, ἡ, *smell, perfume.*ὄφις, -εως, ὁ, ἡ, *serpent.*παρίχω, *I present*; Mid. *I afford, produce.*

1. Ὁ βαθύτατος ὕπνος ἡδιστός ἐστιν. 2. Πολλὰ ἄνθη ἡδίστην ὀσμὴν παρέχειται. 3. Οὐδὲν θᾶπτόν ἐστι τῆς ἡβης. 4. Τὴν αἰσχίστην δουλείαν¹ οἱ ἀκρατεῖς δυνεύουσιν. 5. Πάντων² ἡδιστόν ἐστιν ἡ φιλία. 6. Οὐδὲν αἰσχιόν ἐστιν, ἢ ἄλλα³ μὲν ἐν νῶ ἔχειν, ἄλλα δὲ λέγειν. 7. Οἱ ὄφεις τοῖς λοιποῖς ζώοις⁴ ἔχθιστοί εἰσιν. 8. Ὁ τῶν πλουσίων βίος πολλάκις οἰκτροτέρος ἐστιν, ἢ ὁ τῶν πενήτων. 9. Οὐδὲν τῷ ἀνθρώπῳ ἔχθιόν ἐστιν, ἢ ὁ ἄνθρωπος. 10. Τάχιστα⁵ ὁ καιρὸς μεταφέρει τὰ πράγματα.

¹ § 159, 2. ² of all-things. ³ ἄλλα—ἄλλα, alia—alia, one thing—another. ⁴ § 161, 5. (a). ⁵ Lat. celerrime, (Adv.).

(2. Of what Number is ἄνθη? 3. Why is the α in θᾶπτον circumflexed? 4. What sort of an Acc. may δουλείαν be called? 6. What is the Nom. form of νῶ? 8. What Noun is understood with the second ὁ? What is the Nom. form of πενήτων?)

1. Nothing is sweeter than a very-deep sleep. 2. Nothing is more-shameful than slavery. 3. The horses are very-swift. 4. There is nothing more-hateful than bad counsel. 5. The old-man has for the old-man¹ the most-pleasant talk, the boy for the boy.¹ 6. The poor have always a very-wretched² life. 7. Nothing is more-wretched than poverty.

¹ Dative. ² οἰκτιστος, Sup. of οἰκτρός, (Comp. always οἰκτρώτερος).

§ 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	{ ἀμείνων, Neut. ἀμεινον βελτίων. κρείσσων, Att. κρείττων* λῶν	{ ἀριστος, -η, -ον βέλτιστος κράτιστος λῶστος
2. κακός, bad,	{ κακίων χείρων ἥσσων, Att. ἥττων* (in- ferior)	{ κάκιστος χείριστος ἥκιστα, (Adv.)
3. καλός, beauti- ful,	καλλίων	κάλλιστος
4. ἀλγεινός, pain- ful,	{ ἀλγεινότερος ἀλγίων	{ ἀλγεινότατος ἀλγιστος
5. μακρός, long,	μακρότερος	μακρότατος and κιστος
6. μικρός, small,†	{ μικρότερος ἐλάσσων, Att. ἐλάττων*	{ μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much,	πλείων or πλίων	πλείστος
10. ῥάδιος, easy,	ῥᾶν	ῥᾶστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πῖον, fat,	πιότερος	πιότατος.

OBS. Many of the above Comparatives and Superlatives are not etymologically related to the Positives given; they are, however, placed with them, (their own Positives having become *obsolete*), as they coincide with them in meaning. Thus, in English, 'better,' 'best,' are said to be the Comp. and Sup. of 'good.'

XXX. VOCABULARY.

Ἀναγκαῖος, -ᾱ, -ον, (Att. ἀναγκαῖος, -ον), necessary.

ἀνάγκη, -ης, ἡ, necessity, compulsion.

ἀναρχία, -ας, ἡ, want-of-government, anarchy.

βλάβη, -ης, ἡ, injury, hurt.

γείτων, -ονος, ὁ, ἡ, neighbour.

γνώμη, -ης, ἡ, opinion.

ἐλεύθερος, -ᾱ, -ον, (and ἐλεύθερος, -ον), free, independent.

ἐμφύτος, -ον, implanted, innate.

εἰς, sometimes.

ἐπιθυμία, -ας, ἡ, desire, lust.

εὐτυχής, -ές, fortunate.

ἢ, or; ἢ—ἢ, either—or, (aut—aut).

Ἰβηρία, -ας, ἡ, Spain.

ἰσχύω, I am-strong, have-power, avail.

κελεύω, I bid, command.

κολακεία, -ας, ἡ, flattery.

κροκόδειλος, -ου, ὁ, crocodile.

μαλακός, -ή, -όν, soft, effeminate.

πόλεμος, -ου, ὁ, war.

σκάπτω, I jest, scoff.

* The forms in -ττων are later Attic than those in -σσαν.

† Remark that these first six, and πολύς, are oxytone.

στέργω, (1) *I love*; (2) *am-contented-with*.
 σύμβουλος, -ου, ὁ, *adviser, counsellor*.

σωφροσύνη, -ης, ἡ, *soundmindedness, modesty, wisdom, chastity*.

Rule of Syntax.] Ὡς with the Superlative strengthens it, (like *quam* in Lat.); e. g. ὥς τάχιστα, *quam celerrime, as quickly as possible*.

1. Οὐχ ὁ μακρότατος βίος ἀριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. 2. Μέτρον ἐπὶ πᾶσιν ἀριστον.¹ 3. Γινώμαι τῶν γεραιτέρων ἀμείνους εἰσίν. 4. Σύμβουλος οὐδεὶς ἐστὶ² βελτίων χρόνου. 5. Ἡ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχε.³ 6. Ἀεὶ κράτιστόν ἐστι τὸ ἀσφαλέστατον. 7. Σκώπτεις, ὦ λῶστε.⁴ 8. Βελτιόνων κακίους ἐνιότε εὐτυχέστεροί εἰσιν. 9. Οὐκ ἐστι λύτης χειρὸν ἀνθρώπῳ⁵ κακόν. 10. Κολακεία τῶν ἄλλω ἀπάντων κακῶν χείριστόν ἐστιν. 11. Ἀνὴρ μαλακὸς τὴν ψυχὴν⁶ ἐστὶ καὶ⁷ χρημάτων ἥττων.⁸ 12. Ταῖς γυναιξὶν⁹ ἢ σωφροσύνη καλλίστη ἀρετὴ ἐστίν. 13. Οὐκ ἐστὶ κτῆμα κάλλιον φίλου. 14. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. 15. Ἡ ὁδὸς μηκίστη ἐστίν. 16. Ὁ κροκόδειλος ἐξ ἐλαχίστου⁹ γίγνεται μέγιστος. 17. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. 18. Στέργε καὶ⁷ τὰ μείω. 19. Ὀλίγιστοι ἄνθρωποι εὐδαίμονες εἰσιν. 20. Οὐδεὶς νόμος ἰσχύει μεῖζον¹⁰ τῆς ἀνάγκης. 21. Μικρὰ κέρδη πολλάκις μεῖζονας βλάβας φέρει. 22. Ἀναρχίας μεῖζον οὐκ ἐστὶ κακόν. 23. Ὁ πόλεμος πλεῖστα κακὰ φέρει. 24. Ἐμφυτός ἐστι τοῖς ἀνθρώποις ἢ τοῦ πλείονος ἐπιθυμία. 25. Γυνὴ ἐσθλὴ πλεῖστα ἀγαθὰ τῷ οἴκῳ φέρει. 26. Τὰ ἀναγκαῖα τοῦ βίου φέρει ὥς ῥᾶστα. 27. Τὸ κελεύειν¹¹ ῥᾶόν ἐστι τοῦ πράττειν.¹¹ 28. Οἱ καρποὶ πεπαίτατοί εἰσιν. 29. Ἐν τῷ τοῦ πατρὸς κήπῳ οἱ βότρυες πεπαίτεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. 30. Ἰβηρία τρέφει πιότατα πρόβατα.

¹ scil. ἐστίν. ² there is no better adviser. ³ keep silence. ⁴ my dear friend; a common form of address: (similarly ὦ βέλτιστε).
⁵ § 161, 5. ⁶ effeminate in spirit. *ψυχὴν* is an Acc. of more definite limitation. § 159, 7. ⁷ also. ⁸ (inferior pecuniâ), a slave to money.
⁹ from being very-small. ¹⁰ (plus potest), is more powerful. *μεῖζον*

is a Neut. Adj. *used adverbially*. ¹¹ The Infin. with the Article is equivalent to a *verbal Noun*, and as such may be *declined and governed*; e. g. τοῦ πράττειν is in the Gen.

(3. In what Case is ἀμείνους? What is the *open form* of it? Of what *Gender* is it? 15. What is the Positive of μνηίστη? 18. What is the *open form* of μείω? 21. Why is φέρεῖ in the Sing.? 22. In what Case is ἀναρχίας? 29. What word must be supplied with the second τῷ?)

1. There is nothing better than a very-active life. 2. The opinion of the old¹ is the best. 3. Time is the best adviser. 4. Nothing is better than *that which* is safest.² 5. The worst *men* are often the most-fortunate. 6. Sorrow is the worst evil to man. 7. Nothing is worse than flattery. 8. The intemperate *man* is-enslaved-by pleasures. 9. In-women³ nothing is more-beautiful than modesty. 10. To the free *man* nothing is more-painful than slavery. 11. The crocodile is very-long. 12. The son is smaller than the father. 13. The wicked often have more wealth⁴ than the good.⁵ 14. The poor are often more-honoured than the rich. 15. Avarice is a very-great evil. 16. Nothing brings more evils than war. 17. To command is very-easy. 18. It is easier to bear poverty than sorrow. 19. We taste the ripest fruits with-very-great-pleasure.⁶ 20. The sheep of *his* father are fatter than those of *his* neighbour.

¹ τῶν γειραιτέρων. ² Say; *than the safest*. ³ Dative. ⁴ χρήματα. ⁵ τῶν ἱσχυρῶν. ⁶ ἥδιστα, (Adv., Sup. of ἡδέως).


CHAPTER V.

THE ADVERB.

§ 53. Nature, Division, and Formation of Adverbs.

1. Adverbs are *indeclinable* words, denoting a relation of *place, time, or manner*; e. g. ἐκεῖ, *there*, νῦν, *now*, καλῶς, *beautifully*, *in-a-beautiful-manner*.

2. Most Adverbs are formed from *Adjectives* by assuming the ending *-ως*. This ending is annexed to the *simple Root* of the *Adjective*; and since the *Root* of *Adjectives* of the *third* declension appears in the *Genitive*, and *Adverbs* are accented like *Adjectives* in the *Gen. Pl.*, the following rule may be given for the formation of *Adverbs* from *Adjectives*:—

 *-ων*, the ending of the *Adjective* in the *Gen. Pl.*, is changed into *-ως*; e. g.—

φίλ-ος, friendly,	Gen. Pl. φίλ-ων	Adv. φίλ-ως
καλ-ός, fair,	— καλ-ών	— καλ-ώς
καιρί-ος, timely,	— καιρί-ων	— καιρί-ως
ἀπλ(ό-ος)ούς, simple,	— ἀπλ(ό-ων)ών	— ἀπλ(ό-ως)ώς
εὖν(ο-ος)ους, benevolent,	— (εὖνό-ων) εὖνων	— (εὖνό-ως) εὖνως
πᾶς, all, Gen. παντός,	— πάντ-ων	— πάντ-ως
σώφρων, prudent,	— σωφρόν-ων	— σωφρόν-ως
χαρής, graceful,	— χαριέντ-ων	— χαριέντ-ως
ταχύς, swift,	— ταχέ-ων	— ταχέ-ως
μέγας, great,	— μεγάλ-ων	— μεγάλ-ως
ἀληθής, true,	— ἀληθ(έ-ων)ών	— ἀληθ(έ-ως)ώς
συνήθης, accustomed,	— (συνηθέ-ων) συνήθων	— (συνηθέ-ως) συνήθως.

Obs. 1. On the *accentuation* of compounds in *-ήθως* and of the compound *αὐτόθως*, comp. § 42, Obs. 4; also on the *accentuation* of *εὖνως*, (instead of *εὖνῶς*), see § 29.

Obs. 2. By appending the three endings *-θεν*, *-θι*, and *-δε* (*-σε*), to *Substantives*, *Pronouns*, and *Adverbs*, *Adverbs* are formed to denote the three relations of place, *whence*, (*-θεν*), *where*, (*-θι*), and *whither*, (*-δε* or *-σε*); e. g. οὐρανόθεν, (de cœlo), *from-heaven*, οὐρανόθι, (in cœlo), *in-heaven*, οὐρανόνδε, (in cœlum), *into or to-heaven*.

Obs. 3. The ending *-δε* is usually appended only to the *Acc.* of *Substantives*. To *Pronouns* and *primitive Adverbs*, *-σε* is appended instead of *-δε*; e. g. ἐκεῖ-σε, *thither*, ἄλλο-σε, *to-another-place*. In the *Acc. Pl.* of *Substantives* in *-ας*, *-σδε* becomes *-ζε*; e. g. Ἀθήνα-ζε, (= Ἀθήνας-δε), *to-Athens*.

3. Besides *Adverbs* with the ending *-ως*, there are many which bear manifest traces of a *case-inflection*; e. g. ἑξαπίνης, (de repente), *suddenly*, αὐτοῦ, *there*, &c. The *Acc. Sing.* and *Pl.* of *Adjectives* is very frequently used *adverbially*; e. g. μέγα κλαίειν, *to weep much*.

§ 54. *Comparison of Adverbs.*

1. Adverbs derived from Adjectives, have generally no peculiar adverbial ending for the different forms of comparison, but, in the *Comparative*, use the *neuter singular*, and in the *Superlative*, the *neuter plural* of the corresponding Adjective; e. g.—

σοφῶς	from σοφός	Comp. σοφώτερον	Sup. σοφώτατα
σαφῶς	— σαφής	σαφέςτερον	σαφέςτατα
χαριέντως	— χαρίεις	χαρίεστέρον	χαρίεστατα
εὐδαιμόνως	— εὐδαίμων	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχερῶς	— αἰσχερός	αἰσχρίον	αἰσχρίστα
ἡδέως	— ἡδύς	ἡδίον	ἡδίστα
ταχίως	— ταχύς	θάσσον, -ττον	τάχιστα.

2. All *primitive* Adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, &c., retain *this ending* regularly in the *Comparative*, and *generally* in the *Superlative*; e. g.—

ἄνω, above,	Comp. ἄνωτέρω,	Sup. ἄνωτάτω,
κάτω, below,	κατωτέρω,	κατωτάτω

In like manner, most other *primitive* Adverbs have the ending -ω in the *Comparative* and *Superlative*; e. g.—

ἄγχοῦ, near,	Comp. ἄγχοτέρω	Sup. ἄγχοτάτω
πέρα, beyond,	περαιτέρω	Sup. wanting.
τηλοῦ, far,	τηλοτέρω	τηλοτάτω
ἐκός, far,	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near,	ἐγγυτέρω	{ ἐγγυτάτω
		{ ἐγγύτατα.

CHAPTER VI.

THE PRONOUN.

§ 55. *Nature and Classification of Pronouns.*

Pronouns do not, like Substantives, express the idea of an object, but only the *relation of an object*

to the speaker, since they show whether the object is the speaker himself (the FIRST person), or the person or thing addressed (the SECOND person), or the person or thing spoken of (the THIRD person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book) Pronouns are divided into five principal classes viz.—*Personal, Demonstrative, Relative, Indefinite, and Interrogative Pronouns.*

I. PERSONAL PRONOUNS.

A. SUBSTANTIVE-PERSONAL PRONOUNS.

§ 56. (a) *The simple Pronouns* : ἐγώ, (ego) ;
σύ, (tu) ; οὗ, (sui).

Singular.			
Nom.	ἐγώ, <i>I</i>	[<i>me</i>] σὺ, <i>thou</i>	
Gen.	μοῦ (μου), ἐμοῦ, <i>of</i>	σοῦ (σου), <i>of thee</i>	οῦ (οὔ), <i>of himself, &c.</i>
Dat.	μοί (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>	οἱ (οἰ), <i>to himself, &c.</i>
Acc.	μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἐ), <i>himself, &c.</i>
Dual.			
N. A.	ἡμεῖς, <i>we both, us both</i>	σφῶ, <i>you both</i>	
G. D.	ἡμῶν, <i>of us both, to us both.</i>	σφῶν, <i>of you both, to you both</i>	σφῶν (σφῶν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>	σφεῖς, Neut. σφεία, <i>they themselves</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>	σφῶν, <i>of themselves</i>
Dat.	ἡμῖν, <i>to us.</i>	ὑμῖν, <i>to you (v)</i>	σφίσι(ν) (σφισι), <i>to themselves</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>	σφᾶς, Neut. σφέα (σφεα), <i>themselves.</i>

OBS. The enclitic forms are put in a parenthesis, without any mark of accentuation. [Comp. § 14, (b)]. On the signification and use of the III. personal Pronoun, see Syntax, § 169, Obs. 3.

XXXI. VOCABULARY.

βλίσσω, *I see.*

γάρ, (Conj.), *for.* (It never begins a sentence).

γράμμα, -ατος, τό, *writing, an alphabetical-character; pl. literature.*

δια-φέρω, (Gen.), *I differ-from, excel.*

δια-φθείρω, *I destroy, lay-waste, ruin.*

σπουδαίως, *zealously, diligently, earnestly.*

συγχαίρω, (Dat.), *I rejoice-with.*


χαρίεντως, *gracefully.*

1. Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. 2. Σέβομαι σε, ὦ μέγα Ζεῦ. 3. ὦ παῖ, ἀκούέ μου.¹ 4. Ὁ πατήρ μοι φίλτατός ἐστιν. 5. Ὁ θεὸς αἰεὶ σε βλέπει. 6. Εἴ με βλάπτεις, οὐκ ἐχθρῶν² διαφέρεις. 7. Ἐγὼ ἐρρώμενέστερός εἰμί σου. 8. Ἡδέως πείθομαι σοι³, ὦ πάτερ. 9. Ἡμεῖς ὑμῖν συγχαίρομεν. 10. Ἡ λύρα ὑμᾶς εὐφραίνει. 11. Ὁ θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. 12. Ὁ πατήρ⁴ ὑμᾶς στέργει. 13. Ἀνδρείως μάχεσθε, ὦ στρατιῶται ὑμῶν⁵ γὰρ ἐστὶ τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πᾶσα ἡ πόλις⁶ διαφθείρεται. 14. Ὑμῶν⁵ ἐστὶν, ὦ παῖδες, τὰ γράμματα σπουδαίως μαρθάνειν. 15. Ἡ μήτηρ νῦν στέργει. 16. Νῶν⁷ ἦν κακὴ νόσος. 17. Σφὼ ἔχετε φίλον πιστότατον. 18. Σφῶν⁸ ὁ πατήρ χαρίζεται σφὼ γὰρ σπουδαίως τὰ γράμματα μαρθάνετε.

¹ § 158, 5. (b). ² § 157. ³ § 161, 2. (a). ⁴ *your father.* ⁵ *it is your duty.* § 158, 2. ⁶ πᾶσα ἡ πόλις=*the whole city; πᾶσα πόλις=every city.* ⁷ § 161, 2. (d). ⁸ § 161, 2. (c).

(3. Why has ἀκούέ two accents? 4. What governs μοι? 7. Account for the double accent on ἐρρώμενέστερός, while, at the same time, εἰμί is accented. 16. 18. In what Case are νῶν, σφῶν?)

Rule of Syntax.] The Nom. of Personal Pronouns is not expressed, except for the sake of *emphasis*, (as when any *opposition* is implied).

 *In the following exercises, Pronouns in spaced printing must be expressed.*

1. We write, but you play. 2. We-both write¹, but you-both play.¹ 3. I worship you, O gods! 4. O boy, hear us! 5. God sees you always.

6. If thou injurest us, thou differest not from enemies. 7. You rejoice with us. 8. I obey you cheerfully, O parents. 9. Our (=the) father loves me and thee. 10. Our (=the) mother loves us both. 11. It is my *duty* to guard the house; for I am the guardian of the house. 12. It is thy *duty*, O boy, to learn diligently. 13. The lyre affords me and thee² pleasure. 14. Both-of-you had³ a bad illness. 15. Both-of-you have⁴ a very-faithful friend. 16. Our (=the) father gratifies us-both cheerfully; for both of-us study¹ literature diligently.

¹ Verb to be Plural, (not Dual). ² Dat. ³ ἡν, with Dat. ⁴ ἰστί, with Dat.

§ 57. (β) *The Reflexive Pronouns*: ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.

1. The Reflexive Pronouns of I. and II. Person have *both* the Pronouns of which they are composed declined, in the *plural*; e. g. ἡμῶν αὐτῶν: that of III. Person is either simply ἑαυτῶν (=αὐτῶν), &c., or σφῶν αὐτῶν, &c.

Singular.		
G. ἐμαυτοῦ, -ῆς, of my-self	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thy-self	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D. ἐμαυτῶ, -ῇ, to my-self	σεαυτῶ, -ῇ, or σαυτῶ, -ῇ, to thy-self	ἑαυτῶ, -ῇ, or αὐτῶ, ῇ, to himself, to herself, to itself
A. ἐμαυτόν, -ήν, my-self	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself, itself
Plural.		
G. ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	ἑαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of them- selves

Plural.		
D.	ἡμῖν αὐτοῖς, -αῖς, το ourselves	ὑμῖν αὐτοῖς, -αῖς, το yourselves
A.	ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves.
		ἑαυτοῖς, -αῖς, or αὐτοῖς, -αῖς, or [themselves σφίσιν αὐτοῖς, -αῖς, το ἑαυτούς, -άς, -ά, or αὐ- τούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.

§ 58. (γ). The Reciprocal Pronoun.

The Reciprocal Pronoun expresses a *mutual* relation of several persons to each other:

Plur. G.	ἑλλήλων, of one another,	Dual. ἑλλήλοιν, -αιν, -οιν
D.	ἑλλήλοις, -αῖς, -οῖς.	ἑλλήλοιν, -αῖν, -οῖν
A.	ἑλλήλους, -ας, -α	ἑλλήλω, -ᾶ, -ω.

XXXII. VOCABULARY.

ἄφθονος, -ον, (1) free-from-envy ;
(2) abundant.

βλαβερός, -ά, -όν, hurtful, detri-
mental.

κακοῦργος, -ον, hurtful, wicked ;
(Subst. an evil-doer).

μάλα, Adv. very ; (Comp. μᾶλ-
λον ; Sup. μάλιστα).

μόνον, Adv. only, alone.

Οὐρανίδαι, -ων, οἱ, the inhabitants-
of-heaven (Ouranos), the gods.

οὐσία, -ας, ἡ, (1) being ; (2) pos-
sessions, substance.

περι-φέρω, I bear-about.

πλεονέκτης, -ον, covetous.

πλουτίζω, I enrich.

ὠφέλιμος, -ον, useful, beneficial.

1. Ὁ βίος πολλὰ λυπηρὰ ἐν ἑαυτῷ (αὐτῷ) φέρει. 2. Γίγνωσκε σεαυτόν (σαυτόν). 3. Βούλου ἀρέσκειν πᾶσι¹, μὴ σαυτῷ μόνον. 4. Ὁ σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. 5. Φίλων ἔπαινον μᾶλλον² ἢ σαυτοῦ λέγε. 6. Ἀρετὴ καθ' ἑαυτήν³ ἐστὶ καλή. 7. Οἱ πλεονέκται ἑαυτοὺς μὲν πλουτίζουν, ἄλλους δὲ βλάπτουσιν. 8. Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ὠφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων⁴, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργό-

τεροι. 9. Ἡμεῖς ἡμῖν¹ αὐτοῖς ἥδιστα χαριζόμεθα. 10. Ἀφθονοὶ Οὐρανίδαὶ καὶ ἐν ἀλλήλοις⁵ εἰσίν. 11. Οἱ κακοὶ ἀλλήλους βλάπτουσιν.

¹ § 161, 2. (c). ² rather than. ³ by or in itself. ⁴ to others. ⁵ towards each-other.

(3. Why is μή, not οὐ, used? 5. What is the meaning of ἥ? 8. Account for the Gen., τῶν ἄλλων.)

1. The wise bear about their (=the) possessions in themselves. 2. The avaricious *man* enriches himself, but injures others. 3. You please yourselves. 4. The intemperate *man* is not detrimental to others and beneficial to himself, but he is hurtful to others and much more-hurtful¹ to himself. 5. Good children love each-other.

¹ Comp. of κακοῦργος.

§ 59. B. ADJECTIVE-PERSONAL PRONOUNS, or POSSESSIVE PRONOUNS.

The Possessive Pronouns are formed from the *Genitive* of the Substantive-Personal Pronouns.

ἐμός, -ή, -όν, meus, my, (from ἐμοῦ); ἡμέτερος, -τέρα, -τερον, noster, our, (from ἡμῶν);
σός, -ή, -όν, tuus, thy, (from σοῦ); ὑμέτερος, -τέρα, -τερον, vester, your (from ὑμῶν);
ός, ἡ, ὄν, suus, his, (from οὗ).

Obs. Instead of *ός* and its Cases, the *Attic* writers use *ἐαυτοῦ*, -ῆς, -ῶν, with a *reflexive* meaning, and *αὐτοῦ*, -ῆς, -ῶν, with the meaning of the Gen. of the III. Personal Pronoun; e. g. τύπτει τὸν ἐαυτοῦ υἱόν or τὸν υἱὸν τὸν ἐαυτοῦ, he strikes HIS OWN son, (ἐαυτοῦ=suum); τύπτει αὐτοῦ τὸν υἱόν or τὸν υἱὸν αὐτοῦ, he strikes HIS son, (αὐτοῦ=ejus). Observe the position of the Article.

XXXIII. VOCABULARY.

Μεθήμων, -ον, negligent, remiss.
μετα-χειρίζομαι, I handle, manage, direct.

σῶμα, -ατος, τό, body.
τέκνον, -ον, τό, child.

Rule of Syntax.] The Possessive Pronouns are not expressed unless for the sake of *emphasis*, (as when some *opposition* is implied). When not emphatic, they are omitted, and their place is supplied by the *Article*, which stands before the Substantive; e. g. ἡ μήτηρ στέργει τὴν θυγατέρα, *the mother loves her daughter*. Instead of the Adjective-Personal Pronouns (ἐμός, σός, &c.), the Greeks use, with the same signification, the Substantive-Personal Pronouns, both the simple forms (in the *singular* the enclitics μου, σου) and the reflexives (ἐμαυτοῦ, &c.). The position of the Article may be learned from the following examples.—

1. Ὁ ἐμός πατήρ (οἷς ὁ πατήρ μου οἷς μου ὁ πατήρ, οἷς ἐμαυτοῦ πατήρ-οἷς ὁ πατήρ ὁ ἐμαυτοῦ) ἀγαθός ἐστιν.
 2. Οἱ ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. 3. Οἱ παῖδες ὑμῶν καλοί εἰσιν. 4. Ὑμῶν οἱ παῖδες σπουδαίῳ εἰσιν. 5. Τὰ ἡμῶν αὐτῶν¹ τέκνα (οἷς τὰ τέκνα τὰ ἡμῶν αὐτῶν) ψέγομεν. 6. Ὁ σεαυτοῦ φίλος (οἷς ὁ φίλος ὁ σεαυτοῦ) πιστός ἐστιν, ὁ ἐμαυτοῦ φίλος (οἷς ὁ φίλος ὁ ἐμαυτοῦ) ἄπιστός ἐστιν. 7. Ὁ σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται². 8. Ὁ μὲν ἐμός παῖς σπουδαῖός ἐστιν, ὁ δὲ σὸς μεθήμων.

¹ *our own.*

² *directs.*

1. Thy father is good. 2. My slave is bad. 3. Our children study diligently. 4. Many men love not the children of others, but their-own. 5. He admires his-own actions, but not those of others.

§ 60. II. DEMONSTRATIVE* PRONOUNS.

Singular.						
	<i>this</i>				<i>this</i>	
N.	ὁδε	ἡδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Plural.						
N.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
D.	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα
Dual.						
N. A.	τώδε	τάδε	τάδε	τούτῳ	ταύτῃ	τούτῳ
G. D.	ποῖνδε	ταῖνδε	ποῖνδε	τούτοιν	ταύταιν	τούτοιν
<i>self, or he, she, it.</i>						
Singular.			Plural.			
N.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
G.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά
Dual.						
N. A.	αὐτώ	αὐτά	αὐτά	αὐτῷ	αὐταῖ	αὐτῷ
G. D.	αὐποῖν	αὐταῖν	αὐτοῖν	αὐποῖν	αὐταῖν	αὐτοῖν

Like οὗτος are declined: τοσοῦτος, τοσαύτη, τοσοῦτο(ν), (=tantus, -a, -um), so great; τοιοῦτος, τοιαύτη, τοιοῦτο(ν), (=talis, -e), such; τηλικούτος, τηλικαύτη, τηλικούτο(ν), so-great, so-old. Remark, (1) that the Neuter Sing., besides the form in ο, has also a form in ον; (2) that in all forms of οὗτος which begin with τ, the τ is dropped in these compound Pronouns.

Like αὐτός (ipse) are declined: κεῖνος, κείνη, κείνο, (=ille), he, she, it; ἄλλος, ἄλλη, ἄλλο, (=alius, alia, aliud), other. The Article ὁ, ἡ, τό, is declined like ὁδε, the δε being omitted.

* Demonstrative Pronouns are so called, because they point-out some person or thing.

Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτος(ν)	τοσοῦτοι	τοσαῦται
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων
D.	τοσοῦτω	τοσαύτῃ	τοσοῦτω	τοσοῦτοισι	τοσαύταις
A.	τοσοῦτον	τοσαύτην	τοσοῦτον(ν)	τοσοῦτους	τοσαῦτας

Dual.		
N. A.	τοσοῦτω	τοσαῦτα
G. D.	τοσοῦτοι	τοσαῦται

OBS. The Pronoun αὐτός, -ή, -ό, signifies either *self*, (=ipse, ipsa, ipsum), or is used for the *oblique* Cases of the III. Personal Pronoun, *he. she, it*, (=is, ea, id). With the Article, (viz. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό), it signifies '*the same*', (=idem, eadem, idem). The Article usually coalesces, by *Crisis* (§ 6, 2), with αὐτός, and forms one word; e. g. αὐτός, (=ὁ αὐτός), αὐτή, ταὐτό, (*more commonly* ταὐτόν, ταὐτόν, ταὐτόν, &c.

§ 61. III. RELATIVE* PRONOUN.

Singular.			Plural.			Dual.		
N.	ὅς, <i>qui</i>	ἣ, <i>quae</i>	ὃ, <i>quod</i>	οἷ	αἷ	ἃ	ὧ	ὦ
G.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν	ῶν	ῶν
D.	ῷ	ῇ	ῳ	οῖς	αῖς	οῖς	οῖν	οῖν
A.	ὃν	ἣν	ὃ	οὓς	αῖς	ἃ	ὧ	ὦ

§ 62. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are the *same* in *form*, but are distinguished by the accent and position; the Indefinite being *enclitic* [§ 14, (c)], and placed *after* the word or words which they modify, whereas the Interrogative are *accented* and placed *before*.


* Relative Pronouns are so called because they *relate* to *some* person or thing preceding (called *the antecedent*).

OBS. 1. When the Interrogative Pronouns stand in a *dependent* question, they prefix to their Root the Relative *ὅ*, which, however, (except in the case of *ὅστις*), is *not inflected*; e. g. *ὁποῖος, ὁπόσος, ὁπότερος, &c.*

Declension of τις, τίς, and ὅστις.

	m. f.	n.	m. f.	n.
Sing. N.	τις, some-one	τι, something	τίς; quis? who?	τί; quid?
G.	τινός or τοῦ		τίνος or τοῦ	
D.	τινί or τῷ		τίνι or τῷ	
A.	τινά	τι	τίνα	τί
Plur. N.	τινές	τινά and ἅττα	τίνες	τίνα
G.	τινῶν		τίνων	
D.	τισί(ν)		τίσι(ν)	
A.	τινάς	τινά and ἅττα	τίνας	τίνα
Dual. N. A.	τινέ		τίνε	
G. D.	τινοῖν		τίνοιν.	
N.	ὅστις, who(ever)	ἥτις ὅ τι	οἵτινες	αἵτινες ἅτινα or ἅττα
G.	οὗτινος or οὗτου	ἧςτινος	ὧντινων (rarely οὗτων)	[τισί(ν)]
D.	οὗτιμι or οὗτω	ἧτιμι	οἷςτισί(ν) (rarely οὗτοις)	αἷςτισί(ν), οἷς-
A.	ὄντινα	ἧντινα ὅ τι	οὗςτινας	αἷςτινας ἅτινα or ἅττα

OBS. 2. The negative compounds of *τις*, viz. *οὔτις, οὔτι, μήτις, μήτι*, no-one, nothing, are inflected like the simple *τις*; e. g. *οὔτινος, οὔτινες, &c.*

 *Τίς* (indefinite) is *enclitic* throughout, (except *ἅττα*); *Τίς* (interrogative) is *accented*, and retains the *acute* on the *ι* in all the Cases.

XXXIV. VOCABULARY.

ἑκαστος, -η, -ον, (quisque), each.
 ἕκινος, -η, -ο, that.
 ἔνιοι, -αι, -α, some.
 ἐξετάζω, I examine, enquire-into,
 review (an army).
 ἐπιστολή, -ῆς, ἡ, epistle, letter.
 ἡμέρα, -ας, ἡ, day.
 μὴδείς, μὴδεμία, μὴδέν, no-body,
 nothing, (used, like *μή*, with
 Imperatives and Subjunctives).

ῥόδον, -ου, τό, rose.
 στρατηγός, -ου, ὁ, a general.
 τοῖος—οἷος, -ᾶ, -ον, (talis—qualis),
 such—as.
 τόσος—ὅσος, -η, -ον, (tantus—
 quantus), so great—as.
 τρόπος, -ου, ὁ, (1) turn, way; (2)
 manner; (3) character, dis-
 position (turn of mind).

(The position of the Demonstrative Pronouns should be observed in the following Exercise).

1. Ὁ ἀνὴρ οὗτος (or οὗτος ὁ ἀνὴρ) ἀναθός ἐστιν.
2. Ἡ γνῶμη αὕτη (or αὕτη ἡ γνῶμη) δικάια ἐστίν. 3.

Ἡ γυνὴ ἥδε (or ἥδε ἡ γυνή) καλὴ ἐστίν. 4. Ὁ ἀνὴρ ἐκεῖνος (or ἐκεῖνος ὁ ἀνὴρ) βασιλεὺς ἐστίν. 5. Ὁ βασιλεὺς αὐτός¹ (or αὐτός ὁ βασιλεὺς) στρατηγός ἐστίν. 6. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. 7. Ἐνιοὶ περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας² οὐ ταῦτά γιγνώσκουσιν³. 8. Τὸ λέγειν καὶ τὸ πράττειν οὐ ταυτόν ἐστίν. 9. Ταῦτα τὰ ῥόδα, ἃ θάλλει ἐν τῷ κήπῳ, καλὰ ἐστίν. 10. Σοφόν τι χοῦμα ὁ ἄνθρωπος ἐστίν. 11. Εἰ φιλίαν του (=τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. 12. Τίς γράφει τὴν ἐπιστολήν; 13. Ὡν⁴ ἔχεις, τούτων⁵ ἄλλοις παρέχου. 14. Ὁλβιος⁶, ὃ παῖδες φίλοι εἰσίν. 15. Ἐκεῖνος ὀλβιώτατος⁶, ὅτῳ (=ὅτῳτινι) μηδὲν κακόν ἐστίν. 16. Τί φροντίζεις; 17. Οὐ λέγω ὅ τι φροντίζω. 18. Οἶον τὸ ἔθος ἐκάστου, τοῖος ὁ βίος. 19. Λέγε μοι, ἤτις ἐστὶν ἐκείνη ἡ γυνή.

¹ himself. ² Gen. of time. § 158, 4. ³ think the same, (lit. know the same things). ⁴ By attraction for ἃ. (Syntax, § 182, 6). ⁵ τούτων, ὧν ἔχεις = of those things which thou hast. § 158, 3. (b). ⁶ scil. ἐστί.

(2. What are the respective meanings of αὐτή and αὐτή? Observe the difference in the accentuation and breathing. 3. Give the Gen. of γυνή. 4. What is the Lat. equivalent for ἐκεῖνος? 5. For αὐτός? 6. For αὐτῷ? 7. For τῶν αὐτῶν, τῆς αὐτῆς, ταῦτά? How does ταῦτά differ from ταῦτα? 8. What is the other form of ταυτόν? 10. Why is σοφόν written with the acute accent? 11. Explain the difference between τοῦ and του. 12. What does the (;) indicate? 17. Difference between ὅτι and ὅ τι?)

1. These men are good. 2. These opinions are just. 3. The children of these women are beautiful. 4. That rose is beautiful. 5. The father himself writes the letter. 6. His¹ son is good. 7. Her¹ daughter is beautiful. 8. I admire the beautiful rose; bring it to me. 9. The children of the same parents often differ. 10. The rose which blooms in the garden is beautiful. 11. Virtue is something² beautiful. 12. What are you (pl.) thinking-on? 13. I am thinking what³ friendship is. 14. What is more beautiful than virtue?

¹ = ejus.² ἄν.³ Fem

§ 63. *Correlative Pronouns.*

Under *Correlative Pronouns* are included all those which express a mutual relation (*correlation*) to each other, and represent this relation by a *corresponding* form.

(1) *Adjective-Correlatives.*

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? (quantus?).	ποσός, -ή, -όν, of a certain size or num- ber, (aliquan- tus).	τόσος, -η, -ον, so great, so much, (tantus). τοσόςδε, τοσήδε, τοσόνδε. τοσουτος, -αύτη, -οὔτο(ν)	ὅσος, -η, -ον, and ὁπόσος, -η, -ον,* how great, how much, (quantus).
ποῖος, -ᾶ, -ον; of what kind? (qualis?).	ποῖός, -ᾶ, -όν, of a certain kind.	τοῖος, -ᾶ, -ον, of such a kind, (talis). τοιόςδε, τοιάδε, τοιόνδε. τοιοῦτος, -αύτη, -οὔτο(ν)	οἷος, -ᾶ, -ον, and ὁποῖος, -ᾶ, -ον,* of what kind, (qualis).
πηλίκος, -η, -ον; how great? how old?	wanting.	τηλίκος, -η, -ον, so great, so old. τηλικόςδε, -ῆδε, -όνδε. τηλικοῦτος, -αύτη, -οὔ- το(ν).	ἡλίκος, -η, -ον, and ὁπηλίκος, -η, -ον,* how great, how old.

(2) *Adverbial-Correlatives.*

Interrog.	Indef.	Demonstr.	Relat.	Depend. Interrog.
ποῦ; where? (ubi?).	πού, some- where, (ali- cubi).	wanting, (hic, ibi).	οὔ, where, (ubi).	ὅπου, where, (ubi).
πόθεν; whence? (unde?).	ποθέν, from some place, (alicunde).	wanting, (hinc, inde).	ὅθεν, whence, (unde).	ὁπόθεν, whence, (unde).
ποῖ; whither? (quo?).	ποῖ, to some place, (ali- quo).	wanting, (huc, eo).	οἷ, whither, (quo).	ὅποι, whi- ther, (quo).

* The forms beginning with *ὁπ* are the regular dependent Interrogatives.

Interrog.	Indef.	Demonstr.	Relat.	Depend. Interrog.
πότε; when? (quando?).	ποῖ, some time, (ali- quando).	τότε, then, (tum, tunc).	ὅτε, when, (quum).	ὅποτε, when, (quando).
πηνίκα; quo temporis puncto? quôtâ horâ?).	wanting.	την- κάδε, } hoc την- καῦτα } ipso } tem- } pore.	ηνίκα, when, (quo ipso tempore).	ὅπηνίκα, when, (quo ipso tempore).
πῶς; how?	πῶς, some how.	οὕτως(ς), ὥς, so.	ὥς, how.	ὅπως, how.
πῇ; whither? how?	πῇ, to some place, thither, in some way.	τῇδε, } hither ταύτῃ } or here.	ἔ, where, whither.	ὅπῃ, where, whither.

OBS. The forms which are wanting in the Common language to denote *here, there* (hic, ibi,), are expressed by ἐνταῦθα, and those to denote *hence* (hinc, inde), by ἐνθένδε, ἐντεῦθεν.

§ 64. Lengthening of the Pronouns.

1. The enclitic γέ is appended to the I. and II. Personal Pronouns, in order to make the person *emphatic*. The Pronoun ἐγώ then throws back its accent in the Nom. and Dat.; e. g. ἔγωγε, ἐμοίγε, (but ἐμοῦγε, ἐμέγε) — σὺγε, &c. Moreover γέ can be appended to any other word, and also to any other Pronoun, but *does not form one word with it*; e. g. οὕτως γε.

2. The Particles δέ, (but most commonly δήποτε), and οὖν, are appended to Relatives compounded of Interrogatives or Indefinites, as also to ὅσας, to extend the relative meaning to *everything* embraced in the object denoted by the Pronoun; e. g. ὅστιςδὴ, ὅστιςδὴποτε, ὅστιςοὖν, ἡτιςοὖν, ὅτιοὖν, quicumque; (Gen. οὗτιςοὖν or ὅπουοὖν, ἡτιςοὖν, Dat. ὅπῃοὖν or ὅταρῷν, &c.); — ὅπσοςδὴ, ὅποσοςοὖν, ὅσοςδὴποτε, quantuscunque; — ὅπηλικοςοὖν, however great, how old soever.*

3. The enclitic περ is appended to all Relatives, in order to make the relative force still *more emphatic*; hence it denotes, *even who, just which*; e. g. ὅσπερ, ἡπερ, ὅπερ, (Gen. οὗπερ, &c.); ὅσοςπερ, ὅσοςπερ, (Gen. οὗσπερ, οὗσπερ, &c.); ὅτιπερ, ὅτιπερ.

4. The inseparable Demonstrative ῖ is appended to Demonstrative Pronouns and some Demonstrative Adverbs, thus giving them a *stronger demonstrative force*. It takes the acute accent, is always

* The Pronouns shift their accent to the δή and οὖν. Those compounded with δήποτε are sometimes written separately; e. g. ἐγώ δήποτε.

long, absorbs every short vowel, and shortens every long vowel and diphthong immediately preceding it; e. g.—

οὗτοςί, *this here* (hicce), αὐτῇί, τουτί, (*French*, celui-ci),

Gen. τουτοῦί, ταυτησί; Dat. τουτῷί, ταυτῇί; Pl. οὗτοιί, αὐταῖί, ταυτί;

ὁδί, ἡδί, τοδί (from ὅδε); ὠδί (from ὦδε); οὐτωσί (from οὕτως);

ἐντευθενί (from ἐντεῦθεν); ἐνθαδί (from ἐνθάδε); νυνί (from νῦν); δευρεί (from δεῦρο).

5. When γέ is appended to the Demonstrative, this í follows it; e. g. σοῦτό γε, τουτογί.

CHAPTER VII.

THE NUMERALS.

§ 65. *Nature and Division of the Numerals.*

The Numerals express the relation of *number* and *quantity*. They are divided into the following classes according to their meaning:—

(α) *Cardinals*, which answer the question, “*How many?*” The first four numerals, and the round numbers from 200 (διακόσιοι) to 10,000 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals joined with χίλιοι; e. g. τρεῖς χίλιοι, 3,000.

(β) *Ordinals*, which answer the question, “*Which one in the series?*” They are all declined like *Adjectives* of three terminations ending in -ος, -η, -ον, (except δευτερος, which has -ος, -ᾱ, -ον).

(γ) *Multiplicatives*, which answer the question, “*How many fold?*” They are all Compounds ending in -πλῶος (= -πλοῦς), and are *Adjectives* of three terminations, -όος (-οῦς), -ή (-ῃ), -όον (-οῦν); e. g. διπλοῦς, *two-fold*. (For the declension of these, see § 29). Numeral *Adverbs* in -άκις, answer the question, “*How often?*”

(δ) *Proportionals*, which answer the question, “*How many times more?*” They are all Compounds ending in -πλάσιος, -ία, -ιος; e. g. διπλάσιος, *two-fold, double*.

(ε) *Substantive-numerals*, which express the abstract idea of the number; e. g. ἡ μονάς, (Gen. -άδος), *a unit*; ἡ δυάς, *duality*.

§ 66. Numeral Characters.

1. The numeral characters are the twenty-four letters of the Greek alphabet, to which three *obsolete* letters are added, viz., Βαϛ or Digamma (Ϝ), or Στῖ (Ϛ), inserted after ε, as the character for 6 ;—Κόππα (Ϟ), inserted after π, as the character for 90 ;—Σαμπῖ (Ϡ), inserted after ω, as the character for 900.

2. The first eight letters (i. e. from α to θ), with Βαϛ or Στῖ, denote *the digits* ; the following eight, (i. e. from ι to π), with Κόππα, *the tens* ; the last eight, (i. e. from ς to ω), with Σαμπῖ, *the hundreds*.

3. Up to 999, the letters used as numeral characters are distinguished by a mark placed *over* them, and when two or more letters stand together as numeral characters, *only the last* has this mark. With 1,000 the alphabet begins again, but the letters are distinguished by a mark placed *under* them ; e. g. α' = 1, α = 1000, ι' = 10, ι = 10,000, ε ψ μ β' = 5742, α ω μ β' = 1842, ε' = 100, ς = 100,000.

§ 67. Table of the Cardinals and Ordinals.

Cardinals.		Ordinals.
1 α'	εἷς, μία, ἕν, one	πρῶτος, -η, -ον, (primus, -a, -um)
2 β'	δύο, two	δεύτερος, -ᾱ, -ον, (secundus, -a, -um)
3 γ'	τρῆς, τρία, three	τρίτος, -η, -ον, (tertius, -a, -um)
4 δ'	τέτταρες, -α, οἱ τέσσαρες	τέταρτος, -η, -ον
5 ε'	πέντε	πέμπτος, -η, -ον
6 ς'	ἕξ	ἕκτος, -η, -ον
7 ζ'	ἑπτὰ	ἑβδόμος, -η, -ον
8 η'	ὀκτώ	ὀγδοος, -η, -ον
9 θ'	ἐννέα	ἐνατος, -η, -ον
10 ι'	δέκα	δέκατος, -η, -ον
11 ια'	ἑνδεκα	ἐνδέκατος, -η, -ον
12 ιβ'	δώδεκα	δωδέκατος, -η, -ον
13 ιγ'	τρισκαίδεκα	τρискаιδέκατος, -η, -ον

Cardinals.	Ordinals.
14 ιδ' τετταρεςκαίδε- κα οἱ τεσσα- ρεςκαίδεκα	τετταρακαιδέκατος, -η, -ον
15 ιε' πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16 ιϛ' ἑκκαίδεκα	ἑκκαιδέκατος, -η, -ον
17 ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος, -η, -ον
18 ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος, -η, -ον
19 ιθ' ἑννεακαίδεκα	ἑννεακαιδέκατος, -η, -ον
20 κ' εἴκοσι(ν)	εἰκοστός, -ή, -όν
21 κα' εἴκοσι καὶ εἷς, μία, ἕν	εἰκοστός (-ῆ, -ὸν) καὶ πρῶ- τος, -η, -ον
30 λ' τριᾶκοντᾶ	τριᾶκοστός, -ή, -όν
40 μ' τεττᾶρᾶκοντᾶ οἱ τεσσαρά- κοντα	τεττᾶρᾶκοστός, -ή, -όν
50 ν' πεντήκοντα	πεντηκοστός, -ή, -όν
60 ξ' ἑξήκοντα	ἑξηκοστός, -ή, -όν
70 ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80 π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90 ς' ἑνενήκοντα	ἑνενηκοστός, -ή, -όν
100 ρ' ἑκατόν	ἑκατοστός, -ή, -όν
200 σ' διᾶκόσιοι, -αι, -α	διᾶκοσιοστός, -ή, -όν
300 τ' τριᾶκόσιοι, -αι, -α	τριᾶκοσιοστός, -ή, -όν
400 υ' τετράκόσιοι, -αι, -α	τετράκοσιοστός, -ή, -όν
500 φ' πεντᾶκύσιοι, -αι, -α	πεντᾶκοσιοστός, -ή, -όν
600 χ' ἑξᾶκόσιοι, -αι, -α	ἑξᾶκοσιοστός, -ή, -όν
700 ψ' ἑπτᾶκόσιοι, -αι, -α	ἑπτᾶκοσιοστός, -ή, -ον
800 ω' ὀκτᾶκόσιοι, -αι, -α	ὀκτᾶκοσιοστός, -ή, -όν
900 η' ἐνᾶκόσιοι, -αι, -α	ἐνᾶκοσιοστός, -ή, -όν
1000 θ' χίλιοι, -αι, -α	χίλιοστός, -ή, -όν

Cardinals.	Ordinals.
2000 β δισχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν
3000 γ τρισχίλιοι, -αι, -α	τρισχιλιοστός, -ή, -όν
4000 δ τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000 ε πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000 ς εξακισχίλιοι, -αι, -α	εξακισχιλιοστός, -ή, -όν
7000 ζ επτακισχίλιοι, -αι, -α	επτακισχιλιοστός, -ή, -όν
8000 η οκτακισχίλιοι, -αι, -α	οκτακισχιλιοστός, -ή, -όν
9000 θ εννακισχίλιοι, -αι, -α	εννακισχιλιοστός, -ή, -όν
10,000 ι μυρία, -αι, -α	μυριοστός, -ή, -όν
20,000 κ δισμύρια, -αι, -α	δισμυριοστός, -ή, -όν
100,000 ρ δεκακισμύρια, -αι, -α	δεκακισμυριοστός, -ή, -όν

Obs. In compound numerals, either the smaller number (*always* with καί) is placed before the larger, or the larger (with, or *some-times* without καί) is placed first; e. g.—

25 : πέντε καὶ εἴκοσι(ν), or εἴκοσι πέντε,

345 : πέντε καὶ τετρακόσια καὶ τριακόσιοι, or τριακόσιοι καὶ πεντακόσια καὶ πέντε.

The same remark applies to the Ordinals; e. g.—

πέμπτος καὶ εἰκοστός, or εἰκοστός καὶ πέμπτος.

§ 68. Declension of the first four Cardinals.

Nom.	εἷς	μία	έν	δύο
Gen.	ένός	μιάς	ένός	δυοῖν, (Attic also δυεῖν)
Dat.	ένί	μιά	ένί	δυοῖν, [rarely δυσί(ν)]
Acc.	ένα	μίαν	έν	δύο

Nom.	τρεῖς	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.		τριῶν		τεττάρων
Dat.		τρισί(ν)		τέτταρσι(ν)
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα.

OBS. 1. Remark the irregular accentuation of *μῑās, μῑā*. Like *οὔτις* are also declined *οὐδεῖς* and *μηδεῖς* (no one), which have the same irregular accentuation, thus :—

οὐδεῖς, οὐδεμία, οὐδέν, Gen. *οὐδενός, οὐδεμῑās*, Dat. *οὐδενί, οὐδεμῑā* &c. ; but in Pl. : *οὐδένες (μηδένες), -ένων, -έσι, -ένας*.

OBS. 2. *Δύο* is often used indeclinably for all the Cases. The numeral *ἄμφω* (both) has, (like *δύο*), *-ῶν* in the Gen. and Dat. (*ἄμφοῶν*) ; the Acc. is like the Nom. Like *δύο*, it is also sometimes used indeclinably.

XXXV. VOCABULARY.

Ἀνά-βᾶσις, -εως, ἡ, a going-up, an expedition (from the sea inland).

ἀριθμός, -εῦ, ὁ, number, extent, amount.

ἄρμα, -ατος, τό, chariot.

ἄσυνετος, -ον, foolish, stupid.

Βαβυλών, -ῶνος, ἡ, Babylon.

βάρβαρος, -ου, ὁ, barbarian, foreigner, (every one not a Greek).

βῆμα, -ατος, τό, step, pace.

δρεπανηφόρος, -ον, (δρέπανον, φέρω), scythe-bearing.

ἐνιαυτός, -οῦ, ὁ, year.

εὖρος, (-εος=) -ους, τό, breadth.

Εὐφράτης, -ου, ὁ, the Euphrates.

κατά-βᾶσις, -εως, ἡ, a going-down (from inland to the sea), retreat.

Κιλικία, -ας, ἡ, Cilicia.

Κοτύωρα, -ων, τό, Kotyōra, (a town in Pontus).

Κύδνος, -ου, ὁ, the Cydnus, (a river in Cilicia).

Μαίανδρος, -ου, ὁ, the Maeander, (a river in Phrygia).

ὀπλιτής, -ου, ὁ, heavy-armed-soldier.

παρασάγγης, -ου, ὁ, parasang, (a Persian measure of length).

πᾶρμι, (adsum), I am present.

Πελοπόννησος, -ου, ἡ, the Peloponnesus.

πελταστής, -οῦ, ὁ, one-who-wears-a-light-buckler, targeteer.

Περσικός, -ή, -όν, Persian.

πλέθρον, -ου, τό, a plethron, (a measure of length = 100 Greek, or 101 English feet).

πῆλος, (-εος=) -ους, τό, throng, extent, length (of time).

ποῦς, ποδός, ὁ, (pes), foot.

Ῥωμαῖος, ὁ, Roman.

Σάρος, -ου, ὁ, the Saros.

στάδιον, -ου, τό, (Pl. οἱ στάδιοι or τὰ στάδια), a stade, (a measure of length = 6 plethra = 600 Greek, or 606½ English feet).

σταθμός, -οῦ, ὁ, stage, day's-march.

στράτευμα, -ατος, τό, army.

συγγράφω, I describe, write-about.

σύμπας, -ᾶσα, -ᾶν, (universus), all-together, the whole.

συνετός, -ή, -όν, sensible, sagacious.

Φρυγία, -ας, ἡ, Phrygia.

1. Εὐφράτης ποταμός ἐστὶ τὸ εὖρος¹ τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει² παρὰ τοῖς Ῥωμαίοις πέντε καὶ εἴκοσι καὶ ἑκατὸν βήματα, ἢ πέντε καὶ εἴκοσι καὶ ἑξακοσίους πόδας. 2. Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. 3. Τοῦ Σάρου, Κιλικίας ποταμοῦ, τὸ εὖρος ἦν τρία πλέθρα. Τὸ δὲ³ πλέθρον ἔχει ἑκατὸν πόδας. 4. Κύδνος, Κιλικίας ποταμός, εὖρος

ἐστι δύο (δυεῖν) πλέθρων. 5. Τοῦ Μαιάνδρου, Φρυγίας ποταμοῦ, τὸ εὐρὸς ἐστὶν εἴκοσι πέντε ποδῶν. 6. Ὁ παρασάγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πεντήκοντα καὶ ἑπτακοσίους καὶ ὀκτακισχιλίους καὶ μυρίους πόδας. 7. Ἀριθμὸς συμπάσης τῆς ὁδοῦ⁴ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ὑπὸ Ξενοφῶντος συγγράφεται, σταθμοὶ⁵ διακύσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τριεμύρια τετρακισχίλια ἑξακόσια πεντήκοντα; χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες. 8. Ἐνὸς φιλίας συνετοῦ κρείττων ἐστὶν ἀσυνέτων ἀπάντων. 9. Τοῦ Κύρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὀπλῖται μύριοι καὶ τετρακόσιοι, πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσιν.

¹ in breadth : an adverbial Acc. § 159, 3, Obs. ² contains. ³ now. ⁴ of the whole march. ⁵ ἦσαν understood.

1. It is better to have one sensible friend, than all foolish ones. 2. Seventy years give¹ about² 25,555 days. 3. The extent³ of the march from the battle at⁴ Babylon to⁵ Cotyora during-the-retreat, which is described by Xenophon, amounts to 122 stages, 620 parasangs, 18,600 stadia; the length⁶ of the time eight months. 4. The number of the army is 39,850. 5. The generals of the army are four, each of⁷ 30,000. 6. There-were-present in the battle 96,650 soldiers and 150 scythe-bearing chariots.

¹ παρέχιν.

² ἀμφί, with Acc.
⁶ πλῆθος.

³ ἀριθμός.
⁷ Gen.

⁴ ἐν.

⁵ εἰς.

§ 69. Numeral Adverbs.

1 ἅπαξ, once

2 δῖς, twice

3 τρίς

4 τετράκις

5 πεντάκις

6 ἑξάκις

7	ἐπτάκις	30	τριακοντάκις
8	ὀκτάκις	40	τετταρακοντάκις
9	ἐννεάκις, ἐνάκις	50	πεντηκοντάκις
10	δεκάκις	60	ἑξηκοντάκις
11	ἐνδεκάκις	70	ἑβδομηκοντάκις
12	δωδεκάκις	80	ὀγδοηκοντάκις
13	τρισκαιδεκάκις	90	ἐνενηκοντάκις
14	τετταρεςκαιδεκάκις	100	ἑκατοντάκις
15	πεντεκαιδεκάκις	200	διακοσιάκις
16	ἑκκαιδεκάκις	300	τριακοσιάκις
17	ἑπτακαιδεκάκις	1000	χιλιάκις
18	ὀκτωκαιδεκάκις	2000	δισχιλιάκις
19	ἐννεακαιδεκάκις	10,000	μυριάκις
20	εἰκοσάκις	20,000	δισμυριάκις.

CHAPTER VIII.

THE VERB.

§ 70. *Nature of the Verb.*

The Verb expresses something which is *affirmed* of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. *Classes of Verbs.*

Verbs are divided, with reference to their *meaning* and *form*, into the following classes:—

1. *Active Verbs*, i. e. Verbs denoting an action, which the subject itself *performs* or *exhibits*; e. g. γράφω, *I write*, θάλλω, *I bloom*;
2. *Middle or Reflexive Verbs*, i. e. Verbs denoting an action, which proceeds from the subject and

again returns to it; e. g. βουλεύομαι, *I advise-myself, I deliberate*;

3. *Passive Verbs*, i. e. Verbs denoting that the subject *suffers* some action; e. g. τύπτομαι, *I am-struck*.

§ 72. *The Tenses.*

1. The Greek language has the following *Tenses*:—

- I. (1) *Present*, βουλεύω, *I advise*,
 (2) *Perfect*, βεβούλευκα, *I have advised*;
 - II. (3) *Imperfect*, ἐβούλευον, *I was advising*,
 (4) *Pluperfect*, ἐβεβούλευκειν, *I had advised*,
 (5) *Aorist*, ἐβούλευσα, *I advised*, (time indefinite);
 - III. (6) *Future*, βουλεύσω, *I shall or will advise*,
 (7) *Future-Perfect*, or *Third Future*, *Futurum exactum*, (found only in the Middle Voice), βεβουλεύσομαι, *I shall have advised myself*, or, *I shall have been advised*.
2. All the Tenses may be divided into:—
- a. *Principal Tenses*, viz. Present, Perfect and Future;
 - b. *Historical Tenses*, viz. Imperfect, Pluperfect and Aorist.

OBS. The Greek language has *two forms* for the Perf. and Pluperf. Act., *two* for the simple Fut. Pass. and *two each* for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as *Primary* and *Secondary Tenses*, (*Tempora prima* and *Tempora secunda*). Few Verbs, however, have *both* forms of these Tenses; *only one or the other form occurring in most Verbs*. No Verb has *all the Tenses*. *Pure** Verbs have only the *Primary Tenses*. What is usually called the Fut. II. Act. is the regular Fut. of *liquid Verbs*.

* *Pure Verbs* are those whose Root ends in a *Vowel*; *Liquid Verbs*, those whose Root ends in a *Liquid*.

§ 73. *The Moods.*

Greek Verbs have the following Moods:—

I. The *Indicative*, which is the affirmation of a fact; e. g. the rose *blooms, bloomed, will bloom*.

II. The *Subjunctive* (or *Conjunctive*), which denotes merely a *hypothesis* or *conception* of the mind. The Subjunctive of the *historical* Tenses is called the *Optative*; (comp. γράφουμι with the Lat. *scriberem*).

OBS. How the *Aorist* can have both forms of the Subjunctive (viz. Subj. and Opt.), and the *Future* an Optative, will be seen in the Syntax (§ 152).

III. The *Imperative*, which expresses a *command*; e. g. βούλευε, *advise-thou*.

§ 74. *Participials.—Infinitive and Participle.*

In addition to the Moods, the Verb has two forms, which, from their *partaking* of the nature of the Verb, and also of that of the Substantive and Adjective, are called *Participials*; viz.—

(a) The *Infinitive*, which is the *Substantive-Participial*; e. g. ἐθέλω βουλεύειν, *I wish to advise*; τὸ βουλεύειν, *advising (=advice)*.

(b) The *Participle*, which is the *Adjective-Participial*; e. g. βουλεύων ἀνὴρ, *an advising man (=a counsellor)*.

OBS. These two Participials may be called *Verbum infinitum*; the remaining forms of the Verb, *Verbum finitum*.

§ 75. *Numbers and Persons.*

The *Personal-endings* of the Verb show whether the subject of the Verb is the speaker himself, (*I*, the first person); or a person or thing addressed, (*thou*, the second person); or a person or thing spoken of, (*he, she, it*, the third person). They also show the relation of *number*, viz. Singular, Dual and Plural; e. g. βουλεύω, *I*, (the speaker), *advise*; βουλεύεις, *thou*, (the person addressed), *advisest*; βουλεύει, *he, she, it*, (the person or thing spoken of), *advises*; βουλεύετον, *ye two*, (the persons addressed), *advise*; βουλεύουσι, *they*, (the persons spoken of), *advise*.

There is no distinctive form for the *First Pers. Dual* in the Active voice, and in the Pass. Aorists; hence it is expressed by the form of the *First Pers. Plural*.

§ 76. *Conjugation.*

The Greek has *two forms of Conjugation*: (1) the form ending in $-\omega$, which includes most Verbs in the language; e. g. βουλεύ-ω, *I advise*; (2) the older form in $-\mu$, e. g. ἵστη-μι, *I place*.

CONJUGATION OF VERBS IN $-\omega$.§ 77. *Root, Augment, and Reduplication.—Verb-characteristic.*

1. Every verbal form is divisible into the *Root*, (the fundamental form, on which the other forms are, as it were, *built up*,) and the *Formation-syllables*,

by which the relations of the actions expressed by the Verb are denoted. (See §§ 71—75). The Root is found in *most* Verbs in -ω by cutting off the ending of the first Pers. Ind. Pres.; e. g. βουλεύ-ω, λέγ-ω, τρίβ-ω.

2. *Formation-syllables* are either annexed as *endings* to the Root, and are then called *inflexion-endings*; e. g. βουλεύ-ω, βουλεύ-σω, βουλεύ-σομαι; or are *prefixed* to the Root, and are then called *Augment* and *Reduplication*; e. g. ἐ-βούλευν, *I was advising*, βε-βούλευκα, *I have advised*.

3. The *Augment*, which all the *historical* Tenses (Imperfect, Aorist and Pluperfect) receive, *but in the Indicative only*, is ε prefixed to the Root of Verbs which begin with a *Consonant*; e. g. ἐ-βούλευσα, *I advised*; but in Verbs which begin with a *Vowel*, it consists in *lengthening* the initial Root-vowel, α and ε being changed into η, (but sometimes ε into ει), ι and υ into ῑ and ῡ, and ο into ω.

4. *Reduplication*, (which belongs to the *Perfect*, *Pluperfect* and *Future III. only*), consists in *repeating* the initial Root-consonant together with ε, in those Verbs whose Root begins with a *Consonant*; e. g. βε-βούλευκα, *I have advised*; but in Verbs whose Root begins with a *Vowel*, it is *identical with the Augment*; e. g. ἵκετευκα, *I have supplicated*, (from ἵκετεύ-ω).

(For a more extended notice of the Augment and Reduplication, see § 85—91).

5. The *last* letter of the Root, after the ending -ω is cut off, is called the *Verb-characteristic*, or simply, the *Characteristic*, because, according to it, Verbs in -ω are divided into different classes. According as the characteristic is a *Vowel*, a *Mute*, or a *Liquid*, Verbs are divided into *pure*, *mute*, and *liquid Verbs*; e. g. βουλεύ-ω, *I advise*, τιμά-ω, *I honour*, τρίβ-ω, *I rub*, φαίν-ω, *I shew*.

§ 78. *Inflexion-endings.*

The *Inflexion-endings*, inasmuch as they denote the three relations of *Tense*, *Mood*, and *Person*, contain three different elements, viz.—the *Tense-characteristic*, the *Mood-vowel*, and the *Personal-ending*; e. g. βουλεύ-σ-ο-μαι. They are divided into *Active*, *Middle*, and *Passive* endings, according to the three Voices.

§ 79. (a) *Tense-characteristics and Tense-endings.*

1. The *Tense-characteristic* is that Consonant which stands next after the Root of the Verb, and is the characteristic mark of the Tense. In pure Verbs, κ is the Tense-characteristic of the Perf. I. and Plpf. I. Act.; e. g.—

Perf. I. Act. βε-βούλευ-κ-α Plpf. I. Act. ἔ-βε-βουλεύ-κ-ειν ;

that of the Fut. and Aor. I. (Act. and Mid.), and Fut. III. is σ; e. g.—

Fut. Act.	Fut. Mid.	Fut. III.
βουλεύ-σ-ω	βουλεύ-σ-ομαι	βι-βουλεύ-σ-ομαι
Aor. I. Act.	Aor. I. Mid.	
ἔ-βούλευ-σ-α	ἔ-βουλευ-σ-άμην ;	

that of the Aor. I. Pass. is θ; e. g.—

ἔ-βουλεύ-θ-ην ;

in addition to the Tense-characteristic σ, the Fut. I. Pass. has the ending -θη of the Aor. I. Pass.; e. g.—

βουλευ-θή-σ-ομαι.

The *primary Tenses only* have a Tense-characteristic.

2. *The Tense-characteristic, together with the ending following, is called the Tense-ending.* (Thus, in the form βουλεύσω, σ is the *Tense-characteristic* of the Fut., and the syllable -σω, the *Tense-ending* of the Future). *The Root of the Verb, together with the Tense-characteristic and the Augment or Reduplication, is called the Tense-root.* (Thus, in ἐβούλευσ-α, ἐβουλευσ- is the *Tense-root* of the Aor. I. Active).

(b) *Personal-endings and Mood-vowels.*

The *Personal-ending* assumes a different form according to the different Persons and Numbers; and the *Mood-vowel* a different form according to the different Moods; e. g.—

1	Pers.	Sing.	Ind.	Pres.	M.	βουλεύ-ο-μαι.	Subj.	βουλεύ-ω-μαι
3	—	—	—	Fut.	—	βουλεύ-σ-ε-ται	Opt.	βουλεύ-σ-οι-το.
1	—	Pl.	—	Pres.	—	βουλευ-δ-μεθα	Subj.	βουλευ-ώ-μεθα
2	—	—	—	—	—	βουλεύ-ε-σθε	—	βουλεύ-η-σθε
1	—	Sing.	—	Aor. I.	—	ἐβουλευ-σ-ά-μην.	—	βουλεύ-σ-ω-μαι
3	—	—	—	—	—	ἐβουλεύ-σ-α-το.	Opt.	βουλεύ-σ-αι-το.

OBS. In the above forms, βουλευ- is the *Root*; βουλευ-, βουλευσ- and ἐβουλευσ- are the *Tense-roots* of the Pres., Fut., and Aor. I. Mid. respectively; -μαι, -ται, &c., are the *Personal-endings*; and α, ω, ε, οι, η, α, αι, are the *Mood-vowels*.

§ 80. *Remarks on the Personal-endings and Mood-vowels.*

1. The *Personal-endings* are appended directly to the *Mood-vowel*, and are often so closely united with it that the two do not appear as distinct portions, but are blended into one; e. g. βουλεύσ-ης, instead of βουλεύσ-η-ις; βουλεύ-η, instead of βουλεύ-ε-αι, (the

ε and α coalescing and forming η, and ι being subscribed).

2. The difference between the principal and historical Tenses is here *important*. The *principal* Tenses, (Pres., Perf. and Fut.), form the second and third Pers. Dual with the same ending, -ο ν; e. g. βουλεύ-ε-τον, βουλεύ-ε-τον; βουλεύ-ε-σθον, βουλεύ-ε-σθον; but the *historical* Tenses form the *second* Pers. Dual with the ending -ο ν, the *third* with the ending -η ν; e. g.—

Impf. Ind. Act.

Du. ἱβουλεύ-ε-τ ο ν, ἱβουλεν-έ-τ η ν

Impf. Ind. Mid.

ἱβουλεύ-ε-σ θ ο ν, ἱβουλεν-έ-σ θ η ν.

3. The *principal* Tenses form the third Pers. Plur. *Active* with the ending -σ ι (ν) [arising, by the laws of euphony, from -ν τ ι, -ν σ ι], the third Pers. Plur. *Middle* with -ν τ α ι; the *historical* Tenses have the ending -ν in the *Act.*, -ν τ ο in the *Mid.*; e. g.—

Pres. Ind.

Act. (βουλεύ-ο-νσι=) βουλεύ-ουσι(ν)

Mid. βουλεύ-ο-νται

Imperf. Ind.

ἱβουλεύ-ο-ν

ἱ-βουλεύ-ο-ντ ο.

4. The *principal* Tenses in the Sing. of the *Middle* end in -μαι, -σαι, -ται; the *historical*, in -μην, σο, το; e. g.—

Pres. Ind. Mid.

1. Pers. βουλεύ-ο-μ α ι

2. — (βουλεύ-ε-σ α ι=) βουλεύ-η

3. — βουλεύ-ε-τ α ι

Impf. Ind. Mid.

1. Pers. ἱβουλεν-ό-μ η ν

2. — (ἱβουλεύ-ε-σ ο=) ἱβουλεύ-ου

3. — ἱβουλεύ-ε-τ ο.

5. The Personal-endings of the Subj. (Act., and Mid.) of the *principal* Tenses are the same as those of the Ind. of the *same* Tenses; and the endings of the Opt. are the same as those of the Ind. of the *historical* Tenses; e. g.—

2 and 3 Du. Ind. Pres.	βουλεύε-τ ο ν (Act.)	Subj.	βουλεύη-τ ο ν
	βουλεύε-σ θ ο ν (Mid.)	—	βουλεύη-σ θ ο ν
3 Pl. — —	βουλεύου-σ ι (ν) (Act.)	—	βουλεύω-σ ι (ν)
	βουλεύο-ν τ α ι (Mid.)	—	βουλεύω-ν τ α ι
1 Sing. — —	βουλεύο-μ α ι —	—	βουλεύω-μ α ι
2 — — —	βουλεύ-η —	—	βουλεύ-η
3 — — —	βουλεύε-τ α ι —	—	βουλεύη-τ α ι
2 and 3 Du. — Impf.	ἔβουλεύε-τ ο ν, -τ η ν, (Act.)	Opt.	βουλεύοι-τ ο ν, -τ η ν
	ἔβουλεύε-σ θ ο ν, -σ θ η ν, (Mid.)	—	βουλεύοι-σ θ ο ν, -σ θ η ν
3 Pl. — —	ἔβούλευ-ον, (Act.)	—	βουλεύοι-ε ν
	ἔβουλεύο-ν τ ο, (Mid.)	—	βουλεύοι-ν τ ο
1 Sing. — —	ἔβουλεύό-μ η ν —	—	βουλεύοι-μ η ν
2 — — —	(ἔβουλεύε-σ ο =)	—	(βουλεύοι-σ ο =)
	ἔβουλεύ-ο υ —	—	βουλεύοι-ο
3 — — —	ἔβουλεύε-τ ο —	—	βουλεύοι-τ ο.

OBS. On the ν ἑφελκυστικόν, see § 7, l. (b).

6. The Mood-vowel of the Subj. of the *principal* tenses differs from that of the Ind. of the *same* tenses, merely in being *lengthened*, viz. ο into ω, ε and α into η, and ει into η; e. g.—

Ind. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν ; Ind. βουλεύ-ε-σθε Subj. βουλεύ-η-σθε.
Ind. βουλεύ-εις Subj. βουλεύ-ῃς.

7. The Mood-vowel of the Opt. is ι in connection with the preceding Mood-vowel of the 1. Pers. Sing. Ind. of the corresponding *historical* Tense. Thus:—

1. Sing. Ind. Impf. Act. ο. Opt. οι ἔβούλευ-ο-ν βουλεύ-οι-μι
— Plur. — Aor. I. Act. α. — αι ἔβουλεύσ-α-μεν βουλεύσ-αι-μεν.

Exceptions.] The Subj. of the Perf. takes the Mood-vowel of the Pres., and the Opt. of the Plupf., that of the Impf.

§ 81. *Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.*

PRELIMINARY OBSERVATIONS.

1. As *pure* Verbs do not form the *Tempora secunda* (§ 72. Obs.), these Tenses will be supplied in the Paradigm from two *mute* Verbs and a *liquid* Verb (τριβ-ω, *I rub*, λείπ-ω, Root ΛΠΙ, *I leave*, φαίν-ω, Root ΦΑΝ, *I shew*), so as to exhibit a complete conjugation.

2. In learning the Table of Conjugation, observe:—

(1) The meaning in English is opposite the Greek forms. All the *particular shades* of meaning, however, which belong to the different Moods and Tenses in connected discourse, *cannot* be given in the Table.

(2) The Greek forms may always be resolved into their component parts, viz. (α) *Personal-ending*, (β) *Mood-vowel*, (γ) *Tense-characteristic*, (δ) *Tense-root*, (ε) *Verb-root*, (ζ) *Augment* or *Reduplication*.

(3) The forms in *spaced printing*, e. g. βουλεύ-ε-τον, βουλεύ-η-τον, (3rd Pers. Du. Ind. and Subj. Pres.), are intended to draw attention to the difference between the *historical* tenses of the Ind. and Opt., and the *principal* Tenses.

(4) Forms which are *alike*, as well as those which differ *only* in *accentuation*, are distinguished by an asterisk (*). The pupil should look for such forms, and compare them with each other; e. g. βουλεύσω, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. Aor. I. Act.; βούλεισαι, 2. Sing. Imper. Aor. I. Mid., βουλεύσαι, 3. Sing. Opt. Aor. I. Act., βουλιῷσαι, Inf. Aor. I. Act.

(5) The *Accentuation* should be learned with the form. [See § 84]. The following *general rule* will suffice for beginners:—*The accent of the Verb is as far from the end as the nature of the final syllable will permit.* [Those forms whose accentuation deviates from the rule are indicated by a cross (†)].

(6) When the following Paradigms have been thoroughly learned in this way, the pupil should first resolve the Verbs occurring in the *Greek Exercises* into their component parts, (*Personal-ending*, *Mood-vowel*, &c.), observing the following order, viz.—

βουλεύσω, is (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the Verb βουλεύω, *I advise*.

He should then translate the Verbs in the *English Exercises*, so as to show the component parts of the Greek Verb, in the following order:—(1) Verb-root, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-root, (5) Mood-vowel, (6) Tense-root with Mood-vowel, (7) Personal-ending, (8) Tense-root with Mood-vowel and Personal-ending. E. g.—

What is the Greek of '*he-advised himself*, (Aor. I. Mid. of βουλεύω, *I advise*)?

ANS. Verb-root is βουλεῖν-, Augment is ἐ-, Tense-characteristic of Aor. I. Mid. is σ; hence Tense-root is ἐ-βουλεῖν-σ-; Mood-vowel of Aor. I. Ind. Mid. is α, (ἐ-βουλεῖν-σ-α-); Personal-ending of III. Pers. Sing. of a historical Tense of the Mid. is -το—hence the complete form is ἐ-βουλεῖν-σ-α-το.

(7) In order that the memory of the pupil may not be tasked too much, only *certain portions* of the Verb should be learned at one time, and in the order presented in § 84. He may at the same time translate the Greek and English Exercises. After all the forms have been *thoroughly* committed to memory in this way, he may turn back to the Tables, and repeat all the forms together.

ACT

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
PRESENT, (Tense- root: βουλευ-)	S. 1.	βουλεύ-ω,* <i>I advise,</i>	βουλεύ-ω,* <i>I may advise,</i>
	2.	βουλεύ-εις, <i>thou ad- visest,</i>	βουλεύ-ης,
	3.	βουλεύ-ει, <i>he, she, it advises,</i>	βουλεύ-η,*
	D. 2.	βουλεύ-ετον,* <i>ye both advise,</i>	βουλεύ-ητον,*
	3.	βουλεύ-ε τ ο ν,* <i>they both advise,</i>	βουλεύ-η τ ο ν,*
	P. 1.	βουλεύ-ομεν, <i>we ad- vise,</i>	βουλεύ-ωμεν,
	2.	βουλεύ-ετε,* <i>you ad- vise,</i>	βουλεύ-ητε,
	3.	βουλεύ-ο υ σ ι (ν),* <i>they advise.</i>	βουλεύ-ωσι(ν)
Imperfect. (Tense- root: ἐ-βουλευ-)	S. 1.	ἐ-βούλευ-ον,* <i>I was advising,</i>	
	2.	ἐ-βούλευ-ες,	
	3.	ἐ-βούλευ-ε(ν),	
	D. 2.	ἐ-βουλεύ-ετον,	
	3.	ἐ-βουλευ-έ τ η ν,	
	P. 1.	ἐ-βουλεύ-ομέν,	
PERFECT I. (Tense- root: βε- βουλευ-κ)	2.	ἐ-βουλεύ-ετε,	
	3.	ἐ-βούλευ-ον.*	
	S. 1.	βε-βούλευ-κ-α, <i>I have advised,</i>	βε-βουλεύ-κ-ω, <i>I may have advised,</i>
	2.	βε-βούλευ-κ-ας,	βε-βουλεύ-κ-
	3.	βε-βούλευ-κ-ε(ν),*	ης, &c., like Subj. Pres.

IVE.

DS.		PARTICIPIALS.	
OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
	βούλευ-ε, <i>advise</i> thou, βουλευ-έτω, βουλεύ-ετον,* βουλευ-έτων,	βουλεύ-ειν, <i>to advise.</i>	βουλεύ-ων, βουλεύ-ουσα, βουλεύ-ον,† Genitive. βουλεύ-ον-τος, βουλευ-ού-σης, &c., <i>advising.</i>
	βουλεύ-ετε,* βουλευ-έτωσαν, or βουλευ-όντων.*		
βουλεύ-οιμι, <i>I might advise,</i> βουλεύ-οις, βουλεύ-οι, βουλεύ-οιτον, βουλευ-οίτην, βουλεύ-οιμεν, βουλεύ-οιτε, βουλεύ-οιεν.			
	βε-βούλευ-κ-ε,* like Imp. Pres.	βε-βου-λεu-κ-έναι,† <i>to have advised.</i>	βε-βουλευ-κ-ώς,† βε-βουλευ-κ-ύια,† βε-βουλευ-κ-ός,†

ACT

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
PERFECT I. (Continued.)	D. 2. 3. P. 1. 2. 3.	βε-βουλεύ-κ-ατον,* βε-βουλεύ-κ-ατον,* βε-βουλεύ-κ-αμεν, βε-βουλεύ-κ-ατε, βε-βουλεύ-κ-ᾱσι(ν).	
<i>Pluperfect I.</i> (Tense- root: ἐ-βε- βουλεν-κ-)	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βε-βουλεύ-κ-ειν, <i>I</i> <i>had advised,</i> ἐ-βε-βουλεύ-κ-εις, ἐ-βε-βουλεύ-κ-ει, ἐ-βε-βουλεύ-κ-ειτον, ἐ-βε-βουλεύ-κ-είτην ἐ-βε-βουλεύ-κ-ειμεν, ἐ-βε-βουλεύ-κ-ειτε, ἐ-βε-βουλεύ-κ-εσαν.	
PERFECT II. <i>Plpf. II.</i>		πέ-φην-α, ¹ <i>I appear.</i> ἐ-πε-φήν-ειν, ² <i>I ap- peared.</i>	πε-φήν-ω, <i>I</i> <i>may appear.</i>
<i>Aor. I.</i> (Tense- root: ἐ- βουλεν-σ-)	S. 1. 2. 3.	ἐ-βούλεν-σ-α, <i>I ad- vised, (indef.),</i> ἐ-βούλεν-σ-ας, ἐ-βούλεν-σ-ε(ν),	βουλεύ-σ-ω,* <i>I</i> <i>may advise,</i> βουλεύ-σ-ης, &c., like Subj. Pres.

¹ The inflexion of the 2nd Perf. in all the Moods and the Participials, is like that of the 1st Perf.

IVE.

DS.

PARTICIPIALS.

OPTATIVE i.e. Subj. of Hist. Tenses	IMPER.	INFIN.	PARTICIP.
			Genitive. βε-βουλευ-κ- ότος, κ-υίας, &c., <i>having</i> <i>advised.</i>
βε-βουλεύ-κ-οιμι, <i>I might have</i> <i>advised,</i> βε-βουλεύ-κ-οις, &c., like Opt. Impf.			
πε-φήν-οιμι, <i>I</i> <i>might appear.</i>	πέ-φηγε, <i>appear</i> <i>thou.</i>	πε-φη- νέ-ναι.*†	πε-φην-ώς.†
βουλεύ-σ-αιμι, <i>I</i> <i>might advise,</i> βουλεύ-σ-αις or -ειας, βουλεύ-σ-αι*† or -ειε(ν),	βούλευ-σ- ον,* <i>advise,</i> βουλευ-σ- άτω,	βουλεῦ- σαι,*† <i>to have</i> <i>advised.</i>	{ βουλεύ-σ- ᾱς, βουλεύ-σ- ᾱσα, βουλεῦ-σ- ᾶν,†

* The inflexion of the 2nd Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

ACT

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
<i>Aor. I.</i> (Continued.)	D. 2. 3. P. 1. 2. 3.	ἐ-βουλεύ-σ-ατον, ἐ-βουλευ-σ-ά τ η ν, ἐ-βουλεύ-σ-αμεν, ἐ-βουλεύ-σ-ατε, ἐ-βούλευ-σ-α ν.	
<i>Aor. II.</i> (Tense root: ἐ-λιπ-)	S. 1. 2.	ἐ-λίπ-ον, <i>I left</i> , (in- def.) ἐ-λιπ-ες, &c., like Impf. Ind.	λίπ-ω, &c., like Subj. Pres.
FUTURE. (Tense- root: βουλευ-σ-)	S. 1.	βουλεύ-σ-ω,* <i>I shall advise</i> , like Ind. Pres.	

IVE.

DS.

PARTICIPIALS.

OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
βουλεύ-σ-αιτον, βουλευ-σ-αίτην, βουλεύ-σ-αιμεν, βουλεύ-σ-αιτε, βουλεύ-σ-αιεν or -εϊαν.	βουλεύ-σ- ατον, βουλευ-σ- άτων, βουλεύ-σ- ατε, βουλευ-σ-άτωσαν, or -άντων.*		Genitive. { βουλεύ-σ-αν- τος, βουλευ-σ-άσ- ης, &c., <i>having ad- vised.</i>
λίπ-οιμι, &c., like Opt. Impf.	λίπ-ε, &c., like Imp. Pres.	λιπείν.†	λιπ-ών, -ούσα, -όν,† Genitive. -όντος, -ού- σης, &c.
βουλεύ-σ-οιμι, <i>I would advise, like Opt. Impf.</i>		βουλεύ- σ-ειν.	βουλεύ-σ-ων, &c., like Pres. Part.

M I D

M O O

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
PRESENT, (Tense- root: βουλευ-)	S. 1.	βουλεύ-ομαι, <i>I de- liberate, or advise myself,</i>	βουλεύ-ωμαι, <i>I may deli- berate,</i>
	2.	βουλεύ-η,*	βουλεύ-η,*
	3.	βουλεύ-εταί,	βουλεύ-ηταί,
	D. 1.	βουλευ-όμεθον,	βουλευ-ώμε- θον,
	2.	βουλεύ-εσθον,*	βουλεύ-ησθον*
	3.	βουλεύ-εσθον,*	βουλεύ-ησ- θον,*
	P. 1.	βουλευ-όμεθα,	βουλευ-ώμεθα,
	2.	βουλεύ-εσθε,*	βουλεύ-ησθε,
	3.	βουλεύ-ονταί.	βουλεύ-ωνταί
Imperfect. (Tense- root: ἐ-βουλευ-)	S. 1.	ἐ-βουλευ-όμην, <i>I was deliberating,</i>	
	2.	ἐ-βουλεύ-οις,	
	3.	ἐ-βουλεύ-ετο,	
	D. 1.	ἐ-βουλευ-όμεθον,	
	2.	ἐ-βουλεύ-εσθον,	
	3.	ἐ-βουλευ-έσθην,	
	P. 1.	ἐ-βουλευ-όμεθα,	
	2.	ἐ-βουλεύ-εσθε,	
	3.	ἐ-βουλεύ-οντο.	

DLE.

DS.

PARTICIPIALS.

OPTATIVE i.e. Subj. of Hist Tenses.	IMPER.	INFIN.	PARTICIP.
	βουλεύ-ου, <i>deliberate</i> <i>thou,</i> βουλευ-έσ- θω, βουλευ-έσ- θον,* βουλευ-έσ- θων,* βουλεύ-εσ- θε,* βουλευ-έσθωσαν, or βουλευ-έσθων.*	βουλεύ- εσθαι, <i>to deli-</i> <i>berate.</i>	βουλευ-όμε- νος, βουλευ-ομέ- νη, βουλευ-όμε- νον, <i>deliberating.</i>
βουλευ-οίμην, <i>I</i> <i>might deliberate,</i> βουλεύ-οιο, βουλεύ-οιτο, βουλευ-οίμεθον, βουλεύ-οισθον, βουλευ-οίσθην, βουλευ-οίμεθα, βουλεύ-οισθε, βουλεύ-οιντο.			

MID

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Teuses.
PERFECT. (Tense- root: βε- βουλεu-)	S. 1.	βε-βούλεu-μ α ι, <i>I</i> <i>have deliberated,</i>	βε-βουλεu-μέ- νος ὦ, <i>I may</i> <i>have delibe-</i> <i>rated,</i>
	2.	βε-βούλεu-σ α ι,	βε-βουλεu-μέ- νος ἦς,
	3.	βε-βούλεu-τ α ι,	βε-βουλεu-μέ- νος ἦ,
	D. 1.	βε-βουλεú-μεθου,	βε-βουλεu-μέ- νω ἦτον,
	2.	βε-βούλεu-σθου,*	βε-βουλεu-μέ- νω ἦτον,
	3.	βε-βούλεu-σ θ ο ν,*	βε-βουλεu-μέ- νοι ὦμεν,
	P. 1.	βε-βουλεú-μεθα,	βε-βουλεu-μέ- νοι ἦτε,
	2.	βε-βούλεu-σθε,*	βε-βουλεu-μέ- νοι ὦσι(ν).
	3.	βε-βούλεu-ν τ α ι.	
Pluperfect. (Tense- root: ἐ-βε- βουλεu-)	S. 1.	ἐ-βε-βουλεú-μ η ν, <i>I</i> <i>had deliberated,</i>	
	2.	ἐ-βε-βούλεu-σ ο,	
	3.	ἐ-βε-βούλεu-τ ο,	

D L E.

D S.

D S.		PARTICIPIALS.	
OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
	βε-βούλευ- σο, <i>have</i> <i>thou deli-</i> <i>berated,</i> βε-βουλεύ- σθω, βε-βούλευ- σθον,* βε-βουλεύ- σθων,* βε-βούλευ- σθε,* βε-βουλεύ-σθωσαν, or βε-βουλεύ- σθων.*	βε-βου- λεῦ- -σθαι,† <i>to have</i> <i>delibe-</i> <i>rated.</i>	βε-βουλευ- μένος,† βε-βουλευ- μένη, βε-βουλευ- μένον,† <i>having de-</i> <i>liberated.</i>
βε-βουλευ-μένος, εἶην, <i>I might</i> <i>have deliberated,</i> βε-βουλευ-μένος εἶης, βε-βουλευ-μένος εἴη,			

MID

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
<i>Pluperfect (Continued.)</i>	D. 1.	ἐ-βε-βουλεύ-μεθον ,	
	2.	ἐ-βε-βούλευ-σθον,	
	3.	ἐ-βε-βουλεύ-σ θ η ν ,	
	P. 1.	ἐ-βε-βουλεύ-μεθα,	
	2.	ἐ-βε-βούλευ-σθε,	
	3.	ἐ-βε-βούλευ-ν τ ο .	
<i>Aorist I. (Tense- root: ἐ-βουλευ- σ-)</i>	S. 1.	ἐ-βουλευ-σ-ά μ η ν, <i>I deliberated, (indef.)</i>	βουλεύ-σ- ω μ α ι, <i>I may deliberate, βουλεύ-σ-η,* &c., like Pres. Subj.</i>
	2.	ἐ-βουλεύ-σ-ω,	
	3.	ἐ-βουλεύ-σ-α τ ο ,	
	D. 1.	ἐ-βουλευ-σ-άμεθον,	
	2.	ἐ-βουλεύ-σ-ασθον,	
	3.	ἐ-βουλευ-σ-ά σ θ η ν ,	
	P. 1.	ἐ-βουλευ-σ-άμεθα,	
	2.	ἐ-βουλεύ-σ-ασθε,	
	3.	ἐ-βουλεύ-σ-α ν τ ο .	

D.L.E.

D.S.

PARTICIPIALS.

OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
βε-βουλευ-μένω εἶημεν, βε-βουλευ-μένω εἶητον, βε-βουλευ-μένω εἶήτην, βε-βουλευ-μένοι εἶημεν, βε-βουλευ-μένοι εἶητε, βε-βουλευ-μένοι εἶησαν, (εἶεν).			
βουλευ-σ-αί μ η ν, <i>I might deli-</i> <i>berate,</i> βουλεύ-σ-αι ο, βουλεύ-σ-αι τ ο, βουλευ-σ-αί με- θ ο ν, βουλεύ-σ-αι σ θ ο ν, βουλευ-σ-αί σ- θ η ν, βουλευ-σ-αί με θ α, βουλεύ-σ-αι σ θ ε, βουλεύ-σ-αι ν τ ο.	βούλευ-σ- αι,* deli- <i>berate thou,</i> βουλευ-σ- ά σ θ ω, βουλεύ-σ- α σ θ ο ν, βουλευ-σ- ά σ θ ω ν,* βουλεύ-σ- α σ θ ε, βουλευ-σ-ά σ θ ω σ α ν, or βουλευ-σ- ά σ θ ω ν.*	βουλεύ- σ-α σ θ αι, <i>to have</i> <i>delibe-</i> <i>rated.</i>	βουλευσ- ά μ ε ν ο ς, βουλευ-σ- α μ έ ν η, βουλευ-σ- ά μ ε ν ο ν, <i>having de-</i> <i>liberated.</i>

MID

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
Aor. II.	S. 1.	ἔ-λιπ-όμην, <i>I remained, (=I left myself),</i> like Imperf. Ind.	λίπ-ωμαι, <i>I may remain,</i> like Pres. Subj.
FUTURE.	S. 1.	βουλεύ-σ-ομαι, <i>I shall deliberate,</i> like Pres. Ind.	
FUT. III.	S. 1.	βε-βουλεύ-σ-ομαι, <i>I shall have deliberated,</i> like Pres. Ind.	

PAS

MOO

TENSES.	Numbers and Persons.	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
Aorist I. (Tense-root: ἔ-βουλεν-θ-)	S. 1.	ἔ-βουλεύ-θ-ην, <i>I was advised,</i>	βουλεν-θ-ῶ,† <i>I may be advised,</i>
	2.	ἔ-βουλεύ-θ-ης,	βουλεν-θ-ῇς,†
	3.	ἔ-βουλεύ-θ-η,	βουλεν-θ-ῇ,†

D L E.

D S.		PARTICIPIALS.	
OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
λιπ-οίμην, <i>I might remain,</i> like Imperf. Opt.	λιπ-οῦ, † -έσ- θω, like Pres. Imp.	λιπ-έσ- θαι. †	λιπ-όμενος, -ομένη, -όμε- νον.
βουλευ-σ-οίμην, <i>I should delibe- rate.</i>		βουλεύ- σ-εσθαι.	βουλευ-σ-όμε- νος, -η, -ον.
βε-βουλευ-σ-οί- μην, <i>I should have deliberated,</i> like Impf. Opt.		βε-βου- λεύ-σ-εσ- θαι.	βε-βουλευ-σ- όμενος, -η, -ον.

S I V E.

D S.		PARTICIPIALS:	
OPTATIVE i.e. Subj. of Hist. Tenses.	IMPER.	INFIN.	PARTICIP.
βουλευ-θ-είην, <i>I might be advised,</i>		βουλευ- θ-ῆναι, † to be ad- vised.	βουλευ-θ- είς, † βουλευ-θ- εῖσα, † βουλευ-θ- έν. †
βουλευ-θ-είης,	βουλεύ-θ- ητι, <i>be thou advised,</i>		
βουλευ-θ-είη,	βουλευ-θ- ήτω,		

PAS


MOU

TENSES.	Numbers and Persons	INDICATIVE.	SUBJUNCTIVE of the Princ. Tenses.
Aor. I. (Continued.)	D. 2.	ἐ-βουλεύ-θ-ητον,	βουλευ-θ-
	3.	ἐ-βουλευ-θ-ή τ η ν,	ἦτον,*†
	P. 1.	ἐ-βουλευ-θ-ή τ η ν,	βουλευ-θ-
		ἐ-βουλεύ-θ-ημεν,	ἦ τ ο ν,*†
		2. ἐ-βουλεύ-θ-ητε,	βουλευ-θ-
	3.	ἐ-βουλεύ-θ-ητε,	ῶμεν,†
		3. ἐ-βουλεύ-θ-ησαυ.	βουλευ-θ-
			ἦτε,*†
			βουλευ-θ-
			ῶ σ ι (ν).†
FUT. I.	S. 1.	βουλευ-θή-σ-ομαι, <i>I shall be advised,</i>	
	2.	βουλευ-θή-σ-η, &c., like Pres. Ind. Mid.	
Aorist II.	S. 1.	ἐ-τρίβ-ην, <i>I was rubbed,</i>	τριβ-ῶ,† <i>I may be rubbed,</i>
	2.	ἐ-τρίβ-ης, &c., like Aor. I. Ind. Pass.	τριβ-ῆς,† &c., like Aor. I. Subj. Pass.
FUT. II.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, &c., like Fut. I. Ind. Pass.	

Verbal-Adjectives : βουλευ-τός,† -ή,† -όν,† *advised;*

S I V E.

DS.		PARTICIPIALS.	
OPTATIVE <small>I.O. Subj. of Hist. Tenses.</small>	IMPER.	INFIN.	PARTICIP.
βουλευ-θ-είητον, βουλευ-θ-εἰή- την, βουλευ-θ-είημεν and -εἴμεν, βουλευ-θ-είητε and -εἴτε, βουλευ-θ-εἴεν.	βουλεύ-θ- ητον,* βουλευ-θ- ήτων, βουλεύ-θ- ητε,* βουλευ-θ- ήτωσαν.		Genitive: βουλευ-θ-έν- τος, βουλευ-θ-εί- σης, &c., <i>having been advised.</i>
βουλευ-θη-σ- οίμην, <i>I should be advised, &c., like Impf. Opt. Mid.</i>		βουλευ- θή-σ- εσθαι.	βουλευ-θη-σ- όμενος, -η, -ον.
τριβ-είην, <i>I might be rubbed,</i> τριβ-είης, &c., like Aor. I. Opt. Pass.	τριβ-ηθι, -ήτω, &c., like Aor. I. Imp. Pass.	τριβ- ῆναι.†	τριβ-είς,† &c., like Part. Aor. I. Pass.
τριβ-η-σ-οίμην, <i>I should be rubbed, like Fut. I. Opt. Pass.</i>		τριβή-σ- εσθαι.	τριβ-η-σ-όμε- νος, -η, -ον.
βουλευ-τέος,† -τέᾱ, -τέον,† <i>to be advised.</i>			


 In the *Pass.* and *Mid. Voices* the *Pres.*, *Imperf.*, *Perf.*, and *Plupf.* are identical in form. The only *Tenses* which have distinctive forms are the *Futures* and *Aorists*.

§ 82. *Remarks on the preceding Paradigms.*

1. In the *I. Pers. Sing. Plupf. Act.*, Attic writers use, besides the form in *-ειν*, a form in *-η*; e. g. *ἔβεβουλεύκ-η*, instead of *ἔβεβουλεύκ-ειν*. The Mood-vowel *ει* in the *III. Pers. Pl.* is usually shortened into *ε*; e. g. *ἔβεβουλεύκ-ε-σαν*, instead of *ἔβεβουλεύκ-ει-σαν*.

2. In the *II. Pers. Sing. Ind., Pres. and Fut., Mid. or Pass.*, the Attic writers, besides the form in *-η*, use another in *-ει*; e. g. *βουλεύ-η* and *βουλεύ-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η* and *-ει*. This latter form in *-ει* is exclusively used in the three following Verbs, viz.—

<i>βούλομαι</i> , <i>I wish</i> ,	<i>β ο ύ λ ε ι</i> , <i>thou wishest</i> (but Subj. <i>βούλη</i>),
<i>οἶομαι</i> , <i>I think</i> ,	<i>ο ἶ ε ι</i> , <i>thou thinkest</i> (but Subj. <i>οἶη</i>),
<i>ὄψομαι</i> , <i>I will see</i> ,	<i>ὄ ψ ε ι</i> , <i>thou wilt see</i> .

 The contracted forms of the *III. Pers. Pl. Imper. Act.* have in all Tenses, except the *Perf.*, the same form as the *Gen. Plur. of the corresponding Participles*. The pupil should seek out these forms, and be careful not to confound them in the Exercises, &c., with the Participles.

§ 83. *Remarks on the formation of the Attic Future.*

When the short vowels *ᾶ*, *ε*, *ῑ*, precede *σ* in the *Fut. (Act. and Mid.)* of certain Verbs, from Roots

of two or more syllables, the σ is dropped, and, (by contraction of the two Vowels), the terminations become respectively $-\bar{\omega}$, $-\bar{o}\bar{\upsilon}\mu\alpha\iota$; e. g. $\acute{\epsilon}\lambda\acute{\alpha}\omega$ (usually $\acute{\epsilon}\lambda\acute{\alpha}\upsilon\omega$), *I drive*, $\acute{\epsilon}\lambda\acute{\alpha}\sigma\text{-}\omega$, Fut. Att. $\acute{\epsilon}\lambda\bar{\omega}$, $-\bar{\alpha}\varsigma$, $-\bar{\alpha}$, $-\bar{\omega}\mu\epsilon\nu$, $-\bar{\alpha}\tau\epsilon$, $-\bar{\omega}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\omega$, *I finish*, $\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\omega$, Fut. Att. $\tau\epsilon\lambda\bar{\omega}$, $-\epsilon\bar{\iota}\varsigma$, $-\epsilon\bar{\iota}$, $-\bar{o}\bar{\upsilon}\mu\epsilon\nu$, $-\epsilon\bar{\iota}\tau\epsilon$, $-\bar{o}\bar{\upsilon}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$ ($\tau\epsilon\lambda\acute{\epsilon}\omicron\mu\alpha\iota$), $\tau\epsilon\lambda\omicron\bar{\upsilon}\mu\alpha\iota$, $-\eta$, $-\epsilon\bar{\iota}\tau\alpha\iota$, &c. If the short Vowel is ι there is *no contraction*, but the ω is *circumflexed*, and the Personal-endings are the same as if contraction had taken place; e. g. $\kappa\omicron\mu\acute{\iota}\zeta\omega$, *I carry*, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, Fut. Att. $\kappa\omicron\mu\bar{\iota}\omega$, $-\epsilon\bar{\iota}\varsigma$, $-\epsilon\bar{\iota}$, $-\iota\bar{o}\bar{\upsilon}\mu\epsilon\nu$, $-\epsilon\bar{\iota}\tau\epsilon$, $-\iota\bar{o}\bar{\upsilon}\sigma\iota(\nu)$; $\kappa\omicron\mu\iota\bar{o}\bar{\upsilon}\mu\alpha\iota$, $-\iota\bar{\eta}$, $-\epsilon\bar{\iota}\tau\alpha\iota$, $-\iota\bar{o}\bar{\upsilon}\mu\epsilon\theta\alpha$, &c. This form is called the *Attic Future*, because it was often used by the Attic writers.

2. This form of the Fut. is found *only in the Ind., Inf., and Part.*, never in the Opt.; e. g. $\tau\epsilon\lambda\bar{\omega}$, $\tau\epsilon\lambda\epsilon\bar{\iota}\nu$, $\tau\epsilon\lambda\bar{\omega}\nu$, (but $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\mu\iota$). The Verbs which take this form are the following: (a) $\acute{\epsilon}\lambda\acute{\alpha}\omega$ ($\acute{\epsilon}\lambda\acute{\alpha}\upsilon\omega$), *I drive*, $\tau\epsilon\lambda\acute{\epsilon}\omega$, *I finish*, $\kappa\alpha\lambda\acute{\epsilon}\omega$, *I call*;—(b) all in $-\acute{\iota}\zeta\omega$;—(c) a few in $-\acute{\alpha}\zeta\omega$, ($\beta\iota\beta\acute{\alpha}\zeta\omega$ very commonly);—(d) of Verbs in $-\mu\iota$, all in $-\acute{\alpha}\nu\nu\bar{\upsilon}\mu\iota$, and $\acute{\alpha}\mu\phi\iota\acute{\epsilon}\nu\nu\bar{\upsilon}\mu\iota$, *I clothe* (Fut. $\acute{\alpha}\mu\phi\iota\acute{\epsilon}\sigma\omega$, $\acute{\alpha}\mu\phi\iota\bar{\iota}\omega$, $-\epsilon\bar{\iota}\varsigma$, &c.). Exceptions to this form of the Fut. rarely occur in the Attic dialect.

§ 84. Accentuation of the Verb.

I. GENERAL RULE. *The accent is as far from the end of the word as the nature of the final syllable permits*; e. g. $\beta\omicron\upsilon\lambda\epsilon\nu\epsilon$, $\pi\alpha\bar{\upsilon}\epsilon$, $\tau\acute{\upsilon}\pi\tau\epsilon$, $\beta\omicron\upsilon\lambda\epsilon\nu\sigma\omicron\nu$, $\pi\alpha\bar{\upsilon}\sigma\omicron\nu$, $\tau\acute{\upsilon}\psi\omicron\nu$, (but $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\epsilon\iota\varsigma$, $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\epsilon\iota\nu$).

Obs. I. The diphthong $-\alpha\iota$ at the end of a Verb, (as at the end of a Substantive), is considered *short* with reference to the accent; e. g. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omicron\mu\alpha\iota$. The Opt. ending $-\alpha\iota$, however, is considered *long*; e. g. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\sigma\alpha\iota$, (III. Pers. Sing. Opt. Aor. I. Active). The Opt. ending $-\eta$ is also *long*; e. g. $\epsilon\chi\lambda\epsilon\acute{\iota}\sigma\tau\alpha\iota$.

2. The same general rule holds good also in *composition*, e. g.—

φέρει	πρόσφερε		λείπε	ἀπόλειπε		δῶμεν	ἔνδωμεν
φεῦγε	ἐκφευγε		οἶδα	σύνοιδα		ἦμαι	κάθημαι.

To this, however, there are the following restrictions: (1) *The accent cannot be placed farther back than the syllable of the word prefixed, which had the accent before composition*; e. g. ἀπόδος, ἐπίθες (not ἄποδος, ἔπιθες): (2) *Nor farther back than its position in a previously-existing Compound*; e. g. συνέκδος (from ἔκδος), παρένθες (from ἔνθες): (3) *Nor farther back than a previously-existing Augment*; e. g. προσεῖχον like εἶχον, παρέσχον like ἔσχον, ἐξηγον like ἦγον, ἀπείργον like εἶργον, (not πρόσσειχον, πάρεσχον, &c.):—but Imper. ἄπειργε.

EXCEPTIONS TO THE GENERAL RULE.

3. The accent is on the *Ultimate* in the following forms:—

(α) In the *Inf. Aor. II. Act.* as a *circumflex*; in the *Masc. and Neut. Sing.* of the *Part.* of the same Tense as an *acute*; e. g. λιπεῖν, λιπών, λιπόν; and in the *II. Pers. Sing. Imper. Aor. II. Act.* of the five Verbs, εἰπέ, ἐλθέ, εὐρέ, λαβέ and ἰδέ, (but in *Composition*, ἀπόειπε, ἀπόλαβε, ἄπελθε, εἵσιδε).

(β) In the *Imper. Aor. II. Mid.* as a *circumflex*; e. g. λαβοῦ, θοῦ (from τίθημι).

Obs. 2. In *Compounds*, the Imper. (but not the Participials [see (α)]) of the *Aor. II. Act.* throws back the accent in all Verbs according to the general rule; e. g. ἔκβαλε, ἔξιλλε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε. (not ἄποδος, μέταδος, see No. 2),—but ἰκβαλεῖν, ἰκβαλών, ἰκλιπεῖν, ἰξιλθών, &c. In the *Imper. Sing. Aor. II. Mid.* of Verbs in -ω, however, the *circumflex* remains on the *Ultimate* in *Compounds* also; e. g. ἰκβαλοῦ, ἀρικοῦ, ἰκλιτοῦ, ἰπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ; so also in Verbs in -μι, when the Verb is compounded with a *monosyllabic Preposition*; e. g. προδοῦ, ἐνθοῦ, ἀφοῦ,—but the accent is thrown back, when the Verb is compounded with a

dissyllabic Preposition; e. g. ἀπόδου, κατάδου, ἀρόδου. In the *Dual* and *Pl.* of the *Aor. II. Mid.*, the accent is *always thrown back*; e. g. ἐμβάλεσθε, ἀπολάβεσθε, πρόδοσθε, ἔνθεσθε, ἄρυσθε, κατάρτεσθε, (not ἐμβάλισθε, &c.).

(γ) In all *Participles in -ς* (Gen. -τος) as an *acute*, consequently in all *Act. Participles* of Verbs in -μι, as well as in those of the *Perf. I. and II. Act.* and *Aor. I. and II. Pass.* of all Verbs; e. g. βεβουλευκώς, (Gen. -ότος), πεφηνώς, (Gen. -ότος), βουλευθείς, (Gen. -έντος), τυπείς, (Gen. -έντος), ιστάς, (Gen. -άντος), τιθείς, (Gen. -έντος), διδούς, (Gen. -όντος), δεικνύς, (Gen. -όντος), διαστάς, ἐκθείς, προδούς, (Gen. διαστάντος, ἐκθέντος, προδόντος).

OBS. 3. The *Aor. I. Act. Part.*, which is always *paroxytone*, is an *exception*; e. g. παιδεύσας, (Gen. παιδεύσαντος).

(δ) In the *Sing. Subj. Aor. I. and II. Pass.* as a *circumflex*; e. g. βουλευθῶ, τριβῶ.

4. The accent is on the *Penult* in the following forms:—

(α) In the *Inf.* of the *Perf. Mid.* or *Pass.*, of the *Aor. I. Act.*, and of the *Aor. II. Mid.*; also in all *Infinitives in -ναι*, (hence in all *Act. Inf.* of Verbs in -μι, in the *Inf.* of the *Aor. I. and II. Pass.* and of the *Perf. I. and II. Act.* of all Verbs); e. g. τετύφθαι, βεβουλειῦσθαι, τετιμῆσθαι, πεφιλῆσθαι, μεμισθῶσθαι;—φυλάξει, βουλεῦσαι, τιμῆσαι, φιλῆσαι, μισθῶσαι;—λιπέσθαι, ἐκθέσθαι, διαδόσθαι;—ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστήναι, θεῖναι, ἐκθεῖναι, δοῦναι, μεταδοῦναι;—βουλευθῆναι, τριβῆναι;—βεβουλευκέναι, λελοιπέναι.

(β) In all *Optative forms in -οι and -αι*, (see Obs. 1).

OBS. 4. The three similar forms—the *Inf. Aor. I. Act.*, the *Imper. Aor. I. Mid.*, and the *III. Pers. Sing. Opt. Aor. I. Act.*—when they consist of three or more syllables, and have the *Penult long by nature*, are distinguished from one another by the *accent*, in the following manner:—

Aor. I. Act.

Aor. I. Mid.

Infinitive.
βουλεῦσαι
ποιῆσαι

III. Sing. Opt.
βουλεύσαι
ποιήσαι

II. Sing. Imper.
βούλευσαι
ποίησαι.

But when the *Penult* is short by nature, or long by position only, the Inf. Aor. I. Act. is identical in form with the III. Pers. Sing. Opt. Aor. I. Act.; e. g. φυλάττειν;—but Imp. Aor. I. Mid. φύλαξαι.

(γ) In the *Part. Perf. Mid. or Pass.*; e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

XXXVI. VOCABULARY.

(1) PRESENT AND IMPERFECT, ACTIVE.

Ἀγρορεύω, *I say.*

ἄπειρος, -ον, (Gen.), *inexperienced, unacquainted-with, unskilled-in*, (Adv. ἀπείρως).

ἀπο-τρέπω, *I ward-off, avert.*

ἀπο-φεύγω, *I flee.*

ἄροτρον, -ου, τό, (aratrum), *plough.*

γενναίως, (Adv.), *nobly, bravely.*

δεινός, -ή, -όν, *frightful, dreadful, powerful, dangerous; τὸ δεινόν, the danger.*

ἕτερος, -ᾶ, -ον, (alter), *the other (of two), different.*

ὥστε, (ut), *in-order-that.* With the *Subj.* after a *principal Tense*; with the *Opt.* after a *historical Tense.*

κάλλος, (-εος =) -ους, τό, *beauty.*

κρύβω, *I hide.*

μουσική (τέχνη understood), -ῆς, ἡ, *every art under the patronage of the Muses, (especially music).*

ὅταν, (with the *Subj.*), *when, whenever.*

ὅτε, *when.*

οὕτως, (before a consonant οὕτω), *so, thus.*

παιδεία, -ας, ἡ, *education, instruction.*

πλησιάζω, *I approach.*

πρόνοια, -ας, ἡ, *forethought, prudence.*

πρὸς-τί-πτε, (accidit), *it befalls, happens.*

στασιάζω, *I am-at-variance-with.*

1. Δύο ὁδὼ πρός τὴν πόλιν ἄγετον. 2. Βόε τὸ ἄροτρον ἄγετον. 3. Χαίρωμεν, ὦ παῖδες. 4. Ὡς ἡδὺν κάλλος, ὅταν ἔχη νοῦν σώφρονα. 5. Οἱ πολῖται τοὺς νόμους φυλαττόντων². 6. Ἐταῖρος ἐταίρου φροντίζειτω. 7. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων τῆς τῶν τέκνων παιδείας. 8. Ὁ γραμμάτων ἄπειρος οὐ βλέπει

βλέπων. 9. Τὰς προσπιπτούσας τύχας γενναίως φέρε. 10. Ὁ παῖς τῷ πατρὶ ρόδον φέρει, ἵνα χαίρῃ. 11. Ὁ παῖς τῷ πατρὶ ρόδον ἔφερεν, ἵνα χαίροι. 12. Σωκράτης, ὥςπερ ἐγίγνωσκεν, οὕτως ἔλεγεν. 13. Ὅτε οἱ Ἕλληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. 14. Θεμιστοκλῆς καὶ Ἀριστείδης ποτὲ ἐστασίαζ' τὴν. 15. Λακεδαιμόνιοι μουσικῆς ἀπείρως ἔχουσιν.³ 16. Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. 17. Μὴ ἤτερον κεύθοις καρδίᾳ νοῦν, ἀλλὰ ἀγορεύων.

¹ Sc. ἐστί. ² Imperative. ³ ἀπείρως ἔχειν = to be unskilled in.

(2. Of what Numb. and Pers. is ἄγετον? 4. What is the composition of ὅταν? 7. In what Mood is ἐχέτων? Why is the Subj. (χαίρη) used in 10, but the Opt. (χαίροι) in 11?)

1. Two horses hasten, drawing the chariot. 2. Two women sing. 3. Let-us-shun¹ wickedness! 4. The boys study literature diligently, that *their* parents may rejoice. 5. The boys studied literature diligently, that *their* parents might rejoice. 6. The citizen should-guard² the laws. 7. Let friends care-for friends! 8. Two horses were-hastening, drawing the chariot. 9. Two women were-singing. 10. Those *who are* unacquainted with literature do not see, when they see.³ 11. Citizens, bear the danger which-befalls⁴ *you*! 12. Ye speak even as ye think.⁵ 13. We are unskilled-in music. 14. May the gods ward-off² the danger from us!

Subj. ² Opt. Trans. : seeing, see not. ⁴ Part. ⁵ γιγνώσκειν.

XXXVII. VOCABULARY.

(2) PERFECT AND PLUPERFECT I., ACTIVE.

Γυναικεῖος, -ᾶ, -ον, pertaining-to-women, feminine.

Δαρεῖος, -ου, ὁ, Darius.

Διοδώρος, -ου, ὁ, Diodorus.

εἰς-δύω, I go-into, put-on.

ἐπι-διώκω, I pursue.

κατα-δύω, I sink, set (as the sun), hide-myself.

πατα-λύω, *I dissolve, destroy.*

κυριεύω, (Gen.), *I am-master-of conquer, get-possession-of.*

μάντις, -εις, ὁ, *seer, prophet.*

μέλλω, (1) *I intend, am-about-to:*

(2) *I delay, hesitate: τὸ μέλλον, the future.*

Μήδεια, -ᾶς, ἡ, *Medea.*

Πέρσης, -ου, ὁ, *a Persian.*

Πλαταιαί, -ῶν, αἱ, *Plataeæ.*

πολέμιος, -ᾶ, -ον, *hostile; ὁ πολέμιος, the enemy.*

προφητεύω, *I prophesy.*

Σαρδανάπαλος, -ου, ὁ, *Sardana-pālus.*

Φερεκύδης, -ους, ὁ, *Pherecydes.*

φύω, (trans.) *I bring-forth; Perf. (intrans.), I am-by-nature, am-formed so and so.*

1. Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκασιν. 2. Φερεκύδης ἔλεγε μηδενὶ θεῷ τεθυκέναι. 3. Νέος πεφυκῶς¹ πολλὰ χρηστὰ μάθανε. 4. Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευσεν. 5. Τὰ τέκνα εὖ πεπαίδευκας. 6. Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαιρεν. 7. Οἱ Λακεδαιμόνιοι Πλαταιᾶς κατελέλυκεσαν. 8. Σαρδανάπαλος στολὴν γυναικεῖαν ἐνεδεδύκει. 9. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 10. Ἀλέξανδρος ἐπιδιώκων Δαρεῖον, τὸν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυριεύκει.

¹ *Being young, i.e. whilst thou art young.*

1. The sun has set. 2. The Lacedæmonians have destroyed Plataeæ. 3. We admired the woman who had-put-on¹ a purple robe. 4. Diodorus says that Alexander², pursuing Darius, had-got-possession-of many treasures. 5. The enemies had slain 400 soldiers. 6. Thy friend had educated his (=the) children well.

¹ Trans. : *having-put-on.*

² Acc. with Inf.

XXXVIII. VOCABULARY.

(3) FUTURE AND AORIST I., ACTIVE.*

Ἀβλάβεια, -ας, ἡ, *harmlessness, innocence.*

ἄμφω, (ambo), *both, [§ 68, Obs. 2.]*

ἀνύω, *I complete, finish, accomplish.*

δάκρυον, -ου, τό, *tear.*

δια-λύω, *I dissolve, break-up, destroy.*

δ.νάζω, *I judge.*

* On the use and meaning of the Aorist, see Syntax, § 152, & 10. 12.

δικαστής, -ου, ὁ, a judge, (or rather a juror).

ἴδε, (with the Opt.), O that! Would that!

ἐκγονος, -ον, descendant.

ἐλπίζω, I hope, expect.

ἐπαγγέλλω, I announce.

ἐπι-βουλεύω, (Dat.), I plot-against.

ἔσχατος, -η, -ον, utmost, last, extreme, most-remote.

ἰκετεύω, I supplicate, entreat.

κινδυνεύω, I incur-danger.

μηνίω, (Dat.), I am-enraged-with.

ὅτι, (Conj.), that, because.

πρὶν ἂν, (Subj.), before, ere, until.

φυτεύω, I plant.

Rule of Syntax.] The particle ἂν indicates a condition, either expressed or implied. [See § 153, 2.]

1. Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. 2. Ὁ χρηστός ἄνθρωπος καὶ¹ τοῖς ἐκγόνοις φυτεύσει. 3. Ἐλπίζομεν πάντα εὖ ἀνύσειν. 4. Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμοι τῷ στρατεύματι ἐπιβουλεύσοιεν. 5. Ἀχιλλεύς Ἀγαμέμνονι ἐμήνυσεν. 6. Οἱ Ἕλληνες ἀνδρεία πολλὰ ἴσχυσαν. 7. Ὁ Σωκράτης οὐχ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ ἑαυτοῦ ἀβλαβείᾳ ἐκινδύνευσε τὸν ἔσχατον κίνδυνον.² 8. Τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν.³ 9. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς⁴, μὴ δίκάζε. 10. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατέλυσαν. 11. Τίς ἂν⁵ πιστεύσαι (or πιστεύσειε)⁶ ψεύστη; 12. Εἴθε⁷ πάντα καλῶς ἀνύσαιμι. 13. Ἀκούσαις (or ἀκούσειάς)⁶ μου, ὦ φίλε. 14. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμοι τῇ στρατιᾷ ἐπιβουλεύσαιεν⁸ (or ἐπιβουλεύσειαν)⁶. 15. Ἀκουσόν μου, ὦ φίλε. 16. Ἐταῖρος ἐταίρω πιστευσάτω. 17. Τὴν πόλιν λέγουσι μέγαν κίνδυνον² κινδυνεύσαι.

¹ also (etiam). ² κίνδυνον is an Acc. of cognate signification. § 159, 2. ³ destroys. General propositions are expressed in Greek by the Aorist, in English by the Present. § 152, 10. Obs. 5. ⁴ § 183, 3. (b). ⁵ § 153, 2. Obs. 4. ⁶ This form of the Opt. is usually called the *Æolic Aorist*: the II. and III. Pers. Sing., and the III. Pers. Plur. are those of most common occurrence. ⁷ § 153, 1. b. (β). ⁸ § 180, 5.

1. Ye will free the city from the enemies. 2. Good¹ men will plant for their (=the) descendants likewise.² 3. He said that the city would incur great danger. 4. Achilles and Agamemnon were

enraged-with³ one-another. 5. We supplicated the judges with many tears. 6. Achilles killed Hector. 7. Judge not (*pl.*) before you have heard the story of both! 8. Thou canst not trust⁴ a liar. 9. May we accomplish⁵ everything well! 10. Would-that you would hear me, O friends! 11. May the soldiers⁵ free us from the enemies! 12. Hear me, O friends! 13. Friends should trust⁵ friends. 14. To order⁶ is easier than to do⁶. 15. Medea rejoiced in-having-slain⁷ her children.

¹ *χρηστοί.* ² *καί.* ³ Dual. ⁴ Opt. with *ἄν.* ⁵ Opt. ⁶ Aor.
⁷ Aor. Part.

XXXIX. VOCABULARY.

(4) PRESENT AND IMPERFECT, MIDDLE OR PASSIVE.

Ἀδελφός, -οῦ, ὁ, brother.
ἀποδέχομαι, I receive, admit,
approve-of.
αὐλός, -οῦ, ὁ, flute.
ἰάν (= ἤν or ἄν), if, (with Subj.).
ἐγχώριος, -ον, native, of-the-coun-
try.
ἐργάζομαι, I work.
ἔρχομαι, I go, come.
ἤσυχος, quiet, quietly.

λανθάνω, lateo, (Acc.), I lie-hid,
am-concealed, escape-detection.
μέσος, middle, in-the-middle.
πένομαι, I am-poor.
πράττω, I do, act; (with an
Adv. I fare so and so).
στρατιῶν, I take-the-field, serve-
as-a-soldier; Mid. I make-
war, march.
ψεύδομαι, I lie.

1. Δύο ἄνδρε μάχεσθον. 2. Γενναίως μαχώμεθα¹
περὶ τῆς πατρίδος. 3. Ἀναγκαῖόν ἐστι τὸν υἱὸν πεί-
θεσθαι τῷ πατρί. 4. Πολλοὶ ἀγαθοὶ πένονται. 5. Νό-
μοις τοῖς ἐγχωρίοις ἔπεσθαι καλόν ἐστιν. 6. Μὴ ἀπο-
δέχου τῶν φίλων τοὺς² πρὸς³ τὰ φαῦλά σοι χαρίζομέ-
νους. 7. Ἐκαστος ἡσυχος μέσῃν τὴν ὁδὸν ἐρχέσθω.
8. Οἱ πολῖται τοῖς νόμοις πειθέσθων. 9. Τῷ ἀδελφῷ
μοι ἔπεσθον. 10. Εἰ βούλει καλῶς πράττειν, ἐργά-
ζου. 11. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου.
12. Πseudόμενος οὐδεὶς λανθάνει πολὺν χρόνον. 13. Οἱ
Λακεδαιμόνιοι μετ' αὐλῶν⁴ ἐστρατεύοντο. 14. Εἶθε

πάντες ἄνευ ὀργῆς βουλευόιντο. 15. Δύο καλῶ ἵππων εἰς τὴν πόλιν ἤλαυνέσθην. 16. Ἐὰν πένη, ὀλίγοι φίλοι⁵.

¹ *Let us fight.* The Subj. of the *principal* Tenses in the I. Pers. Sing. and Pl. is used to express an *exhortation*. § 153, l. b. (α).
² τῶν φίλων τοὺς—χαριζομένους, *those of your friends, who, &c.*
³ = ad. ⁴ *with flutes*, i. e. to the music of flutes. ⁵ sc. *είσιν*.

1. Let the judge consult without anger! 2. He who goes¹ the middle path goes most-safely. 3. Two beautiful horses are driven into the city. 4. If² soldiers fight bravely, they are admired. 5. We should not lie, but always speak-the-truth.³ 6. Let sons obey their fathers! 7. With⁴ God and fate⁵ it is dreadful to contend. 8. Two men were fighting. 9. The soldiers were fighting bravely. 10. Would that all would consult⁶ without anger! 11. O that thou wouldst always worship the Deity!

¹ ὁ ἐρχόμενος. ² ἰάν. ³ Subj. ⁴ Dat. ⁵ μοῖρα. ⁶ Opt.

XL. VOCABULARY.

(5) PERFECT AND PLUPERFECT, MIDDLE OR PASSIVE.

Ἀκρᾱ, -ας, ἡ, *top-of-a-hill, citadel*.
 αὐτονομία, -ας, ἡ, (αὐτός, νόμος),
independence, self-government.
 ἰμφυτεύω, *I implant*.
 ἰδρύω, *I erect, found*.

κατα-κλείω, *I lock-up, shut-up*.
 λέγομαι, (dicor), *I am-said*.
 ληστής, -οῦ, ὁ, *robber, pirate*.
 συνθήκη, -ης, ἡ, *covenant, treaty*.

1. Οἱ λησταὶ πεφόνευνται. 2. Δύο ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευσθον. 3. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. 4. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων πολλοὶ νεψὶ ἵδρυνται. 5. Ἡ θύρα κεκλείσθω¹. 6. Πρὸ τοῦ ἔργου εὔ βεβούλευσο. 7. Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν² ἐπιθυμία τῆς αὐτονομίας. 8. Οἱ λησταὶ πεφονεύσθων. 9. Οἱ πολέμοι εἰς τὴν ἄκραν κατα

κεκλειῖσθαι λέγονται. 10. Ξενοφῶντος υἱῷ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτῃ. 11. Αἱ συν-
θῆκαι ὑπὸ τῶν βαρβάρων ἐλέλυντο.

¹ *Let the door be shut, (and continue shut).* The Perf. Imper. is used when the consequences of the action are to be *permanent*. § 153. 1. (c). ² *is implanted.* (This, in English, is really a *Perfect Tense*, as it denotes a *permanent state* resulting from a past action).

(3. What are the respective meanings of βασιλεῖα and βασιλεία? 8. What *Number* and *Person* is πιφουύσθων? 9. What does *ie* with the Acc. imply?)

1. The robber has been slain. 2. The children of the friend are well educated.¹ 3. The doors are said to have been shut. 4. Before action, have deliberated (*pl.*) well! 5. Good and bad desires are implanted² in men. 6. The treaties are said to have been broken by the barbarians. 7. The two children had been educated by the same master. 8. The monarchy had been destroyed by the people.

¹ Perfect.

² εἰσίν with Perf. Part.

XLI. VOCABULARY.

(6) FUTURE AND AOR. I. MID., AND FUT. III. MID. OR PASS.

ἄνα-παύω, *I cause-to-rest*; Mid.,
I rest, recruit myself.

γίω (τινά τινος), *I give-to-taste*;
Mid. (Gen.), *I taste, enjoy.*

ἱπτιηδαύω, (studeo), *I pursue,*
practise, devote-myself-to.

πολιτεία, -ας, ἡ, *the state, the*
government, politics.

παραίω, *I lead-forward*; Mid.
(with Pass. Aor.), *I go, march,*
set-out.

πύλη, -νε, ἡ, *gate, (usually in*
the plural).

1. Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. 2. Περὶ τῆς τῶν πολιτῶν σωτηρίας βουλευσόμεθα. 3. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο.¹ 4. Οἱ Ἕλληνες ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. 5. Ἀναπαυσόμεθα², ὦ φίλοι. 6. Πρὸ τοῦ ἔργου εὖ βούλευσαι.³ 7. Πάντες τιμῆς⁴ γεύσασθαι βούλονται. 8. Ὁ πατήρ ἀναπαυσάμενος⁵ πορεύσεται. 9. Αἱ πύλαι τῆς νυκ-

τοὺς⁶ κεκλείσονται.⁷ 10. Ἐὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύῃ, αὕτη εὖ βεβουλευέσεται.

¹ The Fut. Opt. is used in subordinate sentences where the Fut. Ind. would be used in principal ones. ² § 153, 1. b. (α). ³ The Aor. Imper. expresses a single, instantaneous action; the Pres. Imper. a continued or repeated one. ⁴ § 158, 5. (α). ⁵ The Moods of the Aor. do not necessarily denote a past action, but the Aor. Part. does, except in the case of Verbs expressing some affection of the mind; e.g. δίσσας, fearing, νομίσας, thinking. ⁶ Gen. of time. § 158, 4. ⁷ shall have been shut. § 152, 7.

1. Ye will consult about the safety of the citizens. 2. The messenger announced that the enemies would march against our city. 3. The general tasted-of¹ great honour. 4. When² the enemies have marched³ against us, the gates of the city will have been shut. 5. Before action, deliberate⁴ (pl.) well! 6. In (ἐν) such a danger it is not easy to deliberate.⁴ 7. When you (pl.) have deliberated⁵, begin⁶ the work.

¹ Aor. ² ὅταν. ³ Aor. Subj. of στρατεύομαι. The Aor. Subj., with conjunctions compounded of ἄν, is equivalent to the Lat. Fut. Perf. (Futurum exactum). ⁴ Aor. ⁵ Aor. Part. (= having deliberated). ⁶ ἀρχίσθαι, with Gen.

XLII. VOCABULARY.

(7) AORIST I. AND FUTURE I., PASSIVE.


δημοκρατία, -ας, ἡ, (δῆμος, κρατεῖν), democracy.

ἐπι-φέρω, I bring-on; ἐπιφέρω πόλεμόν τινι (bellum infero), I make war on any one.

μή, like the Lat. ne, after Verbs of fearing, is to be translated

'that,' or 'lest.' If a principal Tense precedes it requires the Subj.; if a historical Tense, the Opt.

τύραννος, -ου, ὁ, monarch, tyrant.

 The Absolute Case in Greek is the Genitive; it corresponds to the Latin Ablative absolute.

1. Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. 2. Τῷ ἀδελφῷ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. 3.

Πολλαί δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν.
 4. Μέγας φόβος τοὺς πολίτας ἔχει, μὴ αἱ συνθῇκαι ὑπὸ
 τῶν πολεμίων λυθῶσιν. 5. Εἶθε πάντες νεανίαὶ καλῶς
 παιδευθεῖεν. 6. Φονεύθητι, ὦ κακοῦργε. 7. Οἱ στρα-
 τιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι¹ λέγονται. 8.
 Οἱ πολέμιοι, τῶν συνθηκῶν λυθισῶν², ἡμῖν πόλεμον
 ἐπιφέρουσιν. 9. Ὁ ληστὴς φονευθήσεται.

¹ = *to have marched*. The *Aor. Inf.* does not usually express a
past action, unless after Verbs of *asserting* and *thinking*. ² Gen.
 absolute. § 176, 2.

1. You both were educated¹ by the same teacher.
 2. We were freed² from a great danger.³ 3. I fear
 greatly⁴ that the friend who-set-out⁵ six days ago
 has been slain¹ by robbers. 4. I feared much that
 you had been slain by robbers. 5. Let the two rob-
 bers be slain¹! 6. Let the robbers be slain¹! 7. Let
 the youth be well educated¹! 8. The treaties are
 said to have been broken¹ by the enemies. 9. Well
 educated youths are esteemed¹ by all. 10. The rob-
 bers will be slain.

¹ Aor. ² ἀπολύω. ³ Gen. ⁴ Trans. : *great fear possesses me, &c.*
⁵ Aor. I. Pass. Part.

§ 85. *More particular consideration of the Augment and Reduplication.*

After the general consideration of the Augment
 and Reduplication (§ 77, 3 and 4), it is necessary to
 treat them more particularly.

As has been already seen, all the *historical* Tenses
 (Impf., Plpf., and Aor.) take the Augment, but re-
 tain it *only in the Indicative*. There are two kinds
 of Augment, the *syllabic* and *temporal*.

(a) *Syllabic Augment.*

1. The *syllabic* Augment belongs to those Verbs whose Root begins with a *Consonant*, and consists in *prefixing* ε *to the Root* in the *Impf.* and *Aorist*, but to the *Reduplication* in the *Pluperfect*. In this way the Verb is increased (*augetur*) by one syllable; e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλευσα, Plpf. ἐ-βε-βουλεύκειν.

2. If the Root begins with ρ, this letter is *doubled* when the Augment is prefixed (§ 8, 12); e. g. ρίπτω, *I throw*, Impf. ῥῥίπτον, Aor. ἱ. ῥῥίψα.

Obs. The three Verbs βούλομαι, *I wish*, δύναμαι, *I am able*, and μέλω, *I intend*, take as an Augment η, instead of ε, in the *later Attic* writers especially; e. g.—Impf. ἐβουλόμην and ἡβουλόμην, Aor. ἐβουλήθην and ἡβουλήθην;—Impf. ἔδυνάμην and ἡδυνάμην, Aor. ἔδυνήθην and ἡδυνήθην (but always ἔδυνάσθην);—Impf. ἔμελλον and ἡμελλον, (Aor. *very rarely* ἡμέλλησα).

§ 86. (b) *Temporal Augment.*

The *temporal* Augment belongs to Verbs whose Root begins with a *Vowel*, and consists in *lengthening this Vowel*: in this way the *quantity* or *time* (*tempus*) of the syllable is increased; e. g.—

		Pres.	Impf.	Perf.	Plpf.
α becomes η,	e. g.	ᾠγῶ	ᾠγον	ᾠχα	ᾠχειν
ι — η,	—	ἰλπίζω	ἡλπιζον	ἡλπικα	ἡλπίκειν
ῑ — ῑ,	—	ἵκετεύω	ἡκέτευσον	ἡκέτευκα	ἡκετεύκειν
ο — ω,	—	ὀμιλέω	ὠμίλεον	ὠμίληκα	ὠμιλήκειν
ῶ — ῶ,	—	ὕβριζω	ῥύβριζον	ῥύβρικα	ῥύβρίκειν
αι — η,	—	αἰρίζω	ῥηρον	ῥηρικα	ῥηρίκειν
αυ — ηυ,	—	αὐλίω	ῥύλεον	ῥύληκα	ῥύλήκειν
οι — ω,	—	οἰκτιζῶ	ῥκτιζον	ῥκτικα	ῥκτίκειν.

Obs. The Augment effects *no change* in Verbs beginning with η, ῑ, ῥ, ω, ου, or ει; e. g. ἡττάομαι, *I am defeated*, Perf. ἡττημαι, Plpf. ἡττήμην; ἑπείω, *I press*, Aor. ἑπασα; ὕπνιόω, *I lull to sleep*, Aor. ὕπνωσα; ὠφελέω, *I benefit*, Impf. ὠφέλεον; οὐτάζω,

I wound, Impf. ὄνταζον; *I yield*, Impf. εἶπον, Aor. ἔξα. *Εἰκάζω*, *I liken*, is an exception, as it takes the Augment (though rarely); e. g. εἶκαζον, εἶκασα, εἶκασμαι,—rarely ἤκαζον, ἤκασα. ἤκασμαι. Those Verbs, also, whose Root begins with *ευ*, usually take no Augment; e. g. εὔχομαι, *I pray*, Impf. εὐχόμεν (more rarely νύχόμεν), but Perf. ἤγυμαι;—εὕρισκω, *I find*, usually omits the Augment in good prose.

§ 87. Remarks on the Augment.

1. Verbs beginning with *α* followed by a vowel, have *α* as an Augment instead of *η*; e. g. ᾗτ'ω, *I perceive*, (poetic), Impf. ᾗϊον; but the Augment effects no change in Verbs beginning with *α*, *αυ*, or *οι* followed by a vowel, e. g. ᾗηδίζομαι, *I am disgusted with*, Impf. ᾗηδίζομεν; *I dry*, Impf. αὖαινον; *I steer*, Impf. οἰάκιζον; also *ἀνάλισκω*, *I spend*, (though no vowel follows *α*), has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἶομαι, *I think*, always takes the Augment; e. g. ὥομεν.

2. There are some Verbs beginning with *οι* followed by a consonant, in which the Augment effects no change; e. g. οἰκοοῦρέω, *I guard the house*, Aor. οἰκούρησα.

3. The following twelve Verbs, beginning with *ε*, take *ει* as an Augment instead of *η*, viz. *εἰάω*, *I permit*, Impf. εἶαον, Aor. εἶασα;—*εἰθίζω*, *I accustom*, (to which also belongs *εἴωθα*, *I am accustomed*);—*εἵστα*, poet. Aor. (Root 'ΕΔ), *I placed*, (in prose only *εἰσάμενος* and *εἰσάμενος*, Part. Aor. Mid., *having established*, *having founded*);—*εἰλίσσω*, *I wind*;—*εἰλκω*, *I draw*, Aor. εἴλκυσα (Root 'ΕΛΚΥ);—*εἵλον*, *I took*, (Root 'ΕΔ), Aor. of *αἰρέω*;—*εἵπομαι*, *I follow*;—*εἰργάζομαι*, *I work*;—*εἶρω*, *εἰρπύζω*, *I creep*, *I go*;—*εἰστιάω*, *I entertain*;—*εἶχω*, *I have*.

4. The following Verbs take the syllabic, instead of the temporal Augment:—

ᾗγνυμι, *I break*, Aor. ἔαξα, &c. (§ 140, 1).

ᾗλίσκομαι, *capior*, Perf. ἔαλωκα and ἤλωκα, *captus sum*. (§ 122, 1).

ὥρέω, *I push*, ὥθουν, &c.

ὥνέομαι, *I buy*, Impf. ὥνούμεν, Perf. ὥνημαι.

5. The Verb *εορτάζω*, *I celebrate a feast*, takes the Augment in the second syllable,—Impf. ἐώρταζον. The same peculiarity occurs in the following forms of the Pluperfect II.:—

Εἶκω, (Perf. II. εἶοικα, *I am like*), Plpf. II. εἶώκειν.

ἔλπομαι, *I hope*, (Perf. II. ἔολπα, *I hope*), Plpf. II. εἶώλεπεν.

ἔργω, (Perf. II. ἔοργα, *I have done*), Plpf. II. εἶώργειν.

6. The following three Verbs take both the temporal and the syllabic Augment at the same time:—

ἀνοίγω, *I open*, Impf. ἀνέωγον, Aor. ἀνέφξα (Inf. ἀνοῖξι), &c.

ὁράω, *I see*, Impf. ὥραον, Perf. ὥρακα, ὥραμαι.

ᾗλίσκομαι, *I am caught*, Aor. ἔαλων (Inf. ᾗλῶμαι) and ἤλασα.

§ 88. Reduplication.

1. The *Reduplication* (§ 77, 4) is prefixed *only* to those Tenses that denote *completed* action: viz. the *Perfect*, the *Pluperfect*, and the *Future III*.

2. When the *Perfect* takes a Reduplication, the *Pluperfect* prefixes the Augment to it. But when the *Perfect* takes an *Augment*, there is *no further change* in the *Pluperfect*.—The *Reduplication* or *Augment* of the *Perfect* and *Pluperfect* remains throughout the *Moods* and the *Participials*.

3. Those Verbs only admit the Reduplication whose Root begins with a *single consonant*, or with a *mute and liquid*; Verbs beginning with ρ, βλ, γλ, γν, are exceptions, inasmuch as they take *merely the simple Augment*. Verbs beginning with ρ, double the ρ after the Augment (§ 8, 12). If the Verb begins with an *aspirated consonant*, the *corresponding smooth consonant* is used for the Reduplication (§ 8, 9);

e. g.—

	Perf. λί-λυκα	Plpf. ἐ-λε-λύκειν
λύω, I loose,	— τί-θυκα, (§ 8, 9.)	— ἐ-τε-θύκειν
θύω, I sacrifice,	— πι-φύτευκα (§ 8, 9.)	— ἐ-πε-φυτεύκειν
φυτεύω, I plant,	— κε-χόρευκα (§ 8, 9.)	— ἐ-κε-χορεύκειν
χορεύω, I dance,	— γέ-γραφα	— ἐ-γε-γράφειν
γράφω, I write,	— κί-κλικα	— ἐ-κε-κλίκειν
κλίνω, I bend,	— κί-κρικα	— ἐ-κε-κρίκειν
κρίνω, I judge,	— πέ-πνευκα	— ἐ-πε-πνεύκειν
πνέω, I breathe,	— τέ-θλακα (§ 8, 9.)	— ἐ-τε-θλάκειν
θλάω, I bruise,	— ἔρριφα (§ 8, 12.)	— ἐρρίφειν
ῥίπτω, I throw,	— ἐ-γνώρικα	— ἐ-γνωρίκειν
γνωρίζω, I make known,		
βλακεύω, I am slothful,	— ἰ-βλάκεινκα	— ἰ-βλακεύκειν
γλύφω, I carve,	— ἰ-γλυφα	— ἰ-γλύφειν.

OBS. 1. Of those in βλ, βλάπτω, I hurt, βλασφημέω, I slander, and sometimes βλαστάνω, I sprout, take the Reduplication; e. g.—βί-βλαφα, βέβλαμμαι, βεβλασφήμηκα, βεβλάστηκα and ἐβλάστηκα.

4. The Reduplication is *not* used when the Root of the Verb begins (1) with a *double Consonant*;

(2) with *two single Consonants*, which are *not a mute and liquid*; (except in the above-mentioned cases of Verbs beginning with ρ, βλ, γλ, or γν); e. g.—

ζηλώ, <i>I emulate,</i>	Perf. ἰ-ζήλωκα	Plpf. ἰ-ζηλώκειν
ξενόω, <i>I entertain,</i>	— ἰ-ξένωκα	— ἰ-ξενώκειν
ψάλλω, <i>I play the harp,</i>	— ἰ-ψάλλωκα	— ἰ-ψάλλειν
σπείρω, <i>I sow,</i>	— ἰ-σπάρωκα	— ἰ-σπάρειν
κτίζω, <i>I build,</i>	— ἰ-κτίωκα	— ἰ-κτίειν
πτύσσω, <i>I fold,</i>	— ἰ-πτύσσωκα	— ἰ-πτύχειν.

OBS. 2. The two Verbs μιμνήσκω, (Root MNA), '*I remind*', and κτάνομαι, '*I acquire*,' take the *Reduplication*, though their Root begins with two consonants which are not a mute and a liquid: — μέμνημαι, κέκτημαι; ἰ-μιμνήμην, ἰ-κεκτήμεν.

5. Five Verbs beginning with a *liquid* do not repeat this letter, but take ει as an *Augment*:—

λαμβάνω, <i>I take,</i>	Perf. εἴληφα	Plpf. εἴλήφειν
λαγχάνω, <i>I obtain by lot,</i>	— εἴληχα	— εἴλήχειν
λέγω, συλλέγω, <i>I collect,</i>	— συνείλοχα	— συνειλόχειν
ῥΕΩ, <i>I say,</i>	— εἴρηκα	— εἴρήκειν
μείρομαι, <i>I gain a share,</i>	— εἴμαρται (with rough breathing),	[it is fated.]

OBS. 3. Διαλέγομαι, *I converse*, has Perf. διείλεγμα, though the simple λέγω, in the sense of '*I say*,' always takes the regular *Reduplication*, λέλεγμαι, dictus sum, (Perf. Act. wanting.)

§ 89. Attic Reduplication.

Several Verbs beginning with α, ε or ο, repeat, in the Perf. and Plpf., before the temporal *Augment*, the first two letters of the Root. This augmentation is called the *Attic Reduplication*. The Plpf. then very rarely takes an additional *Augment*; in ἠκ-ηκόειν, however, the regular Attic Reduplication is itself augmented.

(a) Verbs, the second syllable of whose Root is short by nature:—

ἄρόω, *I plough.*

ἄρ-ήροκα

ἄρ-ηρόκειν

ἄρ-ήρομαι

ἄρ-ηρόμην.

ἐλέγχω, *I convince.*

ἐλ-ήλεγχα

ἐλ-ηλέγχειν

ἐλ-ήλεγμαι

ἐλ-ηλέγμην.

ἱλάω (ἱλαύνω), *I drive.*

ἱλ-ήλακα

ἱλ-ηλάκειν

ἱλ-ήλαμαι

ἱλ-ηλάμην.

ὀρύττω, *I dig.*

ὀρ-ώρυχα

ὀρ-ωρύχειν

ὀρ-ώρυγμαι

ὀρ-ωρύγμην.

(b) Verbs, which in the second syllable of the Root have a *diphthong*, and shorten this after prefixing the Reduplication, (except ἐρείδω, *I prop*, ἐρήρεικα, ἐρήρεισμαι) :—

ἀλείφω, *I anoint.*

ἀλ-ήλιφα

ἀλ-ηλίφειν

ἀλ-ήλιμμαι

ἀλ-ηλίμμην.

ἀγείρω, *I collect.*

ἀγ-ήγερχα

ἀγ-ηγέρχειν

ἀγ-ήγερμαι

ἀγ-ηγέρμην.

ἀκούω, *I hear.*

ἀκ-ήκοα

ἡκ - ηκόειν

ἡκουσμαι

ἡκούσμην.

ἐγείρω, *I arouse.*

ἐγ-ήγερχα

ἐγ-ηγέρχειν

ἐγ-ήγερμαι

ἐγ-ηγέρμην.

OBS. The Verb ἄγω, *I lead*, forms the Aor. II. Act. and Mid., and φέρω, *I carry*, forms all the Aorists, with this Reduplication,—with this difference, however, that the vowel of the Reduplication takes the temporal Augment only in the Ind., and the vowel of the Root remains unaltered :—

ἄγω, *I lead*, Aor. II. Act. ἤγαγον, Inf. ἀγαγεῖν ; Aor. II. Mid.

ἤγαγόμην, Inf. ἀγαγέσθαι.

φέρω, *I carry*, (Root of Aor. 'ΕΓΚ), Aor. II. Act, ἦν-εγκον, Inf.

ἦν-εγχεῖν ; Aor. I. Act. ἦν-εγκα, Inf. ἦν-έγκαι ; Aor. Pass. ἦν-

έχθην, Inf. ἦν-εχθῆναι.

§ 90. Augment and Reduplication in Compound Verbs.

1. FIRST RULE. Verbs compounded with Prepositions take the Augment and Reduplication between the Preposition and the Verb ; in which case Prepositions which end in a vowel (with the exception of περί and πρό) suffer *Elision*, (§ 6, 3) ; —πρό often combines with the Augment by means of *Crasis* (§ 6, 2), and becomes προῦ. Ἐν and σύν resume their ν, if it had been assimilated, or dropped, or changed (§ 8, 4. 6. 8.

and Obs. 6). Ἐκ becomes ἐξ before the *syllabic* Augment (§ 7, 3); e. g.—

Pres.	Impf.	Perf.	Plpf.
ἀπο-βάλλω	ἀπ-ίβαλλον	ἀπο-βέβληκα	ἀπ-εβεβλήκειν
περι-βάλλω	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω	{ προ-ίβαλλον προϋβαλλον	προ-βέβληκα	{ προ-εβεβλήκειν προϋβεβλήκειν
ἱμ-βάλλω		ἱμ-βέβληκα	
ἱγ-γίνομαι	ἱν-εγινόμην	ἱγ-γέγονα	ἱν-εγεγόνειν
συν-σκεύαζω	συν-εσκεύαζον	συν-εσκεύακα	συν-εσκεύακειν
συν-ῥίπτω	συν-ῥρίπτον	συν-ῥρίφα	συν-ῥρίφειν
συν-λέγω	συν-έλεγον	συν-είλοχα	συν-ειλόχουν
ἐκ-βάλλω	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν

2. SECOND RULE. Verbs compounded with *δυσ* (*male*) take the Augment and Reduplication—(a) At the beginning, when the Root of the simple Verb begins with a *consonant*, or a vowel which does not admit the *temporal* Augment—(b) In the middle, when the Root of the simple Verb begins with a *vowel* which admits the *temporal* Augment; e. g.—

Pres.	Impf.	Perf.	Plpf.
δυσ-τυχέω, I am un- fortunate,	ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, I make ashamed,	ἐ-δυσώπουν	δε-δυσώπηκα	ἐ-δε-δυσωπήκειν
δυσ-αρρεστέω, I am dis- pleased,	δυσ-ηρέστων	δυσ-ηρέστηκα	δυσ-ηρεστήκειν

Verbs compounded with *εὖ* (*bene*) may take the Augment and Reduplication at the beginning or in the middle; however, they generally omit them at the beginning, and *εὐεργετέω* in the middle; e. g.—

Pres.	Impf.	Perf.
εὐ-τυχέω, I am fortunate,	εὐ-τύχουν, usually εὐ-τύχειν.	
εὐ-ωχέομαι, I feast well,	εὐ-ωχόμην.	
εὐ-εργετέω, I do good,	εὐ-ηργέτεον usually εὐ-εργέτεον	εὐ-ηργέστηκα, εὐ-εργέτηκα.

3. THIRD RULE. All other compound Verbs take the Augment and Reduplication at the beginning e. g.—

Pres.	Impf.	Perf.
μυθολογέω, I tell legends,	ἐ-μυθολόγειν	με-μυθολόγηκα
οἰκοδομέω, I build,	ὠκοδόμουν	ὠκοδόμηκα.

§ 91. Additional Remarks on the Augment and Reduplication in Compound Verbs.

1. Some Verbs compounded with Prepositions take the *Augment* in *both* places,—before the Root and before the Preposition; e. g.—

Pres.	Impf.	Perf.	Aor.
ἀμπέχομαι, I clothe myself,	ἡμπειχόμεν or ἀμπειχόμεν		ἡμπεσχόμεν
ἀνέχομαι, I endure,	ἡνειχόμεν	ἡνέσχημαι	ἡνεσχόμεν
ἀνάρθω, I raise up,	ἡνώρθουν	ἡνάρθωκα	ἡνάρθωσα
ἐνοχλέω, I molest,	ἡνώχλεον	ἡνώχληκα	ἡνώχλησα
παροινέω, I riot,	ἱπαράνεον	πεπαράνηκα	ἱπαράνησα.

2. The analogy of these Verbs is followed by three others, which are not compounded with Prepositions, but are *derived from other compound words*, viz.—

διαιτάω (from διαίτα, *mode of life*), (1) *I maintain*, (2) *I act as umpire*, Impf. ἐδιήταον and διήταον, Perf. διεδιήτηκα.

διακονέω (from διάκονος, *servant*), *I serve*, Impf. ἐδιηκόνεον and διηκόνεον, Perf. διεδιηκόνηκα.

ἀμφισβητέω (from ἈΜΦΙΣΒΗΤΗΣ), *I dispute*, Impf. ἡμφισβήτησεν and ἡμφισβήτηον.

3. *Exceptions to the First Rule* (§ 90, 1). There are several Verbs compounded with Prepositions, which take the Augment *before the Preposition*, since they have acquired, to a certain extent, the force of *simple Verbs*; e. g.—

ἀμφιγυνοῖω (νοέω), I am uncertain,	Impf. ἡμφιγυνόει
ἀμφιέννυμι, I clothe,	Aor. ἡμφίεσα, Perf. Mid. or Pass. ἡμφίσμαι
ἵπισταμαι, I know,	Impf. ἡπιστάμεν
καθίζω, I cause to sit,	— ἐκάθιζον, Perf. κεκάθικα
καθέζομαι, I sit,	— ἐκαθεζόμεν and καθεζόμεν (without Aug.)
κάθημαι, I sit,	— ἐκαθήμεν and καθήμεν.
καθεύδω, I sleep,	— ἐκάθευδον, rarely καθηῦδον.

4. Some Verbs which are *not* formed by the composition of a simple Verb with a Preposition, but by

derivation from a word *already* compounded (Comp. No. 2), form an *apparent* exception to the First Rule (§ 90, 1); e. g.—

ἐναντιόμααι, <i>I oppose,</i>	(from ἐναντίος)	Impf. ἠναντιόμην
ἀντιδικέω, <i>I am a defendant</i> (in a law-suit),	(— ἀντίδικος)	— ἠντιδίκειον
ἔμπεδός, <i>I establish,</i>	(— ἔμπεδος)	— ἠμπεδοόν.

FORMATION OF THE TENSES OF VERBS IN -ω.

§ 92. Division of Verbs in -ω according to the Characteristic.

Verbs in -ω are divided into two principal classes, according to the nature of the *Characteristic* (§ 77, 5):—

1. *Pure Verbs*, whose *Characteristic* is a *Vowel*; these are again subdivided into two classes:—

- A. *Uncontracted Verbs*, whose *Characteristic* is any vowel but α, ε, ο; e. g. παιδεύ-ω, *I educate*, λύ-ω, *I loose*;
- B. *Contract Verbs*, whose *Characteristic* is either α, ε, or ο; e. g. τιμά-ω, *I honour*, φιλέ-ω, *I love*, μισθό-ω, *I hire out*.

II. *Impure Verbs*, whose *Characteristic* is a *Consonant*; these are again subdivided into two classes:—

- A. *Mute Verbs*, whose *Characteristic* is one of the nine Mutes; e. g. λείπ-ω, *I leave*, πλέκ-ω, *I twine*, πείθ-ω, *I persuade*;
- B. *Liquid Verbs*, whose *Characteristic* is one of the four Liquids, λ, μ, ν, ρ; e. g. ἀγγέλλ-ω, *I announce*, νέμ-ω, *I distribute*, φαίν-ω, *I shew*, φθείρ-ω, *I destroy*.

Obs. According to the accentuation of the I. Pers. Ind. Pres. Act., all Verbs are divided into :—

(1) *Barytones*, whose *final* syllable in the I. Pers. Sing. Ind. Pres. Act. is *not accented*; e. g. λύ-ω, πλέκ-ω, &c.;

(2) *Perispomena*, whose *final* syllable is *circumflexed* in the I. Pers.; these are consequently *contract Verbs*; e. g. τιμῶ, φιλῶ, μισθῶ.

I. PURE VERBS.

§ 93. Formation of the Tenses of Pure Verbs.

1. In *pure Verbs*, both *contracted* and *uncontracted*, the Tense-endings are usually affixed to the unchanged Characteristic; e. g. βουλεύ-σω, βεβούλευ-κα. Pure Verbs do *not* form the *Secondary Tenses*, but only the *Primary Tenses*; the Perf. with κ (-κα), the Fut. and Aor. with σ and θ (-σω, -σα, -θην, -θήσομαι). Pure Verbs, however, are subject to the following regular change in the Root :—

2. The *short Characteristic-vowel* of the Pres. and Impf., both in *contracted* and *uncontracted Verbs*, is *lengthened* in the other Tenses. The *uncontracted* will first be considered; e. g.—

ι becomes ī, e. g. μην-ι'ω, *I am enraged with*, μηνι'-σω, ἐ-μήνι-σα, &c.;

υ becomes ū, e. g. κωλϑ'-ω, *I hinder*, κωλϑ'-σω, κε-κώλϑ-μαι.

ACTIVE.

κωλϑ'ω, *I hinder.*

Pres. | Ind. κωλϑ'-ω, Subj. κωλϑ'-ω, Imp. κώλϑ-ε, Inf. κωλϑ'-ειν, Part. κωλϑ'-ων.

Impf. | Ind. ἐ-κώλϑ-ον, Opt. κωλϑ'-οιμι.

Perf. | Ind. κε-κώλϑ-κα, Inf. κε-κωλϑ-κέναι, Part. κε-κωλϑ-κός.

Plpf. | Ind. ἐ-κε-κωλϑ'-κειν.

Fut.	Ind. κωλῦ'-σω, Opt. κωλῦ'-σοιμι, Inf. κωλῦ'-σειν, Part. κωλῦ'-σων.
Aor.	Ind. ἐ-κώλῦ-σα, Subj. κωλῦ'-σω, Opt. κωλῦ'-σαιμι, Imp. κώλῦ-σον, Inf. κωλῦ-σαι, Part. κωλῦ'-σας.

MIDDLE.

Pres.	Ind. κωλῦ'-ομαι, Subj. κωλῦ'-ωμαι, Imp. κωλῦ'-ον, Inf. κωλῦ'-εσθαι, Part. κωλῦ'-όμενος.
Impf.	Ind. ἐ-κωλῦ'-όμην, Opt. κωλῦ'-οίμην.

		Indicative.	Imperative.	Infinitive.
Perf.	S. 1	κε-κώλῦ-μαι,		
	2.	κε-κώλῦ-σαι,	κε-κώλῦ-σο,	κε-κωλῦ-σθαι.
	3.	κε-κώλῦ-ται,	κε-κωλύ-σθω,	
	D. 1.	κε-κωλῦ'-μέ-θον,		Participle. κε-κωλῦ-μέ-νος.
	2.	κε-κώλυ-σθον,	κε-κώλυ-σθον,	
	3.	κε-κώλυ-σθον,	κε-κωλύ-σθων,	Subjunc. κε-κωλῦ-μέ-νος ᾧ.
	P. 1.	κε-κωλῦ'-μεθα		
	2.	κε-κώλυ-σθε,	κε-κώλυ-σθε,	
	3.	κε-κώλυ-νται.	κε-κωλύ-σθωσαν or κε-κωλύ-σθων.	

Plpf.	S. 1. ἐ-κε-κωλῦ'-μην,	D. ἐ-κε-κωλῦ'-μεθον,
Ind.	2. ἐ-κε-κώλῦ-σο,	ἐ-κε-κώλυ-σθον,
	3. ἐ-κε-κώλῦ-το,	ἐ-κε-κωλύ-σθην,
	P. 1. ἐ-κε-κωλῦ'-μεθα,	Opt.
	2. ἐ-κε-κώλυ-σθε,	κε-κωλῦ-μένος εἶην.
	3. ἐ-κε-κώλυ-ντο.	

Fut. I.	Ind. κωλῦ'-σομαι, Opt. κωλῦ-σοίμην, Inf. κωλῦ'-σεσθαι, Part. κωλῦ-σόμενος.
F. III.	Ind. κε-κωλῦ'-σομαι, &c., like Fut. I.
Aor.	Ind. ἐ-κωλῦ-σάμην, Subj. κωλῦ'-σωμαι, Opt. κωλῦ-σαίμην, Imp. κώλῦ-σαι, Inf. κωλῦ'-σασθαι, Part. κωλῦ-σάμενος.

PASSIVE.

Aor.	Ind. ἐ-κωλῦ'-θην, Subj. κωλῦ-θῶ, Opt. κωλῦ-θείην, Imp. κωλῦ'-θητι, Inf. κωλῦ-θῆναι, Part. κωλῦ-θείς.
Fut.	Ind. κωλῦ-θήσομαι, Opt. κωλῦ-θησοίμην, Inf. κωλῦ-θήσεσθαι, Part. κωλῦ-θησόμενος.

§ 94. *Verbs which, contrary to the Rule, retain the short Characteristic-vowel in forming the Tenses.*

1. *Several pure Verbs, contrary to the Rule (§ 93, 2), retain the short Characteristic-vowel, either in all the Tenses, or at least in some Tenses. Most of these Verbs take a σ in the Perf. and Plpf. Mid. or Pass., the Aor. I. and Fut. Pass, and the Verbal-adjectives. This is indicated by the words, 'Pass. with σ';—(see § 95). Thus:—*

Χ ρ ῑ' ω, *I prick, graze*, Fut. χρῑ'σω; Aor. ἔχρῑσα, Inf. χρῑ'σαι, *Pass. with σ*;—(but χ ρ ῑ' ω, *I anoint*, Fut. χρῑ'σω; Aor. ἔχρῑσα, Inf. χρῑ'σαι; Aor. Mid. ἐχρῑσάμην; Perf. Mid. or Pass. κέχρῑσμαι, κεχρῑσθαι; Aor. Pass. ἐχρῑ'σθην; Verb-Adj. χρῑστός).

ἀ ν ῡ' ω, *I complete*, Fut. ἀνῡ'σω; Aor. ἤνῡσα. *Pass. with σ*.

ἀ ρ ῡ' ω, *I draw water*, Fut. ἀρῡ'σω; Aor. ἤρῡσα. *Pass. with σ*.

μ ῡ' ω, *I close* (e. g. *the eyes*), Fut. μῡ'σω; Aor. ἔμῡσα;—but Perf. μέμῡκα, *I am shut, am silent*.

π τ ῡ' ω, *I spit*, Fut. πτῡ'σω; Aor. ἔπτῡσα. *Pass. with σ*.

ἰ δ ρ ῡ' ω, *I cause to sit*, Fut. ἰδρῡ'σω; Aor. ἰδρῡσα; Perf. Mid. or Pass. ἰδρῡμαι, Inf. ἰδρῡσθαι; Aor. Pass. ἰδρῡ'θην.

2. The following dissyllables in -ῡ'ω lengthen the

short Characteristic-vowel in the *Fut.* and *Aor. Act.* and *Mid.*, and *δύω* in the *Perf.* and *Plpf. Act.* also, but they resume the short vowel in the *Perf.* and *Plpf. Act.* (except *δύω*), also in the *Mid.* or *Pass.*, and in the *Aor.* and *Fut. Pass.* :—

Pres.	Fut.	Aor.	Perf.	Aor. Pass.
δύω, <i>I get into,</i>	δύσω,	ἔδῶσα,	δέδῶκα	δέδῶμαι, ἰδύθην,
θύω, <i>I sacrifice,</i>	θύσω,	ἔθῶσα,	τέθῶκα	τέθῶμαι, ἰτύθην,
λύω, <i>I loose,</i>	λύσω,	ἔλῶσα,	λέλῶκα	λέλῶμαι, ἰλύθην.

§ 95. Formation of the *Aor.* and *Fut. Pass.*, and *Perf.* and *Plpf. Mid.* or *Pass.* with *σ*.

1. *Pure Verbs which retain the short Characteristic-vowel of the Root in forming the Tenses, insert σ* (Comp. § 94) *before the Tense-endings -θην, -μαι, &c. in the Aor. I. and Fut. I. Pass., and in the Perf. and Plpf. Mid. or Pass.; this σ connects the Personal-endings to the Tense-Root; e. g.—*

Ind. Pres.	Aor. I. Pass.	Perf. Pass.
τελέ-ω	ἐ-τελέ-σ-θην	τε-τελέ-σ-μαι
Fut. I. Pass.	Plpf. Pass.	
τελε-σ-θήσομαι	ἐ-τε-τελέ-σ-μην.	

2. Besides these Verbs, several others also, which either have a *long Characteristic-vowel* in the Root, or *lengthen* it in forming the Tenses, take the same formation; e. g. ἀκούω, *I hear*, Aor. I. Pass., ἤκού-σ-θην, Fut. I. Pass. ἀκου-σ-θήσομαι, Perf. Pass. ἤκου-σ-μαι, Plpf. Pass. ἤκού-σ-μην; ἐναύω, *I kindle*; κελεύω, (*jubeo*), *I bid*; κυλῖ'ω, *I roll*; λεύω, *I stone*; ξύω, *I scrape*; πρίω, *I saw*; σείω, *I shake*; χρίω, *I anoint* (§ 94); ψαύω, *I touch*, &c.

κελεύω, *I bid.*

ACTIVE.

Pres.	κελεύ-ω.	Perf.	κε-κέλευ-κα.	Fut.	κελεύ-σω.
Impf.	ἐ-κέλευ-ον.	Plpf.	ἐ-κε-κελεύ-κειν.	Aor.	ἐ-κέλευ-σα.

MIDDLE.

Present, κελεύ-ομαι.

Impf. ἐ-κελευ-όμην.

	Indicative.	Imperative.	Infinitive.
Prf.S.1.	κε-κέλευ-σ-μαι,		
2.	κε-κέλευ-σαι,	κε-κέλευ-σο,	κε-κελεῦ-σθαι.
3.	κε-κέλευ-σ-ται,	κε-κελεύ-σθω,	
D.1.	κε-κελεύ-σ-με- θον,		Participle. κε-κελευ-σ-μέ- νος.
2.	κε-κέλευ-σ- θον,	κε-κέλευ-σθον,	
3.	κε-κέλευ-σ- θον,	κε-κελεύ-σθων,	Subjunctive. κε-κελευ-σ-μέ- νος ᾧ.
P.1.	κε-κελεύ-σ-με- θα,		
2.	κε-κέλευ-σθε,	κε-κέλευ-σθε,	
3.	κε-κελευ-σ-μέ- νοι εἰσί(ν).*	κε-κελεύ-σθωσαν or κε-κελεύ- [σθων	
Plf.S.1.	ἐ-κε-κελεύ-σ-	D.ἐ-κε-κελεύ-	P. ἐ-κε-κελεύ-σ-
Ind. 2	μην,	σ-μεθον,	μεθα,
	ἐ-κε-κέλευ-σο,	ἐ-κε-κέλευ-	ἐ-κε-κέλευ-
		σ-θον,	σθε,
3.	ἐ-κε-κέλευ-σ- το,	ἐ-κε-κελεύ- σ-θην,	κε-κελευ-σ- μένοι ἦσαν*
Opt. κε-κελευ-σ-μένος εἶην.			

Future, κελεύσομαι.

Fut. III κε-κελεύ-σομαι.

Aor. ἐ-κελευ-σάμην.

PASSIVE.

Aorist, ἐ-κελεύ-σ-θην.

Future, κελευ-σ-θήσομαι.

OBS. 1. Some Verbs vary between the regular formation and that with σ; e. g.—

θραύω, I break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην.

κλείω, I shut, κέκλειμαι (Att. κέκλημαι and κέκλεισμαι); Aor. ἐκλείσθην.

κρούω, I strike against, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

OBS. 2. Some Verbs, contrary to the Rule, do not take σ, though they retain the short Characteristic-vowel;—e. g. δύω, θύω, λύω, (mentioned § 94, 2).

* See § 106, Obs. 4.

XLIII. VOCABULARY.

Ἀισθάνομαι, (Gen. or Acc.), *I*
hear, perceive, notice.

ἀσπίς, -ίδος, ἡ, *shield*.

δεινῶς, *terribly, strangely*.

δρόμος, -ου, ὁ, *a course, a running-pace*.

δύναμις, -εως, ἡ, *power, might*.

θραύω, *I break, shatter*.

κατα-παύω, *I cause-to-cess, put-an-end-to*.

κρούω, *I strike, clash*.

σεισμός, -οῦ, ὁ, *earthquake*.

σειώ, *I shake*.

1. Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. 2. Σπάρτη ποτὲ ὑπὸ σεισμοῦ δεινῶς ἐσειέσθη. 3. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. 4. Οἱ πολέμοι εἰς τὴν ἄκραν κατεκλείσθησαν. 5. Ὅτε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἠσθάνοντο, δρόμῳ ἔφευγον. 6. Ὁ πόλεμος κατεπαύσθη.

1. The soldiers are ordered to march against the enemies. 2. Our city has been terribly shaken by an earthquake. 3. The power of the Persians was broken by the Hellenes. 4. The enemies have been shut-up in¹ the citadel. 5. The shields were clashed by the enemies against their (=the) spears. 6. The war has been put-an-end-to.


¹ εἰς, with Acc.

§ 96. *Contract Pure Verbs.*

1. *Contract Pure Verbs* are such as have for their Characteristic α, ε, or ο (§ 92), which vowels are contracted with the Mood-vowel following. Contraction takes place only in the Pres. and Impf., Act., Mid. or Pass., because in these two Tenses only is the Characteristic-vowel followed by another Vowel.

2. The following are the contractions which occur:—

$\alpha + \varepsilon$ becomes $\bar{\alpha}$	$\varepsilon + \varepsilon = \varepsilon\iota$	$\omicron + \varepsilon = \omicron\upsilon$
$\alpha + \eta = \bar{\alpha}$	$\varepsilon + \eta = \eta$	$\omicron + \eta = \omega$
$\alpha + \eta = \alpha$	$\varepsilon + \eta = \eta$	$\omicron + \eta = \omicron\iota$
$\alpha + \varepsilon\iota = \alpha$	$\varepsilon + \varepsilon\iota = \varepsilon\iota$	$\omicron + \varepsilon\iota = \omicron\iota$ (<i>ou</i> in Inf.)
$\alpha + \omicron = \omega$	$\varepsilon + \omicron = \omicron\upsilon$	$\omicron + \omicron = \omicron\upsilon$
$\alpha + \omega = \omega$	$\varepsilon + \omega = \omega$	$\omicron + \omega = \omega$
$\alpha + \omicron\iota = \varphi$	$\varepsilon + \omicron\iota = \omicron\iota$	$\omicron + \omicron\iota = \omicron\iota$
$\alpha + \omicron\upsilon = \omega$	$\varepsilon + \omicron\upsilon = \omicron\upsilon$	$\omicron + \omicron\upsilon = \omicron\upsilon$

 In the concurrence of A and E sounds, the Vowel which *comes first* remains *predominant* in contraction, *though its form may be modified*. If an O sound occurs, it, in any case, becomes the predominating one.

3. The Tenses of Contract Pure Verbs—as has been seen in § 93—are formed like those of Uncontracted Pure Verbs, i. e. *the short Characteristic-vowel is usually lengthened, in forming the Tenses*, viz.—

ε into η , e. g. φιλέ-ω, *I love*, Fut. φιλή-σω, Perf. πέ-φίλη-κα, &c.

\omicron into ω , e. g. μισθό-ω, *I hire out*, Fut. μισθώ-σω, Perf. με-μίσθω-κα, &c.

$\bar{\alpha}$ into η , e. g. τιμά-ω, *I honour*, Fut. τιμή-σω, Perf. τε-τίμη-κα, &c.

$\check{\alpha}$ into $\bar{\alpha}$, e. g. ἔά-ω, *I permit*, Fut. ἔά-σω, &c.

The lengthening of $\check{\alpha}$ into $\bar{\alpha}$ occurs, when ε , ι or ρ precedes, (Comp. § 26, 1); e. g.—

ἔά-ω, ἔά-σω; μειδιά-ω, *I laugh*, μειδιά-σομαι; φωρά-ω, *I detect*, φωρά-σω—(but ἐγγυά-ω, *I give as a pledge*, ἐγγυή-σω; βοά-ω, *I cry out*, βοή-σομαι, like ὀγδόη).

To this latter class of Verbs belong the two following, (though α is *not* preceded by ρ , ε , or ι):—

ἀλοά-ω, *I thresh*, Fut. ἀλοή-σω or ἀλοά-σω.

ἀκροά-ομαι, *I hear*, Fut. ἀκροά-σομαι.

OBS. The Verbs $\chi\rho\acute{\alpha}\omega$, *I give an oracle*, $\chi\rho\acute{\alpha}\omicron\mu\alpha\iota$, *I use*, and $\pi\rho\acute{\alpha}\omega$, *I pierce*, (though ρ precedes), lengthen α into η ; e. g.—Fut. $\chi\rho\eta\acute{\sigma}\omega$, $\chi\rho\eta\acute{\sigma}\omicron\mu\alpha\iota$, $\pi\rho\eta\acute{\sigma}\omega$. The exceptions to the Rule given in No. 3, will be stated in § 98.

PARADIGMS OF

ACTIVE.

Moods and Participials.	Numbers and Persons.	Present.		
		Characteristic α.	Character- istic ε.	Character- istic ο.
Indi- ca- tive.	S. 1.	<i>I honour,</i> τιμ(ά-ω) ὦ,	<i>I love,</i> φιλ(έ-ω) ὦ,	<i>I hire out,</i> μισθ(ό-ω)- ὦ,
	2.	τιμ(ά-εις) ᾗς,	φιλ(έ-εις)- εῖς,	μισθ(ό-εις)- οῖς,
	3.	τιμ(ά-ει) ᾗ,	φιλ(έ-ει) εἶ,	μισθ(ό-ει)- οῖ,
	D. 1.			
	2.	τιμ(ά-ε) ᾗ-τον,	φιλ(έ-ε) εἶ- τον,	μισθ(ό-ε)- οῦ-τον,
	3.	τιμ(ά-ε) ᾗ-τον,	φιλ(έ-ε) εἶ- τον,	μισθ(ό-ε)- οῦ-τον,
	P. 1.	τιμ(ά-ο) ὦ-μεν,	φιλ(έ-ο) οὔ- μεν,	μισθ(ό-ο)- οῦ-μεν,
	2.	τιμ(ά-ε) ᾗ-τε,	φιλ(έ-ε) εἶ- τε,	μισθ(ό-ε)- οῦ-τε,
	3.	τιμ(ά-ου) ὦ-σι(ν).	φιλ(έ-ου)- οῦ-σι(ν).	μισθ(ό-ου)- οῦ-σι(ν).
Sub- junc- tive.	S. 1.	τιμ(ά-ω) ὦ,	φιλ(έ-ω) ὦ,	μισθ(ό-ω)- ὦ,
	2.	τιμ(ά-ης) ᾗς,	φιλ(έ-ης)- ῆς,	μισθ(ό-ης)- οῖς,
	3.	τιμ(ά-η) ᾗ,	φιλ(έ-η) ῆ,	μισθ(ό-η)- οῖ,
	D. 1.			
	2.	τιμ(ά-η) ᾗ- τον,	φιλ(έ-η) ῆ- τον,	μισθ(ό-η)- ῶ-τον,

Contracted form like the Indicative.

CONTRACT VERBS.

MIDDLE.

Present.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι,	φιλ(έ-ο)οὔ-μαι,	μισθ(ό-ο)οὔ-μαι,
τιμ(ά-η)ᾷ,	φιλ(έ-η)ῆ,	μισθ(ό-η)οῖ,
τιμ(ά-ε)ᾶ-ται,	φιλ(έ-ε)εῖ-ται,	μισθ(ό-ε)οὔ-ται,
τιμ(α-ό)ώ-μεθον,	φιλ(ε-ό)ού-μεθον,	μισθ(ο-ό)ού-μεθον,
τιμ(ά-ε)ᾶ-σθον,	φιλ(έ-ε)εῖ-σθον,	μισθ(ό-ε)οὔ-σθον,
τιμ(ά-ε)ᾶ-σθον,	φιλ(έ-ε)εῖ-σθον,	μισθ(ό-ε)οὔ-σθον,
τιμ(α-ό)ώ-μεθα,	φιλ(ε-ό)ού-μεθα,	μισθ(ο-ό)ού-μεθα,
τιμ(ά-ε)ᾶ-σθε,	φιλ(έ-ε)εῖ-σθε,	μισθ(ό-ε)οὔ-σθε,
τιμ(ά-ο)ῶ-νται.	φιλ(έ-ο)οὔ-νται.	μισθ(ό-ο)οὔ-νται.
<div> <div> <div>τιμ(ά-ω)ῶ-μαι,</div> <div>τιμ(ά-η)ᾷ,</div> <div>τιμ(ά-η)ᾶ-ται,</div> <div>τιμ(α-ώ)ώ-μεθον,</div> <div>τιμ(ά-η)ᾶ-σθον,</div> </div> <div>Contracted form like the Indicative.</div> </div>	<div> <div>φιλ(έ-ω)ῶ-μαι,</div> <div>φιλ(έ-η)ῆ,</div> <div>φιλ(έ-η)ῆ-ται,</div> <div>φιλ(ε-ώ)ώ-μεθον,</div> <div>φιλ(έ-η)ῆ-σθον,</div> </div>	<div> <div>μισθ(ό-ω)ῶ-μαι,</div> <div>μισθ(ό-η)οῖ,</div> <div>μισθ(ό-η)ῶ-ται,</div> <div>μισθ(ο-ώ)ώ-μεθον,</div> <div>μισθ(ό-η)ῶ-σθον,</div> </div>

PARADIGMS OF

ACTIVE.

Moods and Participials.	Numbers and Persons.	<i>Present.</i>		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Subjunctive. (Continued)	D. 3.	τιμ(ά-η)ᾱ- τον,	φιλ(έ-η)ῆ- τον,	μισθ(ό-η)- ῶ-τον,
	P. 1.	τιμ(ά-ω)ῶ- μεν,	φιλ(έ-ω)ῶ- μεν,	μισθ(ό-ω)- ῶ-μεν,
	2.	τιμ(ά-η)ᾱ-τε,	φιλ(έ-η)ῆ- τε,	μισθ(ό-η)- ῶ-τε,
	3.	τιμ(ά-ω)ῶ- σι(ν).	φιλ(έ-ω)ῶ- σι(ν).	μισθ(ό-ω)- ῶ-σι(ν).
Imperative.	S. 2.	τίμ(α-ε)α,	φίλ(ε-ε)ει,	μίσθ(ο-ε)- ου,
	3.	τιμ(α-έ)ά-τω,	φιλ(ε-έ)εί- τω,	μισθ(ο-έ)- ού-τω,
	D. 2.	τιμ(ά-ε)ᾱ-τον,	φιλ(έ-ε)εῖ- τον,	μισθ(ό-ε)- οῦ-τον,
	3.	τιμ(α-έ)ά-των,	φιλ(ε-έ)εί- των,	μισθ(ο-έ)- ού-των,
	P. 2.	τιμ(ά-ε)ᾱ-τε,	φιλ(έ-ε)εῖ- τε,	μισθ(ό-ε)- οῦ-τε,
	3.	τιμ(α-έ)ά-τωσαν or τιμ(α-ό)ώ-ντων.	φιλ(ε-έ)εί- τωσαν or φιλ(ε-ό)ού- ντων.	μισθ(ο-έ)- ού-τωσαν or μισθ(ο-ό)- ού-ντων.
	Infm.	τιμ(ά-ειν)ᾱν.	φιλ(έ-ειν)- εῖν.	μισθ(ό-ειν)- οῦν.
Part. Nom.		τιμ(ά-ων)ῶν.	φιλ(έ-ων)- ῶν.	μισθ(ό-ων)- ῶν.

CONTRACT VERBS.

MIDDLE.

Present.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-η)ᾱ- σθον, τιμ(α-ώ)ώ- μεθα, τιμ(ά-η)ᾱ- σθε, τιμ(ά-ω)ῶ- νται.	φιλ(έ-η)ῆ-σθον, φιλ(ε-ώ)ώ-μεθα, φιλ(έ-η)ῆ-σθε, φιλ(έ-ω)ῶ-νται.	μισθ(ό-η)ῶ-σθον, μισθ(ο-ώ)ώ- μεθα, μισθ(ό-η)ῶ-σθε, μισθ(ό-ω)ῶ-νται.
τιμ(ά-ου)ῶ, τιμ(α-έ)ά-σθω, τιμ(ά-ε)ᾱ-σθον, τιμ(α-έ)ά-σθων, τιμ(ά-ε)ᾱ-σθε, τιμ(α-έ)ά-σθωσαι or τιμ(α-έ)ά-σθων.	φιλ(ί-ου)οῦ, φιλ(ε-έ)εί-σθω, φιλ(έ-ε)εῖ-σθον, φιλ(ε-έ)εί-σθων, φιλ(έ-ε)εῖ-σθε, φιλ(ε-έ)εί-σθω- σαν or φιλ(ε-έ)εί-σθων.	μισθ(ό-ου)οῦ, μισθ(ο-έ)οῦ-σθω, μισθ(ά-ε)οῦ- σθον, μισθ(ο-έ)οῦ- σθων, μισθ(ό-ε)οῦ-σθε, μισθ(ο-έ)οῦ- σθωσαν or μισθ(ο-έ)οῦ- σθων.
τιμ(ά-ε)ᾱ-σθαι.	φιλ(έ-ε)εῖ-σθαι.	μισθ(ό-ε)οῦ-σθαι.
τιμ(α-ό)ώ- μενος.	φιλ(ε-ό)οῦ- μενος.	μισθ(ο-ό)οῦ- μενος.

PARADIGMS OF

ACTIVE.

Moods and Participles.	Numbers and Persons.	<i>Imperfect.</i>		
		Characteristic α.	Character- istic ε.	Character- istic ο.
Indi- ca- tive.	S. 1.	ἐτίμ(α-ον)ων,	ἐφίλ(ε-ον)+ ουν,	ἐμίσθ(ο-ον)- ουν,
	2.	ἐτίμ(α-ες)ας,	ἐφίλ(ε-ες)- εις,	ἐμίσθ(ο-ες)- ους,
	3.	ἐτίμ(α-ε)α,	ἐφίλ(ε-ε)ει,	ἐμίσθ(ο-ε)- ου,
	D. 1.			
	2.	ἐτιμ(ά-ε)ᾱ-τον,	ἐφιλ(έ-ε)εῖ- τον,	ἐμισθ(ό-ε)- οῦ-τον,
	3.	ἐτιμ(α-έ)ά-την,	ἐφιλ(ε-έ)εἰ- την,	ἐμισθ(ο-έ)- οὔ-την,
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν,	ἐφιλ(έ-ο)- οῦ-μεν,	ἐμισθ(ό-ο)- οῦ-μεν,
	2.	ἐτιμ(ά-ε)ᾱ-τε,	ἐφιλ(έ-ε)εἰ- τε,	ἐμισθ(ό-ε)- οῦ-τε,
	3.	ἐτίμ(α-ον)ων.	ἐφίλ(ε-ον)- ουν.	ἐμίσθ(ο-ον)- ουν.
Opta- tive.	S. 1.	τιμ(ά-οι)ῶ-μι,	φιλ(έ-οι)οῖ- μι,	μισθ(ό-οι)- οῖ-μι,
	2.	τιμ(ά-οις)ῶς,	φιλ(έ-οις)- οῖς,	μισθ(ό-οις)- οῖς,
	3.	τιμ(ά-οι)ῶ,	φιλ(έ-οι)οῖ,	μισθ(ό-οι)- οῖ,
	D. 1.			
	2.	τιμ(ά-οι)ῶ-τον,	φιλ(έ-οι)οῖ- τον,	μισθ(ό-οι)- οῖ-τον,

CONTRACT VERBS.

MIDDLE.

Imperfect.

Characteristic α.	Characteristic ι.	Characteristic ο.
ἐτιμ(α-ό)ώ-μην,	ἐφιλ(ε-ό)ού-μην,	ἐμισθ(ο-ό)ού-μην,
ἐτιμ(ά-ου)ῶ,	ἐφιλ(έ-ου)οῦ,	ἐμισθ(ό-ου)οῦ,
ἐτιμ(ά-ε)ᾶ-το,	ἐφιλ(έ-ε)εῖ-το,	ἐμισθ(ό-ε)οῦ-το,
ἐτιμ(α-ό)ώ-μεθον,	ἐφιλ(ε-ό)ού- μεθον,	ἐμισθ(ο-ό)ού- μεθον,
ἐτιμ(ά-ε)ᾶ-σθον,	ἐφιλ(έ-ε)εῖ-σθον,	ἐμισθ(ό-ε)οῦ- σθον,
ἐτιμ(α-έ)ᾶ-σθην,	ἐφιλ(ε-έ)εἰ-σθην,	ἐμισθ(ο-έ)οῦ- σθην,
ἐτιμ(α-ό)ώ-μεθα,	ἐφιλ(ε-ό)ού-μεθα,	ἐμισθ(ο-ό)ού- μεθα,
ἐτιμ(ά-ε)ᾶ-σθε,	ἐφιλ(έ-ε)εῖ-σθε,	ἐμισθ(ό-ε)οῦ-σθε,
ἐτιμ(ά-ο)ῶ-ντο.	ἐφιλ(έ-ο)οῦ-ντο.	ἐμισθ(ό-ο)οῦ-ντο.
τιμ(α-οί)ῳ-μην,	φιλ(ε-οί)οί-μην,	μισθ(ο-οί)οί-μην,
τιμ(ά-οι)ῳ-ο,	φιλ(έ-οι)οῖ-ο,	μισθ(ό-οι)οῖ-ο,
τιμ(ά-οι)ῳ-το,	φιλ(έ-οι)οῖ-το,	μισθ(ό-οι)οῖ-το,
τιμ(α-οί)ῳ-μεθον,	φιλ(ε-οί)οί-μεθον,	μισθ(ο-οί)οί-με- θον,
τιμ(ά-οι)ῳ-σθον,	φιλ(έ-οι)οῖ-σθον,	μισθ(ό-οι)οῖ- σθον,

PARADIGMS OF

ACTIVE.

Moods and Participials.	Numbers and Persons.	Imperfect—(continued).		
		Characteristic α.	Characteristic ι.	Characteristic ε.
Optative. (Continued)	D. 3.	τιμ(α-οί)ῳ-την,	φιλ(ε-οί)οί-την,	μισθ(ο-οί)-οί-την,
	P. 1.	τιμ(ά-οι)ῳ-μεν,	φιλ(έ-οι)οῖ-μεν,	μισθ(ό-οι)-οῖ-μεν,
	2.	τιμ(ά-οι)ῳ-τε,	φιλ(έ-οι)οῖ-τε,	μισθ(ό-οι)-οῖ-τε,
	3.	τιμ(ά-οι)ῳ-εν.	φιλ(έ-οι)οῖ-εν.	μισθ(ό-οι)-οῖ-εν.
Attic Optative.	S. 1.	τιμ(α-οί)ῳ-ην,	φιλ(ε-οί)οί-ην,	μισθ(ο-οί)-οί-ην,
	2.	τιμ(α-οί)ῳ-ης,	φιλ(ι-οί)οί-ης,	μισθ(ο-οί)-οί-ης,
	3.	τιμ(α-οί)ῳ-η,	φιλ(ε-οί)οί-η,	μισθ(ο-οί)-οί-η,
	D. 2.	τιμ(α-οί)ῳ-ητον,	φιλ(ε-οί)οί-ητσον,	μισθ(ο-οί)-οί-ητσον,
	3.	τιμ(α-οί)ῳ-ήτην,	φιλ(ι-οι)οι-ήτην,	μισθ(ο-οι)-οι-ήτην,
	P. 1.	τιμ(α-οί)ῳ-ημεν,	φιλ(ε-οί)οί-ημεν,	μισθ(ο-οί)-οί-ημεν,
	2.	τιμ(α-οί)ῳ-ητε,	φιλ(ε-οί)οί-ητε,	μισθ(ο-οί)-οί-ητε,
	3.	τιμ(ά-οι)ῳ-εν.	φιλ(έ-οι)οῖ-εν.	μισθ(ό-οι)-οῖ-εν.
Indicative.	Perf.	τετίμηκα. πεφώρακα.	πεφίληκα.	μεμίσθωκα.
	Plpf.	ἔτετιμήκειν. ἔπεφωράκειν.	ἔπεφίληκειν.	ἔμεμισθού- [κειν.]

CONTRACT VERBS.

MIDDLE.

Imperfect—(continued).

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ῳ-σθην,	φιλ(ε-οί)οί-σθην,	μισθ(ο-οί)οί-σθην,
τιμ(α-οί)ῳ-μεθα,	φιλ(ε-οί)οί-μεθα,	μισθ(ο-οί)οί-μεθα,
τιμ(ά-οι)ῳ-σθε,	φιλ(έ-οι)οῖ-σθε,	μισθ(ό-οι)οῖ-σθε,
τιμ(ά-οι)ῳ-ντο.	φιλ(έ-οι)οῖ-ντο.	μισθ(ό-οι)οῖ-ντο.
τετίμηναι.	πεφίλημαι.	μεμίσθωμαι.
πεφώρᾱμαι.	ἐπεφιλήμην.	ἐμεμισθώμην.
ἐτετιμήμην.		
ἐπεφωράμην.		

PARADIGMS OF

ACTIVE.

Moods and Participials.	Numbers and Persons.			
		Characteristic α.	Character- istic ε.	Character- istic ο.
Indi- ca- tive.	Fut.	τιμήσω. φωράσω.	φιλήσω.	μισθώσω.
	Aor.	έτίμησα. έφώρασα.	έφίλησα.	έμισθωσα.
	Fut. III.			

PAS

Ind. Aor.	έτιμήθην. έφωράθην.	έφιλήθην.	έμισθώ- θην.
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Verbal-adjectives: τιμη-τέος, -τέα, -τέον; φωρα-τέος, [-τέα, -τέον;

§ 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in -έω with a monosyllabic Root, (e. g. πλέω, *I sail*, πνέω, *I breathe*, θέω, *I run*), suffer contraction *only* in -ει, (from -έει or -εε)—in all the other forms they are *uncontracted*; e. g.—

Act. Pres. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλείτε, πλέεσθε
πλ(ε)ο(ν).

CONTRACT VERBS.

MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ε.
τιμήσομαι. φω- ράσομαι.	φιλήσομαι.	μισθώσομαι.
ἐτιμησάμην. ἐφω- ράσάμην.	ἐφιλησάμην.	ἐμισθωσάμην.
τετιμήσομαι. πε- φωράσομαι.	πεφιλήσομαι.	μεμισθώσομαι.

S I V E.

Future.	τιμηθήσομαι. φωράθήσομαι.	φιληθήσομαι.	μισθωθήσο- μαι.
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φιλη-τέος, -τέῃ, -τέον, μισθω-τέος, -τέῃ, -τέον.

Subj. πλέω, πλέῃς, πλέῃ, πλέωμεν, πλέητε,
πλέωσι(ν).

Imper. πλεῖ. Inf. πλεῖν. Part. πλέων, πλέουσά,
πλέον.

Impf. Ind. ἔπλεον, ἔπλεις, ἔπλει, ἐπλέομεν, ἐπλείτε,
ἔπλεον.

Opt. πλέοιμι, πλέοις, &c.

Mid. Pres. Ind. πλέομαι, πλέῃ, πλείται, πλέομεθον
πλείσθον, &c.


Inf. πλείσθαι. Part. πλέομενος. Impf. ἐπλέομην

2. The Verb δέω, *I bind*, (but not δεῖ, *it is neces-
sary*), is, however, usually contracted throughout, par-
ticularly in its Compounds; e. g. τὸ δοῦν, τοῦ δοῦν-
τος, διαδοῦμαι, κατέδουν.

3. Several Verbs deviate from the general rules of contraction; e. g.—

(a) -αι, -αι, -αι and -αι are contracted into -η and -η (instead of into -α and -α), in ζ (ά-ω) ὦ, *I live*, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imper. ζῆ; Impf. ἔζων, -ης, -η, -ῆτον, -ῆτην, -ῆτε;—πείν (ά-ω) ὦ, *I hunger*, Inf. πεινῆν, &c.;—διψ (ά-ω) ὦ, *I thirst*, Inf. διψῆν;—κν (ά-ω) ὦ, *I scrape*, Inf. κνῆν; σμ (ά-ω) ὦ, *I smear*, Inf. σμῆν;—ψ (ά-ω) ὦ, *I rub*, Inf. ψῆν;—χρ (ά-ο) ὦ-μαί, *I use*, χρῆ, χρῆται, Inf. χρῆσθαι;—ἀποχρ (ά-ω) ὦ-μαί, *I abuse*, Inf. ἀποχρῆσθαι;—ἀπόχρη (abridged from ἀποχρῆ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη;—χρ (ά-ω) ὦ, *I give an oracle*, *I prophesy*, χρῆς, χρῆ, Inf. χρῆν.

(b) -οο and -οε are contracted into -ω, (instead of into -ου), and -όη into -ῶ, (instead of into -οῖ), in ρίγ (ό-ω) ὦ, *I freeze*, Inf. ριγῶν and ριγοῦν, Part. Gen. ριγῶντος and ριγούντος, Subj. ριγῶ, Impf. ἐρρίγων, Opt. ριγῶην, &c.

 On the use of the Attic forms of the Opt. in -ην, observe,—(1) In the Singular of Verbs in -έω and -όω, the form in -οίην is much more in use than the common form, and in Verbs in -άω it is used almost exclusively; (2) In the Dual and Pl. of all three the common form is more in use; (3) In the III. Pers. Plur., the Attic form is always identical with the common form; e. g. τιμῶεν.

4. Λούω, *I wash*, has the following forms as if from the Root ΛΟ, viz.—III. Pers. Sing. Imperf. Act. ἔλου, I. Pers. Plur. ἐλούμεν; Ind. Pres. Mid. λούμαι, λούται, &c., Imper. λού, Inf. λούσθαι, Part. λούμενος; Imperf. ἐλούμην, ἐλού, ἐλούτο, &c. The rest of the Verb is regular.

OBS. On the change and shifting of the accent caused by contraction, see § 11, 2.

XLIV. VOCABULARY.

(1) CONTRACT VERBS IN -άω.--PRES. AND IMPF. ACT.

Ἀγαπάω, *I love, am-contented.*
 ἀθάνατος, -ον, *immortal.*
 ἀθλίως, *wretchedly, toilsfully.*
 ἀκμή, -ῆς, ἡ, *point, height, prime, bloom (of life).*
 ἀσπράττω, *I lighten.*
 βροντάω, *I thunder.*
 διψάω, *I thirst.*
 δρῶ, *I do, act.*
 ἐξ-απατάω, *I deceive-thoroughly.*
 ἐράω, (Gen.), *I love (ardently).*
 ζάω, *I live.*
 ἡλικία, -ας, ἡ, *age, life, (especially youth or manhood).*
 θαρράλεις, *boldly, valiantly.*
 ἰδέω, -ας, ἡ, *appearance, form.*

νικάω, *I conquer.*
 ὀλοφύρομαι, *I pity.*
 ὁράω, *I see.*
 ὀρμάω, *I rush.*
 πεινάω, *I hunger.*
 πρίν, (with Inf.), *before.*
 πῶς; *how?*
 σιωπάω, *I am-silent.*
 συγχυκάω, *I confound, throw-into-confusion.*
 σύμμαχος, -ος, *fighting-with Subst., an ally.*
 τελευτάω, (1) *I end, finish;* (2) *I die, (βίον, life, understood).*
 τολμάω, *I dare, venture, undertake.*

1. Πολλάκις γνώμην ἐξαπατῶσιν ἰδέαι. 2. Μὴ σε νικάτω κέρδος. 3. Ἐρῶ τῆς ἀρετῆς¹. 4. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. 5. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν¹. 6. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. 7. Ἡ σιώπα, ἣ λέγε ἀμείνονα. 8. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. 9. Νοῦς ὁρᾷ καὶ νοῦς ἀκούει. 10. Θαρράλεις, ὧ στρατιῶται, ὀρμῶμεν ἐπὶ τοὺς πολεμίους. 11. Πρὶν μὲν πεινῇν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῇν, πίνουσιν. 12. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. 13. Περικλῆς ἡστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. 14. Εἴθε πάντες παῖδες τοὺς γονέας ἀγαπῶεν. 15. Πῶς ἂν² τολμώην τὸν φίλον βλάπτειν; 16. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν² ἡ διψήνῃ ἢ πεινῶν; 17. Ψυχὴ ἀθάνατος καὶ ἀγήρως ζῇ διὰ παντός.³ 18. Κρεῖττον τὸ μὴ ζῆν ἐστὶν ἢ ζῆν ἀθλίως. 19. Ὀλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

¹ § 158, 6, I. ² = *how could, &c.?* See Synt. Rule, § 84. ³ See χρόνου.

(4. What is the open form of νικᾷ? 5. Of ἐρῶσι? 10. Of ὀρμῶμεν? 11. What Mood is πεινῇν? 15. τολμώην? 16. διψήνῃ? 14.

What part of the Verb is ἀγαπᾶν? 17. What is the open form of ζῆ? Gender of ἀγῆρας?)

1. Children love their (=the) parents. 2. Either be-silent (*pl.*) or say *what* is better¹! 3. With the understanding² we see and hear. 4. Let youths be silent! 5. We should love³ virtue. 6. All the citizens fear⁴ that⁵ the enemies will rush on the city. 7. It is well to love our (=the) parents. 8. We pity those-who-die⁶ in the prime of life⁷. 9. The soldiers rushed boldly on the city. 10. The poor man is often hungry and thirsty. 11. All the citizens feared that the enemies would rush on the city. 12. Boy, would that thou wouldst always love thy (=the) parents!

¹ =better things, (Neut. Pl.). ² Dat. ³ Subj. ⁴ Trans. : fear possesses, &c. ⁵ μή, with Subj. ⁶ Part. ⁷ ἡλικία.

XLV. VOCABULARY.

(2) CONTRACT VERBS IN -έω. —PRES. AND IMPF. ACT.

ἀθυμέω, <i>I am-dispirited, despair.</i>	rather; Super. μάλιστα, <i>maxime, most, especially.</i>
ἀμελείω, (Gen.), <i>I neglect.</i>	μέλι, -ίτος, πό, <i>honey.</i>
ἄν, (instead of ἰάν), <i>if, (with Subj.).</i>	Νέστωρ, -ορος, ὁ, <i>Nestor.</i>
ἀπορρέω, <i>I flow-from.</i>	οὐδέποτε, <i>never.</i>
ἀσκίω, <i>I practise, decorate.</i>	οὔτε—οὔτε, <i>neither—nor.</i>
δέω, (Gen.), <i>I want;—διῷ, it-is-necessary, one-must, one-ought, (Acc. and Inf.).</i>	πλέω, <i>I sail.</i>
δυστυχίω, <i>I am-unfortunate.</i>	ποιέω, <i>I make, do;—εἶδομαι, (Acc.), I do-good-to, confer-a-favour-on.</i>
ἐπαίνω, <i>I praise.</i>	πονέω, (labōro), <i>I labour, toil.</i>
εὐτυχίω, <i>I am-fortunate.</i>	πρασδοκάω, <i>I expect, presume.</i>
εὐχή, -ῆς, ἡ, <i>wish, prayer.</i>	ρίψ, ῥιπός, ἡ, <i>reed.</i>
ἐίλω or ἐθέλω, <i>I will, wish, am-willing.</i>	σιγήω, <i>I am-silent.</i>
κρατέω, (Gen.), <i>I am-master-of, subdue.</i>	συλλαμβάνω, (Dat.), <i>I take-in-common-with, aid.</i>
λαλίω, <i>I talk, prate.</i>	συμπονέω, (Dat.), <i>I labour-with, aid.</i>
μάλα, (Adv.), <i>very; Compar. μᾶλλον, magis, potius, more,</i>	τελείω, <i>I accomplish, fulfil.</i>
	φρονέω, <i>I think; μέγα φρονέω. I am-haughty.</i>

1. Ἀνὴρ πονηρὸς δυστυχεῖ, καὶ ἐν εὐτυχίᾳ. 2. Βίος

κράτιστος², ἀνθυμοῦ³ κρατῆς. 3. Σιγαῖν μᾶλλον ἢ λαλεῖν πρέπει. 4. Ὁ τι ἂν ποιῆτε, νομίζετε ὁρᾶν θεόν. 5. Φίλος φίλῳ συμπονῶν αὐτῷ πονεῖ. 6. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὲρ θεοῦς. 7. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. 8. Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίῳ δὲ προσδοκᾶν αἰεὶ. 9. Τῷ πονοῦντι θεὸς συλλαμβάνει. 10. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ. 11. Ἀπὸ τῆς Νέστορος γλώττης ὥσπερ μέλι, ὁ λόγος ὑπὲρ ῥέει. 12. Ὁ Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπῆνει. 13. Εἴθε, ὦ θεός, τελοίης (or τελοῖς) μοι τὴν εὐχὴν. 14. Εἴθε εὐτυχοῖτε, ὦ φίλοι. 15. Θεοῦ θέλοντος⁴, καὶ⁵ ἐπὶ ῥιπὸς πλέοις.

¹ Crasis for καὶ ἂν or καὶ ἰάν, *even though* (etiamsi). ² sc. ἐστί. ³ § 158, 7, (α). ⁴ Gen. Abs. ⁵ καὶ πλέοις = καὶ—πλέοις ἂν, *thou mayest sail even on a reed*.

(2. What is the *Positive* form of κράτιστος? 8. What is the *open* form of βελτίῳ? Of προσδοκᾶν? 9. Of πονοῦντι? What is the *composition* of συλλαμβάνει? 12. In what *Tense* is ἐπῆνει? Why has it the *subscript*? 15. Why is the mark (') placed over καὶ?)

1. Wicked men are unfortunate, even though they are fortunate. 2. If God be willing¹, we may sail² even on a reed. 3. Whatever thou doest³, think that God sees *it*. 4. Friends, labouring-with friends, labour for themselves. 5. Practise (*sing.*) justice in deed and word! 6. The Greeks neglected neither the body nor the mind. 7. O gods, would that ye would fulfil my wish! 8. Would that thou wert fortunate, O friend! 9. Friends should labour with friends. 10. It is well to practise virtue.

¹ Gen. Abs. ² Opt. with ἂν. ³ ὅ, τι ἂν, with Subj.

XLVI. VOCABULARY.

(3) CONTRACT VERBS IN -όω.—PRES. AND IMPF. ACT.

Ἀμαυρίω, *I obscure, eclipse, make dull, impair.*

ἀμέλεια, -ας, ἡ, *carelessness.*
ἀνθρώπινος, -η, -ον, *human.*

ἀπορροή, -ῆς, ἡ, stream, source.
 δολίω, I entrap, deceive.
 δουλείω, I enslave.
 ἐλευθερίω, I set-free.
 ἐξισίω, I make-equal.
 ζηλόω, I emulate, strive-after,
 imitate, value, deem-happy,
 admire.
 ζητέω, I seek, endeavour.
 ζωή, -ῆς, ἡ, life.
 θεῖος, -ᾶ, -ον, godlike, divine.
 ἵνα, (Conj.), in-order-that. It
 takes the Subj. after a prin-
 cipal Tense, the Opt. after a
 historical Tense.

κοινωνία, -ας, ἡ, communion, in-
 tercourse.
 λιμός, -ου, ὁ, hunger, famine.
 ὀρέξις, -ιος, ἡ, a longing-for, de-
 sire, appetite.
 ὀρθόω, I make-straight, erect,
 raise up.
 ὅςπερ, ἡπερ, ὅπερ, who, which-in-
 deed, the-very-man-who or
 thing-which.
 συν-εξ-ομοίω, I make-equal-to,
 assimilate.
 τυφλῶ, I blind.
 χαλεπῶς, with-difficulty.

1. Τὸ ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας¹ ἔχει
 τὴν ἀπορροήν, οὔτε πόνος ἢ λιμός ἢ ἀμέλειά τις, οὔτε ὁ
 πολὺς χρόνος ἀμαυροῖ. 2. Αἱ φιλίαι τὰ ἔθνη ζητοῦσι
 συνεξομοιοῦν. 3. Χαλεπῶς ἂν² ταῖς τῶν ἀγαθῶν ἀρε-
 ταῖς ἐξισοίης (or ἐξισοῖς) τοὺς ἐπαίνους. 4. Εὐνομία
 ἀμαυροῖ ὕβριν. 5. Ζήλου, ὧ παῖ, τοὺς ἐσθλοὺς καὶ
 σώφρονας ἀνδρας. 6. Πολλοὺς κακῶς πράττοντας ὀρθοῖ
 ἢ τύχη. 7. Πλήθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαν-
 ροῖ. 8. Αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰλλα³
 τὴν ψυχὴν. 9. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλωμεν.
 10. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. 11. Οἱ
 πολέμοι τὸ στράτευμα ἡμῶν ἐδόλουν. 12. Οἱ νεανία
 τὴν σοφίαν ζηλοῖεν. 13. Οἱ πολέμοι ἐπλησίαζον, ἵνα
 τοὺς αἰχμαλώτους ἐλευθεροῖεν.

¹ divine communion, i. e. communion with the Deity. ² Synt.
 Rule, § 84; ἂν is to be joined with ἐξισοίης in translation. ³ Crasis
 for τὰ ἄλλα.

(1. What is the derivation of ἀπορροή? 2. What part of the
 Verb is συνεξομοιοῦν? 5. Ζήλου? 6. What Mood is ὀρθοῖ? 10. How
 may the Pres. Part. of δουλείω be distinguished from the Gen. Pl.
 of δοῦλος, a slave?)

1. A violent longing for anything¹ blinds the soul
 to other-things. 2. The enemies approach, that they
 may free the captives. 3. Young men, emulate ex-
 cellent and wise men! 4. It is not easy to make

praise equal to the virtues of the good. 5. We love young-men who-strive-after² wisdom. 6. The enemies were freeing the captives. 7. May violent desire not blind your (=the) soul to other-things! 8 Young-men should strive-after virtue.

περί τι.

² Part.

XLVII. VOCABULARY.

(4) CONTRACT VERBS IN -άω.—PRES. AND IMPF., MID. OR PASS.

ἀδυνατίω, *I am-unable.*

εἰκής, -ές, *unseemly, disgraceful.*

ἀκροάομαι, (Gen.), *I hear, listen-to.*

ἐξίστιω, (τινά τινος), *I think-worthy, claim, expect.*

ἄε, *for.*

ἤτι—ἤτι, (sive—sive), *whether—or, either—or.*

πιθυμῶ, (with Gen. or Inf.), *I desire.*

εὐεργετῶ, (Acc.), *I do-good-to, benefit.*

δομαι, (with Aor. and Fut. Pass.), *I rejoice.*

ἡμεροδρόμος, -ου, ὁ, *a courier, (i.e.*

one who runs all day, ἡμέρα, δραμεῖν).

ἰάομαι, *I heal.*

μακάριος, -ᾶ, -ον, *blessed, happy.*

μηχανάομαι, (machinor), *I contrive, devise.*

ὁμοίως, *in-like-manner, alike.*

πειράομαι, (with Aor. Pass.), *I try.*

τιμᾶω, *I esteem, honour.*

ὑπόδημα, -ατος, τό, *sandal, shoe, (i. e. that which is bound under, ὑπό, δέω).*

χράομαι, (Dat.), *I use, employ. (utor).*

ὠφελέω, (Acc.), *I benefit.*

1. Ὅμοίως ἀμφοῖν ἀκροᾶσθαι δεῖ. 2. Ὄταν ἀδυνατῇς τῷ πλούτῳ χρῆσθαι, τί¹ διαφέρεις τοῦ πένητος; 3. Εὐνους λόγος λῦ' πην ἰᾶται. 4. Τιμώμενοι πάντες ἡδονται βροτοί. 5. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. 6. Μακάριος², ὃς οὐσίαν καὶ νοῦν ἔχει³ χρῆται γὰρ εἰς ἃ³ δεῖ καλῶς. 7. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. 8. Γλώττης πειρῶ κρατεῖν. 9. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἡγαπάτο καὶ ἐτιμᾶτο. 10. Οἱ ἡμεροδρόμοι οὐκ ἐχοῶντο ὑποδήμασιν⁴ ἐν ταῖς ὁδοῖς. 11. Οὐκ ἀεικές², εἰάν τις ὑπ' ἐχθρῶν ἐξαπατᾶται. 12. Εἴθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶντο. 13. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθων. 14. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης

ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

¹ τί; = quid? in what way? SC. ἵστί. ² = εἰς ταῦτα, iis a. § 161, 3.

(2. What is the composition of ὅταν? 3. Account for the accent of εὖναι. 6. What is the open form of χρεῖται? 8. What part of the Verb is πειρῶ? 11. What Mood and Tense is ἱστατάται? 12. ἀγαπῶντο? 13. ἀγαπάσθων? 14. ἀξιοῖς?)

1. Hear both alike, O judge! 2. It is not disgraceful if we are deceived by enemies. 3. Kind words heal grief. 4. The man rejoices in being-honoured¹ by others. 5. We desire to be loved by our (=the) friends and honoured by the citizens. 6. Among² the Lacedæmonians old-men were exceedingly honoured. 7. May the good man always be loved and honoured by all! 8. The judge should hear both.

¹ Part. Nom.

² παρά, with Dat.

XLVIII. VOCABULARY.

(5) CONTRACT VERBS IN -ίω.—PRES. AND IMPERF., MID. OR PASS.

Ἀδικίω, (Acc.), I do-wrong-to, injure.

αἰδέομαι, (Acc.), I am-ashamed before any one, revere, respect, worship, (with Aor. Pass.).

ἁπιστέω, (Dat.), I disbelieve, distrust; Pass., ἁπιστεύομαι, I am-disbelieved.

ἁπό-λῦσις, -εως, ἡ, deliverance, redemption, release.

ἱομαι, (Gen.), I need, require, (with Aor. Pass.).

ἱτος, (-εως=)-ους, τό, year.

ἱσχυρός, -ᾶ, -όν, strong, powerful.

κατα-φρονέω, (Gen.), I despise.

καϊδορέω, I revile, abuse.

μισῶ, I hate.

ὅπως, (Adv. and Conj.), (1) how; (2) in-order-that. It takes the Subj. after a principal Tense, the Opt. after a historical Tense;—after Verbs of 'caring' it takes also the Fut. Ind.

πλησίος, -ᾶ, -ον, near;—οἱ πλησίον=those near, neighbours.

πολιορκέω, I besiege.

προς-ποιέω, I add; Mid. I lay-claim-to, pretend-to.

Τροία, -ας, ἡ, Troy.

φοβέω, I frighten; Mid. (with Aor. Pass.), I am-afraid, fear.

1. Αἰδοῦ θεόν. 2. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἐταῖρον

3. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. 4. Τὸν ἰσχυρὸν δεῖ πρᾶον¹ εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον ἢ φοβῶνται. 5. Αἰδεῖσθαι δεῖ φίλους. 6. Ἀπιστοῦνται οἱ λάλοι, κἂν² ἀληθεύωσιν. 7. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρουοῦντο. 8. Ὁ μηδὲν ἀδικῶν³ οὐδενὸς δεῖται νόμου⁴. 9. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. 10. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκεῖτο. 11. Λοιδόρουμένος φέρε· ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προσποιῇται, λοιδορεῖται λοιδορῶν. 12. Μηδεὶς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

¹ § 48. ² = καὶ ἐάν. ³ = he who does no wrong. ⁴ § 158, 5. (a).

1. Worship (φίλ.) God! 2. He-who-loves¹ is loved, he-who-hates¹ is hated. 3. Those who do no wrong¹ require no law. 4. The king of the Persians was hated and despised by the Greeks. 5. The citizens are afraid that the city will be besieged by the enemies. 6. May you make (φίλ.) good men your friends! 7. The good are often hated by the wicked. 8. *It is* not disgraceful to be hated by the wicked.

¹ Pres. Part.

XLIX. VOCABULARY.

(6) CONTRACT VERBS IN -όω.—PRES. AND IMPF.,
MID. OR PASS.

ἄλκῃ, -ῆς, ἡ, strength.

γαυρόω, I make-proud; Mid. (with Aor. Pass.), I am-proud, pride-myself-in.

δηλόω, I make-manifest, show.

ἐναντιόομαι, (Dat.), adversor, I oppose, withstand; (with Aor. Pass.)

ἐξ-αμαυρόω, (ἀμαυρόω strengthened by ἐξ), I obscure-utterly, blot-out, weaken, impair, destroy.

ζημίοω, I punish.

ἥθος, (-έος =) -ους, τό, manner, disposition, character.

μήτε—μήτε, neither—nor.

μερίζω, I share, divide.

σάξ, -ρκός, ἡ, flesh.

ταπεινόω, I humble.

ὑπερήφανος, -ον, haughty, arrogant.

χειρόομαι, I overpower, master, subdue.

1. Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. 2. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. 3. Ἡ φιλία εἰς πολ-

λοὺς μεριζομένη¹ ἱξάμαυροῦται. 4. Τοὺς μὲν φίλους ἐλευθερώμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. 5. Μὴ γαυροῦ σοφία² μήτ' ἀλκῇ μήτε πλούτῳ. 6. Τὸ ἥθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. 7. Ὁ ὑπερήφανος ταπεινοῦτο. 8. Οὐ καλὸν ἐστὶ τῇ σοφίᾳ γαυροῦσθαι. 9. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. 10. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. 11. Πάντες κακοὶ ζημιοῦντο.

¹ *shared amongst many.*

² § 161, 3.

1. The intemperate are enslaved by the flesh and the passions. 2. Pride not yourselves on wisdom¹! 3. May the arrogant be humbled! 4. It is disgraceful to oppose the good¹. 5. The citizens fear that they may be subdued by² the enemies. 6. Bad soldiers are punished by² the general. 7. He-who-prides-himself-in³ his (=the) wisdom¹ is not wise.

¹ Dat.

² ὑπό, with Gen.

³ Part.

§ 98. *Contract Verbs which, contrary to the Rule, retain the short Characteristic-vowel in forming the Tenses.*

1. As several *uncontracted* pure Verbs retain the *short* Characteristic-vowel (§ 94.) in forming the Tenses, contrary to the Rule, so also do several *contract* Verbs. Most of these Verbs take σ in the Perf. Mid. or Pass., in the Aor. I. Pass., and in the Tenses derived from both these forms: this is indicated by the words, '*Pass. with σ*' (§ 95). They are the following:—

(a) -ᾶω.

γ: λ ᾶ ω, *I laugh*, Fut. γ: λ ᾶ σσομαι; Aor. ἰγέλαα. *Pass. with σ.*
 ἰ λ ᾶ ω (usually ἰλαύνω), *I drive*, Fut. ἰλᾶσω (Att. ἰλῶ, § 83), &c.
 θ λ ᾶ ω, *I bruise*, Fut. ἐλᾶσω, &c. *Pass. with σ.*
 κ λ ᾶ ω, *I break*, Fut. κλασω, &c. *Pass. with σ.*

χαλάω, *I loosen*, Fut. χαλάσω, &c. *Pass. with σ.*
 δαμάω (usually δαμάζω), *I subdue*, Aor. ἰδάμασα.
 τιράω, *I transport, sell*, Fut. τιράσω; Aor. ἰτιράσα;—but *πιράω*,
I pass over (Intrans.), Fut. πιράσω; Aor. ἰπιράσα.

These seven Verbs have a *Liquid* before the Characteristic-vowel *α*.

σπάω, *I draw*, Fut. σπάσω, &c. *Pass. with σ.*
 σχάω, *I loose, open*, Fut. σχάσω, &c.

(b) -έω.

αἰδέομαι, *I reverence*, Fut. αἰδέσομαι; Aor. ἠδέσθην; Perf. ἠδισμαι.
 ἀκέομαι, *I heal*, Fut. ἀκέσομαι; Aor. ἠκισάμην; Perf. Mid. or
Pass. ἠκισμαι, Aor. *Pass. ἠκέσθην*.
 ἀλέω, *I grind, pound*, Fut. ἀλῶ (§ 83); Perf. Mid. or *Pass. ἀλήλισ-*
μαι (§ 89).
 ἀρκέω, *I suffice*, Fut. ἀρκίσω, &c. *Pass. with σ.*
 ἰμέω, *I vomit*, Fut. ἰμέσω, &c.; Perf. Act. ἰμήμικα; Perf. Mid.
 or *Pass. ἰμήμισμαι* (§ 89).
 ζέω, *I boil* (Intrans.). *Pass. with σ.*
 ξέω, *I scrape*. *Pass. with σ.*
 τελέω, *I accomplish*, Fut. τελῶ (§ 83). *Pass. with σ.*
 τρέω, *I tremble*.

(c) -όω.

ἀρόω, *I plough*, Fut. ἀρόσω; Aor. ἤροσα; Perf. Mid. or *Pass. ἀρή-*
ρομαι (§ 89); Aor. *Pass. ἠρόθην*.

Obs.—The following Verbs have in some Tenses the long, in others, the short Vowel:—

ἰπαινέω, *I praise*, Fut. ἰπαινέσομαι; Aor. ἰπῆνισα; Perf. ἰπῆνικα;
 Aor. *Pass. ἰπηνέθην*;—but Perf. Mid. or *Pass. ἰπῆνημαι*.
 αἰρέω, *I take*, Aor. *Pass. ἠρίθην*;—but Fut. αἰρήσω; Perf. Act.
 ἤρηκα; Perf. Mid. or *Pass. ἤρημαι*.
 γαμέω, *I marry*, Fut. γαμῶ, [= γαμέσω] (§ 83);—but Aor. ἔγημα;
 Perf. γεγάμηκα; Aor. *Pass. ἱγαμήθην* (*I was taken to wife*).
 δέω, *I bind*, Perf. Act. δέδεκα; Perf. Mid. or *Pass. δίδεμαι*; Aor.
Pass. ιδέθην;—but Fut. δήσω; Aor. ἔδησα; Aor. Mid. ἱδυσά-
 μην; Fut. III. διδήσομαι. (which is used instead of the un-
 Attic Fut. *Pass. διθήσομαι*).
 καλέω, *I call*, Fut. καλῶ [= καλέσω] (§ 83); Aor. ἐκάλεσα;—but
 Perf. Act. κέκληκα; Perf. Mid. or *Pass. κέκλημαι*, *I am*
called; Fut. III. κελήσομαι, *I shall be called*; Aor. *Pass.*
ἐκλήθην; Fut. *Pass. κληθήσομαι* (§ 117.).
 ποθέω, *I long for*, Fut. ποθήσω and ποθέσομαι; Aor. ἐπόθησα and
 ἐπόθισα; Perf. Act. πεπόθηκα; Perf. Mid. or *Pass. πεπόθη-*
μαι; Aor. *Pass. ἱποθίσθην*.
 πονέω, *labōro*, Fut. πονήσω, &c. (*I shall work*), πονέσω (*I shall be in*
pain); Perf. *πιπόνηκα* in both senses.

ACTIVE.			
Tenses.	Character- istic α.	Character- istic ι.	Characteristic α.
Present	<i>I draw.</i> σπ(ά-ω)ῶ.	<i>I accomplish.</i> τελ(έ-ω)ῶ.	<i>I plough.</i> ἀρ(ό-ω)ῶ.
Imperfect	ἔσπ(α-ον)ων.	ἐτέλ(ε-ον)- ουν.	ἤρ(ο-ον)ουν.
Perfect	ἔσπαῖκα.	τετέλεκα.	ἀρ-ήροκα (§ 89).
Pluperfect	ἔσπάκειν.	ἐτετελέκειν.	ἀρ-ηρόκειν (§ 89).
Future	σπάσω.	τελῶ (§ 83).	ἀρόσω.
Aorist	ἔσπαῖσα.	ἐτέλεσα.	ἤροσα.
PAS			
Aorist	ἔσπα-σ- θην.	ἐτελέ-σ- θην.	ἠρόθην.
Verbal Adjectives : σπα-σ-τέος, -τέα, -τέον.			

Obs. 1. On the formation of the *Perfects* and *Aorisis* with σ, see § 95; and on the *Attic Reduplication* in ἀρ-ήροκα, &c., see § 89. (a). The further inflexion of ἔσπα-σ-μαι, ἔσπά-σ-μην, τετέλει-σ-μαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σ-μαι, ἐκεκελεύ-σ-μην (§ 95).

Obs. 2. On the Attic Future [(τελέσω =) τελῶ, τελιῶ, &c., (τελέσμαι =) τελούμαι, τελῶ, &c.], see § 83.

Obs. 3. The following contract Verbs assume σ in the Pass., though they lengthen the Characteristic-vowel in forming the Tenses, viz. χόω, *I heap*, (Fut. χώσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχώσθην), and χράω, *I give an oracle*, (Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. Pass. ἐχρήσθην).—Χράομαι, *I use*, (Fut. χρήσομαι), has in the Perf. Mid. κέχρημαι, but in the Aor. Pass. ἐχρήσθην.

On the contrary, ἰλάω, ἰπαινέω, αἰρέω, δέω, and ἀρόω, do not assume σ in the Pass., though the Characteristic-vowel in the Perf. Mid. or Pass. (except in ἰπαινέω and αἰρέω), and in the Aor. Pass., remains short. Comp. § 98.

DIGMS.

MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶμαι. ἐσπ(α-ό)ώ-μην.	τελ(έ-ο)οῦμαι. ἔτελ(ε-ό)ού-μην.	ἄρ(ό-ο)οῦμαι. ἤρ(ο-ό)ού-μην.
ἔσπα-σ-μαι.	τετέλε-σ-μαι.	ἄρ-ήρομαι (§ 89).
ἐσπά-σ-μην.	ἔτετελέ-σ-μην.	ἄρ-ηρόμην (§ 89).
σπάσσομαι. ἐσπασάμην.	τελοῦμαι (§ 83). ἔτελεσάμην.	ἄρούσομαι. ἤροσάμην.

SIVE.

Future	σπα-σ-θή- σομαι.	τελε-σ-θή- σομαι.	ἄροθήσο- μαι.
	τελε-σ-τέος, -τέα, -τέον.	ἄρο-τέος, -τέα, -τέον.	

I. VOCABULARY.

FORMATION OF THE TENSES OF CONTRACT VERBS.

ἄγρός, -οῦ, ὁ, (ager), field, land.
 ἀδαήμων, -ον, inexperienced, ignorant.
 ἀκέομαι, I heal, (§ 98. b.).
 ἀκολουθέω, (Dat.), I follow.
 ἀνελευθερία, -ας, ἡ, (illiberalitas),
 meanness, stinginess.
 ἀτυχέω, I am-unfortunate.
 δῆλος, -η, -ον, plain, evident.
 εἴω, I let, allow, (§ 96, 3).
 ἕλκος, (-εος =) -ου, τό, (ulcus),
 sore, ulcer.
 ἱατρός, -οῦ, ὁ, physician.
 καίριος, -ᾶ, -ον, timely, seasonable,
 opportune, fitting.

καρπύομαι, I reap-the-fruits-of.
 κοσμέω, I adorn.
 κτάομαι, I acquire, gain; Perf.
 ἔχω, I possess, have.
 λογίζομαι, I think, reflect.
 λόγιος, -ᾶ, -ον, eloquent, learned,
 sensible.
 Λύσανδρος, -ου, ὁ, Lysander.
 Μακεδών, -όνος, ὁ, Macedonian.
 μηδέποτε, (with Imper., or Subj.
 used imperatively), never.
 Ὀδυσσεύς, -έως, ὁ, Odysseus;
 (Ulysses).
 οἰκέω, I dwell, inhabit.
 οἰκοδομέω, I build-a-house, build.

πενυχρός, -ή, -όν, poor.
 πλουτέω, I am-rich, grow-rich.
 σιωπηλός, -ή, -όν, silent.

σφάλλω, I cause-to-fall, trip-up,
 overthrow, foil.
 ὑψόω, I elevate, exalt.
 χηρέω, I deprive, rob, bereave.

1. Οἱ περὶ τὸν Λεωνίδα τριακόσιοι¹ γενναίως μαχόμενοι ἐτελεύτησαν. 2. Νίκησον ὀργὴν τῷ λογίζεσθαι καλῶς. 3. Μακάριος², ὅστις εὐτύχησεν εἰς τέκνα. 4. Πολλοὺς κακῶς πράττοντας ὠρθώσε³ τύχη. 5. Σφάλλει ἐκείνους, οὓς ἂν ὑψώσῃ τύχη. 6. Ῥάδια πάντα⁴ θεῶν τελέσαι. 7. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας ἐάσης⁵. 8. Ἐν οἷς ἂν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οὐχ ᾗδεται. 9. Ὁ νεανίας ἀκολουθησάτω τῇ σοφίᾳ⁶. 10. Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεά σιωπηλότατον πεποίηκεν. 11. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. 12. Πολλάκις πενυχρὸς ἄνθρωπος αἶψα μάλ' ἐπλούτησεν⁷. 13. Πολλοὶ, κεκτημένοι μὲν πολλά, οὐ χρῶνται δὲ δι' ἀνελευθερίαν. 14. Λύσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν⁸ ἡξιώθη. 15. Οἱ ἡμεροδρόμοι οὐκ ἐχρήσαντο ὑποδήμασιν⁹ ἐν ταῖς ὁδοῖς. 16. Ἡ πόλις πολλῶν ἀνδρῶν¹⁰ ἐχηρώθη. 17. Οἱ ἱατροὶ τὰ ἔλκη ἀκέσονται. 18. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ νέῳ τιμὴν φέρει. 19. Οὐδεὶς ἔπαινον ἠδοναῖς ἐκτήσατο¹¹. 20. Οὔτε τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον¹², ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον¹³, ὅστις οἰκήσει.

¹ i.e. Leonidas and his 300 warriors. ² sc. ἔστί. ³ Observe the peculiar force of the Aor. ⁴ μηδέποτε—ἐάσης, you should never allow=never allow. ⁵ § 161, 2. (a). ⁶ § 158, 7. (γ). ⁷ § 161, 3. ⁸ § 158, 5. (a).

1. The good will love and honour the good
 2. Noble young-men will follow virtue. 3. The citizens will deem¹ the valiant soldiers worthy of great honour. 4. Alexander, king of the Macedonians, conquered² Darius, king of the Persians. 5. Leonidas and his 300 warriors adorned² *their* native-land³ by *their* valour. 6. The citizens deemed² the valiant soldiers worthy of great honours. 7. Fulfil² for me, O Zeus (*Jupiter*), my (= the) prayer!

8. The soldiers have conquered the enemies. 9. The war has deprived the city of many citizens. 10. The enemies were conquered². 11. The valiant soldiers will be thought by the citizens worthy of great honours. 12. The physicians healed² the ulcer. 13. No-one will acquire praise by pleasures. 14. The city has been deprived of many citizens. 15. All-things have been well accomplished.

¹ ἡξιόω = I deem worthy.

² Aor.

³ πατρίς.

II. IMPURE VERBS.

§ 100. *Formation of the Tenses of Impure Verbs.*

Impure Verbs are those which have a *Consonant* (§ 92) for their *Characteristic* (§ 77, 5). They are divided into two classes, *Mute* and *Liquid Verbs*. They differ from *Pure Verbs*—(1) partly in forming *secondary Tenses* (§ 103); (2) partly in undergoing in the formation of the Tenses certain *changes in the Root* (§ 77, 1): first, a *strengthening of the Root by consonants*, or by *lengthening the Root-vowel*; second, a *change of the Root-vowel*. The Vowel thus changed is called the *variable-vowel*. The *Mute Verbs* are first considered.

§ 101. A. MUTE VERBS.

Simple and Strengthened Characteristic.—*Simple and Strengthened Root.*—*Theme.*

1. *Mute Verbs* have as a *Characteristic* one of the nine Mutes (§ 4, 2); e. g.—

βλέπ-ω, *I see*, τρίβ-ω, *I rub*, γράφ-ω, *I write*,
πλέκ-ω, *I weave*, ἄγ-ω, *I lead*, τεύχ-ω, *I form*,
ἀνύτ-ω, *I accomplish*, ᾄδ-ω, *I sing*, πείθ-ω, *I per-*
suade.

2. Many of these, in forming the Tenses, undergo certain *changes in the Root*, (§ 77, 1). First, the *Root of the Verb is strengthened*; this consists:—

(a) Either, in inserting a *strengthening Consonant*, e. g. τύπ-τ-ω, *I strike*. Such Verbs have two different *Characteristics and Roots*,—*simple and strengthened*. Thus, in τύπ-τ-ω, the mute π is the *simple*, and πτ, the *strengthened Characteristic*; τυπ, the *simple*, and τυπτ, the *strengthened Root*. This *strengthening by consonants* consists, (1) either in appending to the P-mute a τ as a *Characteristic*; e. g. τύπ-τ-ω; (2) or in changing the K-mute into ττ or σσ; e. g. φρίττω or φρίσσω, *I am rough*, (which has φρικ as its *simple Root*); (3) or in changing the T-mute into ζ; e. g. φράζω, *I declare*, (which has φραδ as its *simple Root*). But the *Root thus strengthened is found only in the Pres. and Impf.*; in all the other Tenses the *strengthening is omitted*, and the *simple Root again appears*; e. g.—

<i>Pres.</i>	<i>Impf.</i>	<i>Fut.</i>
τύπ-τ-ω.	ἔ-τυπ-τον	(τύπ-σω =) τύψω.
φρίσσω	ἔ-φρισσον.	(φρίκ-σω =) φρίξω.
φράζω	ἔ-φραζον.	(φραδ-σω =) φράσω.

(b) Or, in *strengthening the Root-vowel by lengthening it*, viz. ᾱ into η, ι into ī or ει, υ into ū or ευ. In this class of Verbs also the *simple and strengthened Roots are distinguished*. The *simple Root appears in the Aor. II. Act., Mid., and Pass., and in the Fut. II. Pass.*

	<i>Aor. II.</i>	<i>Pres.</i>	<i>Fut.</i>	<i>Perf.</i>
ᾱ becomes η:	(Pass. ἔ-τ-ᾱ-κ-ην)	τήχω	τήξω	II. τέτηκα.
ι — ī:	(Pass. ἔ-τ-ρῖ-β-ην)	τρίβω	τρίψω	I. τέτριφα.
ι — ει:	(Act. ἔ-λῖ-π-ον)	λείπω	λείψω	II. λείλοιπα.
υ — ū:	(Pass. ἔ-φ-ρῦ-γ-ην)	φρύγω	φρύξω	
υ — ευ:	(Act. ἔ-φ-υγ-ον)	φύγω	φύξομαι	II. πέφυγα.

3. When any form of a Verb cannot be derived from the Present *in use*, another Present is assumed; this *assumed* Present is called the *Theme*, and is printed in *capitals* to distinguish it from the Pres. *in use*. Thus, $\tau\acute{\upsilon}\pi\tau\omega$ and $\phi\epsilon\acute{\upsilon}\gamma\omega$ are forms of the Pres. *in use*; $\text{ΤΥΠ}\Omega$ and $\text{ΦΥΓ}\Omega$ are the assumed Presents or *Themes*, used merely for forming the Aor. II. Pass. $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\pi\text{-}\eta\nu$, and Aor. II. Act. $\acute{\epsilon}\text{-}\phi\acute{\upsilon}\gamma\text{-}\omicron\nu$.

§ 102. Variation in the Root.

1. A *second change* which many Mute Verbs undergo in the Root, in forming the Tenses, consists in *altering the Root-vowel*; this is called the *variable-vowel*; e. g. $\kappa\lambda\acute{\epsilon}\pi\tau\omega$, *I steal*, Aor. II. Pass. $\acute{\epsilon}\text{-}\kappa\lambda\acute{\alpha}\pi\text{-}\eta\nu$, Perf. I. $\kappa\acute{\epsilon}\text{-}\kappa\lambda\omicron\phi\text{-}\alpha$; (similarly in English, *sing, sang, sung*). This *variation* belongs only to *secondary* Tenses, and some *first* Perfects (No. 4).

2. Most Mute Verbs with a *monosyllabic* Root, and ϵ as a *Root-vowel*, take the variable-vowel $\acute{\alpha}$ in the Aor. II. Act., Mid. and Pass., and also in the Fut. II. Pass:—

$\tau\rho\acute{\epsilon}\tau\text{-}\omega$, *I turn*, Aor. II. Act. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\pi\text{-}\omicron\nu$.
 $\tau\rho\acute{\epsilon}\phi\text{-}\omega$, *I rear*, Aor. II. Pass. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\phi\text{-}\eta\nu$.
 $\kappa\lambda\acute{\epsilon}\pi\tau\text{-}\omega$, *I steal*, Aor. II. Pass. $\acute{\epsilon}\text{-}\kappa\lambda\acute{\alpha}\pi\text{-}\eta\nu$.
 $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, *I weave*, Aor. II. Pass. $\acute{\epsilon}\text{-}\pi\lambda\acute{\alpha}\kappa\text{-}\eta\nu$.

Obs. In the Aor. II. Pass. of some Verbs with ϵ as a *Root-vowel*, there is *no change of the Vowel*, since the Aor. Pass. is sufficiently distinguished from the Imperf. Act. by the *ending*; e. g. $\beta\lambda\acute{\epsilon}\pi\omega$, *I see*, Impf. $\acute{\epsilon}\text{-}\beta\lambda\epsilon\pi\text{-}\omicron\nu$, Aor. II. Pass. $\acute{\epsilon}\text{-}\beta\lambda\acute{\epsilon}\pi\text{-}\eta\nu$.

3. Some Mute Verbs with a *monosyllabic* Root, and ϵ as a *Root-vowel*, take the variable-vowel \omicron in the Perf. and Plpf. II. ; but those which have the *Root-vowel* $\epsilon\iota$, take $\omicron\iota$; e. g.—

$\tau\rho\acute{\epsilon}\phi\omega$, *I rear*, $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$ —(for Perf. Mid. or Pass., see No. 5).
 $\lambda\acute{\iota}\pi\omega$, *I leave*, $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$ —(but Perf. Mid. or Pass. $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$).

4. The following *first* Perfects also take the *variable-vowel* *o*:—

κλέπτω, *I steal*, Perf. I. κέκλεφα—(but Perf. Mid. or Pass. κέκλεμμαι).
 λείγω, *I collect*, Perf. I. συνέλεξα, ἐξέλεξα—(but Perf. Mid. or Pass. συνέλεγμαi).
 πέμπω, *I send*, Perf. I. πέπομφα—(but Perf. Mid. or Pass. πέπεμμαι).
 στρέπω, *I turn*, Perf. I. στέρφα, like Perf. II. from στρέφω—(for Perf. Mid. or Pass., see No. 5).
 δίδω, *I fear*, Perf. I. δέδοκα.

5. The three following Verbs have the *variable-vowel* *a* in the *Perf.* and *Plpf.* *Mid. or Pass.*, but not in the *Aor. I. Pass.*

στρέφω, *I turn*, Perf. Mid. or Pass. ἔστραμμαι—(but Aor. I. Pass. ἐστρέφην).
 στρίψω, *I turn*, — — — — στέρψαμμαι—(but Aor. I. Pass. ἐστρέφην).
 τρέφω, *I rear*, — — — — τέρψαμμαι—(but Aor. I. Pass. ἐτρέφην).

§ 103. Remarks on the formation of the Secondary Tenses.

The *Secondary* Tenses differ from the *Primary*,—partly, in *wanting the Tense-characteristic*, and, consequently, appending the *Personal-endings* (-ον, -όμην, -ην, -ήσομαι, -α and -ειν) immediately to the *simple Characteristic* of the Verb; e. g. Aor. II. ἔ-λιπ-ον, (but Aor. I. ἐ-παίδευ-σ-α);—partly, in being formed throughout from the *unaltered simple Verb-root*; e. g. λείπω, Aor. II. ἔ-λιπ-ον; φεύγω, Aor. II. ἔ-φϋγ-ον;—and partly, in *having the variable-vowel*; e. g. στρέφω, Aor. II. Pass. ἐ-στράφ-ην, Fut. II. Pass. στράφ-ήσομαι; (but Aor. I. Pass. ἐ-στρέφ-θην).

OBS. 1. The *Perf. II.* does not always retain the *short Root-*

vowel, but it either *lengthens* it in many Verbs, e. g. *α* into *η*, (but after *ρ* and vowels, into *ᾱ*) :—

κράζω, <i>I cry out,</i>	Aor. II. <i>ἔ-κράζον,</i>	Perf. II. <i>κέ-κράξα.</i>
φρίσσω, <i>I shudder,</i>	Root, ΦΡΙΚ(ι);	— πέ-φρίκα;

or it *retains the long vowel or diphthong* of the Pres.—

φεύγω, <i>I flee,</i>	Aor. II. Act. <i>ἔφϋγον,</i>	Perf. II. <i>πέ-φευγα.</i>
τήκω, <i>I melt,</i>	Aor. II. Pass. <i>ἑτάκην,</i>	— τέ-τηκα.

OBS. 2. Verbs whose Aor. II. Act. or Mid. would be *identical* in form with the *Impf.*, or differ from it only in the *quantity* of the Root-vowel, have no Aor. II. Act. or Mid., but the Aor. II. Pass. only, because its ending is *different* from that of the *Impf.*; e. g.—

γράζω, *Impf.* ἔγραζον; Aor. II. Act. and Mid. *wanting*; Aor. II. Pass. *ἑγράφη.*

§ 104. Classification of Mute Verbs.

Mute Verbs are divided, (like mute letters), into three classes. In each of these classes, Verbs with a *simple* Characteristic in the *Pres.* and *Impf.* are distinguished from those with a *strengthened* Characteristic (§ 101, 2):—

1. Verbs, whose Characteristic is a P-mute (π, β, φ, *simple* Characteristic; πτ, *strengthened* Characteristic); e. g.—
 - (α) *Simple* Characteristic : πέμπ-ω, *I send*, τρίβ-ω, *I rub*, γράφ-ω, *I write*;
 - (β) *Strengthened* Characteristic : τύπτ-ω, *I strike*, (*simple* Characteristic, π; *simple* Root, ΤΥΠ), βλάπτ-ω, *I injure*, (β, ΒΛΑΒ), ρίπτ-ω, *I hurl*, (φ, ΠΙΦ).
2. Verbs, whose Characteristic is a K-mute (κ, γ, χ, *simple* Characteristic; σσ or ττ, *strengthened* Characteristic); e. g.—
 - (α) *Simple* Characteristic : πλέκ-ω, *I weave*, ἄγ-ω, *I lead*, τεύχ-ω, *I form*;
 - (β) *Strengthened* Characteristic : φρίσσω (Att.

φρίττ-ω), *I shudder*, (simple Characteristic, κ; simple Root, ΦΡΙΚ), τάσσ-ω (Att. τάττ-ω), *I arrange*, (γ, ΤΑΓ), βήσσ-ω (Att. βήττ-ω), *I cough*, (χ, ΒΗΧ).

3. Verbs whose Characteristic is a T-mute, (τ, δ, θ, simple Characteristic; ζ, strengthened Characteristic); e. g.—

(α) Simple Characteristic: ἀνύτ-ω, *I complete*, ᾄδ-ω, *I sing*, πείθ-ω, *I persuade*;

(β) Strengthened Characteristic: φράζ-ω, *I declare*, (simple Characteristic, δ; simple Root, ΦΡΑΔ).

§ 105. Remarks on the Characteristic.

1. Some Verbs ending in -σσω, -ττω, have a T-mute—not a K-mute—as their simple Characteristic; e. g. ἀρμόττω, (*un-Attic* ἀρμούζω), *I fit together*, Fut. -όσω;—ῥέσσω, *I row*, Fut. -έσω;—πάσσω, *I sprinkle*, Fut. -άσω;—πλάσσω, *I form*, Fut. -άσω;—πίσσω, *I pound*, Fut. -ίσω.

The Verb νάσσω, *I press together*, partakes of both modes of formation—Fut. νάξω, &c., Perf. Mid. or Pass. νένασμαι, Verbal-Adj. ναστός.

2. The following Verbs in -ζω, (most of which express a *call* or *sound*), have as their simple Characteristic a K-mute (usually γ), not a T-mute—viz. αἰάζω, *I groan*, Fut. αἰάξω;—ἀλαλάζω, *I shout*;—κοῖζω, *I squeak*, *grunt* (like a pig);—κράζω, *I scream*;—κρῶζω, *I croak*;—μαστίζω, *I lash*;—ὀδάζω, *I bite*;—οἰμώζω, *I lament*, Fut. οἰμώξομαι;—ὀλολύζω, *I howl*;—ῥυστάζω, *I drag about*;—στάζω and σταλάζω, *I drip*;—στενάζω, *I groan*;—στηρίζω, *I make firm*;—στιζω, *I prick*;—συρίζω, *I whistle*;—σφάζω (Att. σφάττω), *I slay*;—σφύζω, *I throb*;—τροίζω, *I chirp*;—φλύζω, *I bubble*.

3. The following Verbs in -ζω partake of *both* modes of formation:—βαστάζω, *I bear*, Fut. -άσω, &c., Aor. Pass. ἐβαστάχθην;—νυστάζω, *I nod, sleep*, Fut. -άσω and -άξω;—παίζω, *I sport*, Fut. παιζοῦμαι (§ 116, 2) and παίζομαι, Aor. ἔπαισα, Perf. Mid. or Pass. πέπαισμαι.

4. The three following Verbs in -ζω have as their simple Characteristic γγ: κλάζω, *I clash, clang*, Perf. II. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἔκλαγξα;—πλάζω, *I cause to wander*, Fut. πλάγξω, &c., Aor. Pass. ἐπλάγχθην;—σαλπίζω, *I sound a trumpet*, Fut. σαλπίγξω, &c.

§ 106. Formation of the Tenses of Mute Verbs.

1. Mute Verbs form the *Fut.* and the *Aor. I. Act. and Mid.* with the Tense-characteristic σ,—and the *Perf. and Plpf. I. Act.* with the aspirated endings -ά and -εῖν, when the Characteristic is a *P-* or a *K-mute*; e. g. τέτριφα (=τέ-τριβ-ά) from τρίβω, πέπλεχα (=πέ-πλεκ-ά) from πλέκω; but with the endings -κα, -κειν, when the Characteristic is a *T-mute*. The *T-mute*, however, is omitted (§ 8, 3) before κ (e. g. πέ-πει-κα from πείθω); and before μ and τ in the *Perf. Mid. or Pass.* is changed into σ; but this σ is omitted before σ of the Personal-endings; e. g. πείθω, *I persuade*, πέ-πεισμαι, -σται; φράζω, *I declare*, πέφρασμαι, -σται;—(II. Pers. πέπει-σαι, πέφρα-σαι).

2. The vowels α, ι, υ in the Verbs which have a *T-mute* as a Characteristic, are *short* before endings with the Tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσω, ἔφρασα, πέφρακα; πλάσσω, *I form*, πλάσω, νομίζω, *I think*, ἐνόμισα; κλύζω, *I wash*, κλύσω, &c.

 On the euphonic changes which the Mutes un-

dergo by the addition of the endings beginning with σ, θ, μ or τ, and before the aspirated endings -ά, -εῖν,—also on the lengthening of ε into ει before σ in Verbs ending in -ένδω or -ένθω, [e. g. σπένδ-ω, 'I make a libation,' Fut. (σπένδ-σω=) σπείσω], see § 8.

OBS. 1. When a P-mute as Characteristic follows μ, the μ is dropped in the Perf. Mid. or Pass. before endings beginning with μ;—thus πέμπ-ω, I send, πέ-πεμ-μαι (instead of πέ-πεμτ-μαι=πέ-πεμμ-μαι), κάμπτ-ω, I bend, κέ-καμ-μαι (instead of κέ-καμπ-μαι=κέ-καμμ-μαι). So also when two γ's stand before μ, one of them is dropped; e. g. σφίγγ-ω, I squeeze, έ-σφγγ-μαι (instead of έ-σφγγγ-μαι).

OBS. 2. Verbs, whose Characteristic is a T-mute, do not form the Aor. II., in the Common Language.

OBS. 3. Endings beginning with σθ drop the σ after a Mute, and the Mute is changed into an Aspirate, on account of the θ following; e. g. κικρύφθαι (instead of κικρύψθαι), πιπλέχθαι (instead of πιπλέξθαι).

OBS. 4. The III. Pers. Pl. Perf. and Plpf., Mid. or Pass., which, in Pure Verbs, properly end in -νται and -ντο respectively, cannot have these endings in Impure Verbs (Mute or Liquid), on account of the accumulation of so many consonants. This Pers., therefore, is usually expressed by a periphrasis, consisting of the Plural of the Perf. Part. Pass. or Mid., and the III. Pers. Pl. Pres. and Impf. of εἶναι, to be, [εἰσί(ν), sunt, ἦσαν, erant]; sometimes, however, the ν is dropped, and its place supplied by an ᾱ, which is aspirated after a K- or a P-mute, but after a T-mute is unaspirated; e. g.—

	Perf. Pass. or Mid.		III. Pers. Pl.
τρίβ-ω, I rub,	τέ-τριμ-μαι	πετρίφᾶται (instead of τέτριβνται).	
		Plpf. ἐπετρίφᾶτο.	
πλέκ-ω, I weave,	πέ-πλεγ-μαι	πιπλέχᾶται (—	πέπλεκνται).
τάττ-ω, I arrange,	τέ-ταγ-μαι	τιτάχᾶται (—	τέταγνται).
σκευάζ-ω, I prepare,	έ-σκεύασ-μαι.	εἰσκειυᾶται (—	εἰσκειύανται).
χωρίζ-ω, I separate,	κε-χώρισ-μαι	κεχωρίδᾶται (—	κεχώριδνται).

PARADIGMS OF MUTE VERBS.

§ 107. a. Verbs whose Characteristic is a P-mute,
(β, π, φ).

(a) SIMPLE CHARACTERISTIC, β, π, φ, (Fut. -ψω).

ACTIVE.

τρίβ-ω, *I rub.*

Pres.	Ind. τρίβ-ω. Subj. τρίβ-ω. Imp. τρίβ-ε. Inf. τρίβ-ειν. Part. τρίβ-ων.
Impf.	Ind. ἔ-τρίβ-ον. Opt. τρίβ-οιμι
Perf. I.	Ind. (τ'-τρίβ-ά=) τέ-τρίφ-α. Subj. τε-τρίφ-ω. Imp. τέ-τρίφ-ε. Inf. τε-τρίφ-έναι. Part. τε-τρίφ-ώς.
Plpf. I.	Ind. (ἐ-τε-τρίβ-είν=) ἐ-τε-τρίφ-ειν. Opt. τε-τρίφ-οιμι.
Fut.	Ind. (τρίβ-σω=) τρίψω. Opt. τρίψοιμι. Inf. τρίψειν. Part. τρίψων.
Aor. I.	Ind. ἔ-τριψα. Subj. τρίψω. Opt. τρίψαιμι. Imp. τριψον. Inf. τριψαι. Part. τριψας.

MIDDLE.

Pres.	Ind. τριβ-ομαι. Subj. τριβ-ωμαι. Imp. τριβ-ου. Inf. τριβ-εσθαι. Part. τριβ-όμενος.			
Impf.	Ind. ἐ-τριβ-όμην. Opt. τριβ-οίμην.			
Perf.	Ind.	(τέ-τριβ-μαι	Imperative.	Infinitive.
	S. 1.	=) τέ-τριμ-μαι,		(τε-τριβ-θαι
	2.	τέ-τριψαι,	(τέ-τριβ-σο=)	=) τε-τριψ-θαι.
			τέ-τριψο,	
	3.	τέ-τριπ-ται,	τε-τριψ-θω,	Participle.
	D. 1.	τε-τρίμ-μεθον,		τε-τριμ-μέ-
	2.	τέ-τριφ-θον,	τέ-τριφ-θον,	νος, -η, -ον.
	3.	τέ-τριφ-θον,	τε-τρίφ-θων,	

MIDDLE.

Perf. (Continued.)	P. 1.	τε-τρίμ-μεθα,		Subjunctive. τε-τριμ-μένος ᾧ.
	2.	τέ-τριφ-θε,	τέ-τριφ-θε,	
	3.	τε-τριμ-μένοι εἰσί(ν) or τε-τρίφ-ᾶται.	τε-τρίφ-θω- σαν or τε- τρίφ-θων.	
Plpf. Ind.	S. 1.	ἐ-τε-τρίμ- μην,	D. ἐ-τε-τρίμ- μεθον,	P. ἐ-τε-τρίμ-με- θα,
	2.	ἐ-τέ-τριψο,	ἐ-τέ-τριφ- θον,	ἐ-τέ-τριφ-θε,
	3.	ἐ-τέ-τριπ- το,	ἐ-τε-τρίφ- θην,	τε-τριμ-μέ- νοι ἦσαν.
		Opt. τε-τριμ-μένος εἶην.		
Fut.	Ind.	τρίψομαι. Opt. τριψοίμην. Inf. τρίψεσ- θαι. Part. τριψόμενος.		
Aor. I.	Ind.	ἐ-τριψάμην. Subj. τρίψωμαι. Opt. τριψ- αίμην. Imp. τρῖψαι. Inf. τρίψασθαι. Part. τριψάμενος.		
Fut. III.	Ind.	τε-τρίψομαι. Opt. τε-τριψοίμην. Inf. τε- τρίψεσθαι. Part. τε-τριψόμενος.		

PASSIVE.

Aor. I.	Ind.	(ἐ-τρίβ-θην=) ἐ-τρίφ-θην. Subj. τριφ- θῶ. Opt. τριφ-θείην. Imp. τρίφ-θητι. Inf. τριφ-θῆναι. Part. τριφ-θείς.		
Fut. I.	Ind.	τριφ-θήσομαι. Opt. τριφ-θησοίμην. Inf. τριφ-θήσεσθαι. Part. τριφ-θησόμενος.		
Aor. II.	Ind.	ἐ-τρίβ-ην. Subj. τρῖβ-ῶ. Opt. τρῖβ-είην. Imp. τρῖβ-ηθι. Inf. τρῖβ-ῆναι. Part. τρῖβ-είς.		
Fut. II.	Ind.	τρῖβ-ήσομαι. Opt. τρῖβ-ησοίμην. Inf. τρῖβ-ήσεσθαι. Part. τρῖβ-ησόμενος.		

Verbal-adjectives: (τριβ-τός=) τριπ-τός, -ή, -όν;
τριπ-τέος, -τέα, -τέον.

§ 108. (b) STRENGTHENED CHARACTERISTIC, *πτ* IN
PRES. AND IMPF. (FUT. -ψω).

ACTIVE.		MIDDLE.	PASSIVE.
κόπ-τ-ω, <i>I cut.</i>			
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπτ-ον	ἔ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά=) κέ-κοφ-α	κέ-κομ-μαι, like τέ-	
			[τριμμαι
Plpf. I.	ἔ-κε-κόφ-ειν	ἔ-κε-κόμμην, like ἔ-τε-	
Perf. II.	κέ-κοπ-α (Homer)		[τρίμμην
Plpf. II.	ἔ-κε-κόπ-ειν		Aor. I.
Fut.	(κόπ-σω=) κόψω	κόψομαι	ἔ-κόφ-θην
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	Fut. I.
Fut. III.		κε-κόψομαι	κοφ-θήσο-μαι
			Aor. II.
			ἔ-κόπ-ην
			Fut. II.
			κοπ-ήσομαι

Verbal-adjectives: κοπ-τός, -ή, -όν; κοπ-τέος, -τέα, -τέον.

Inflexion of the *Perf. Mid. or Pass.*

κάμπ-τ-ω, *I bend*; (κέκαμ-μαι for κέκαμμ-μαι, § 106, Obs. 1).

	Indicative.	Imperative.	Infinitive.
S. 1.	κέκαμμαι,		κέκάμφθαι.
2.	κέκαμψαι,	κέκαμψο,	
3.	κέκαμπται,	κέκάμφθω	Participle.
D. 1.	κεκάμμεθον,		κεκαμμένος, -η,
2.	κέκαμφθον,	κέκαμφθον,	-ον.
3.	κέκαμφθον,	κεκάμφθων,	Subjunctive.
P. 1.	κεκάμμεθα,		κεκαμμένος ᾧ.
2.	κέκαμφθε,	κέκαμφθε,	
3.	κεκαμμένοι εἰσι(ν).	κεκάμφθωσαν or κεκάμφθων.	

Verbal-adjectives: καμπτός, -ή, -όν; καμπτέος, -τέα, -τέον.

II. VOCABULARY.

Αἰών, -ῶνος, ὁ, (ævum), a space-
of-time, age, lifetime.

ἀλείφω, I anoint.

ἀνα-τρέπω, I overturn, ruin, de-
stroy.

βίοςτος, -ου, ὁ, life, means-of-living,
sustenance, food.

βυσσόθεν, (from ὁ βυσσός, the deep),
from-the-bottom.

γυμνός, -ή, -όν, naked.

ἐξ-αλείφω, I wipe-out, oblite-
rate.

Ἐπαμεινώνδας, -ου, ὁ, Epaminon-
das.

Εὐριπίδης, -ου, ὁ, Euripides.

θάπτω, I bury.

Θηβαῖος, ὁ, Theban.

καλύπτω, I conceal.

κάμπω, I bend.

κατα-λείπω, I leave-behind, de-
sert.

κλέπτω, I steal.

κόπτω, I cut, strike, wound;

Mid. κόπτομαι, I beat-myself;

hence, κόπτεσθαι τινα, (to beat-
oneself-for any one =) to

mourn-for any one, Lat. *plangere aliquem*.

κρύπτω, I hide.

μέλος, (-εος =) -ους, τό, song, me-
lody.

μύχαιος, -η, -ον, inmost, most-
retired.

ναυμαχία, -ας, ἡ, sea-fight.

περι-τρέπω, I turn-round, over-
turn.

πρεσβευτής, -οῦ, ὁ, ambassador;
(pl. οἱ πρέσβεις).

προ-λείπω, I forsake, leave.

ρίπτω, I throw.

Σαλαμίς, -ῖνος, ἡ, Salamis.

σκληρός, -ά, -όν, dry, rough, hard,
rude.

συν-θάπτω, I bury-together-with.

τάξις, -εως, ἡ, order, rank.

τρίβω, I rub.

τρόπαιον, -ου, τό, trophy.

φαίνω, I shew, disclose; Mid. I
appear.

φθόνος, -ου, ὁ, envy.

φῶρ, -ωρός, ὁ, thief.

χορεύω, I dance.

1. Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. 2. Οἱ πολέμιοι
πρέσβεις εἰς τὴν πόλιν ἔπεμψαν. 3. Οἶνος καὶ τὰ κε-
κρυμμένα φαίνει βυσσόθεν². 4. Πᾶν ὕψος ἐν θνητῇ
γένει περιέτρεψεν³ ἢ χρόνος ἢ φθόνος. 5. Τὰς τῶν
σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν.
6. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ
τρόπαιον γυμνὸς ἀληλιμμένος⁴ ἐχόρευσε. 7. Μύρ-
μηκες γῆς μυχάτους⁵ οἴκους προλελοιπότες⁶ ἔρχονται
βιότου κεχρημένοι⁷. 8. Πολλάκις ὀργὴ ἀνθρώπων
νοῦν ἐξεκάλυψεν³. 9. Τῷ Ἐπαμεινώνδου σώματι συνέ-
θαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. 10. Τῆς
ἀρετῆς τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν.
11. Εὐριπίδης ἐν Μακεδονίᾳ τέθραπται. 12. Θεὸς τοῖς
ἀνθρώποις τὸ μέλλον κεκάλυψε. 13. Οἱ Λακεδαιμό-
νιοι ἐτράφησαν ἐν σκληροῖς ἡθέσιν. 14. Ἀκούσας

καλὸν μέλος τεροφθείης ἄν. 15. Ῥῆμα παρὰ καιρὸν ῥιφθὲν⁸ ἀνέτρεψε³ πολλάκις βίον. 16. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν⁹. 17. Οἱ πολέμοι τὴν πόλιν ἀνατετρόφασιν⁷. 18. Οἱ στρατιῶται τὰς τάξεις κατέλιπον¹⁰.

¹ even (etiam). ² from the bottom, i.e. thoroughly. ³ The Aor. (as expressing a general proposition) is to be translated by the Eng. Pres. ⁴ § 89. ⁵ Irreg. Superl. of *μύχιος*. ⁶ Perf. Part. of *προλείπω*. § 102, 3. ⁷ *κέχρημαι* (Perf. of *χράσμαι*, utor, with Pres. signification) = *I am in want of*. ⁸ thrown out = uttered. ⁹ § 102, 4. ¹⁰ § 101, 2. (b).

(5. What part of the Verb is *ἐξαλείψειεν*? 6. What is the sort of Reduplication, which occurs in *ἀληλιμμένος*, called? 16. What is the Pres. Ind. of *κεκλόφασιν*?)

1. The letter has been written by the boy. 2. Ambassadors were sent¹ by the enemies into the city. 3. Wine often discloses what a man has hidden in his heart. 4. With the body of Epaminondas the power of the Thebans was buried². 5. The future has been hidden from men by God. 6. The Lacedæmonians reared³ their (=the) children in rough manners. 7. A beautiful melody delights¹ us. 8. Much property has been stolen⁴ by the thieves. 9. The enemies destroyed⁵ the city. 10. The ranks were deserted by the soldiers.

¹ Aor. ² Aor. II. ³ § 8, 11. ⁴ § 102, 4. ⁵ Aor. of *ἀνατρέπω*. § 102, 2.

§ 109. β. Verbs, whose Characteristic is a K-mute,
(γ, κ, χ).

(a) SIMPLE CHARACTERISTIC, γ, κ, χ.

(b) STRENGTHENED CHARACTERISTIC IN THE PRES. AND
IMPF., ττ (σσ), MORE RARELY ζ.

πλέκ-ω, *I weave*, Fut. -ξω. τάττω (τάσσω), *I arrange*.

(Root πλεκ)

ACTIVE.		MIDDLE.
Pres.	πλέκ-ω.	πλέκ-ομαι.
Impf.	ἔ-πλεκ-ον.	ἔ-πλεκ-όμην.
Perf.	(πέ-πλεκ-ά=)	(πέ-πλεκ-μαι=)
	πέ-πλεχ-α.	πέ-πλεγ-μαι.
Plpf.	ἔ-πε-πλέχ-ειν.	ἔ-πε-πλέγ-μην.
Fut.	(πλέκ-σω=) πλέξω.	πλέξομαι.
Aor.	ἔ-πλεξα.	ἔ-πλεξάμην.
Fut. III.		πε-πλέξομαι.
(Root ταγ)		
Pres.	τάττ-ω.	τάττ-ομαι
Impf.	ἔ-ταττ-ον.	ἔ-ταττ-όμην.
Perf.	(τέ-ταγ-ά=)	
	τέ-ταχ-α.	τέ-ταγ-μαι.
Plpf.	ἔ-τε-τάχ-ειν.	ἔ-τε-τάγ-μην.
Fut.	(τάγ-σω=) τάξω.	τάξομαι.
Aor.	ἔ-ταξα.	ἔ-ταξάμην.
Fut. III.		τε-τάξομαι.

PASSIVE.

Aor. I.	(ἐ-πλέκ-θην=) ἐ-πλέχ-θην.	(ἐ-τάγ-θην=) ἐ-τάχ-θην.
Fut. I.	πλεχ-θήσομαι.	ταχ-θήσομαι.
Aor. II.	ἐ-πλάκ-ην.	ἐ-τάγ-ην.
Fut. II.	πλακ-ήσομαι.	ταγ-ήσομαι.

Verbal-adjectives: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός; τακτέος.

Inflection of the *Perf. Mid. or Pass.*

τάττω, *I arrange*; σφίγγω (§ 106, Obs. 1.),
I squeeze.

	Indicative.	Indicative.	Imperative.	
S. 1.	τέταγμαι,	ἔσφιγμαι,		
2.	τέταξαι,	ἔσφιγξαι,	τέταξο,	ἔσφιγξο,
3.	τέτακται,	ἔσφιγκται,	τετάχθω,*	ἐσφίγχθω,*
D. 1.	τετάγμεθον,	ἐσφίγμεθον,		
2.	τέταχθον,*	ἔσφιγχθον*	τέταχθον,*	ἔσφιγχθον,*
3.	τέταχθον,*	ἔσφιγχθον*	τετάχθων,*	ἐσφίγχθων,*
P. 1.	τετάγμεθα,	ἐσφίγμεθα,		
2.	τέταχθε,*	ἔσφιγχθε,*	τέταχθε,*	ἔσφιγχθε,*
3.	τεταγμένοι εἰσί(ν) or τετάχῃται.	ἐσφιγμένοι εἰσί(ν).	τετάχθω- σαν* or τετάχθων.	ἐσφίγχθω- σαν* or ἐσφίγ- χθων.

Inf. τετάχθαι. ἐσφίγχθαι.
Part. τεταγμένος. ἐσφιγμένος.

* See § 106, Obs. 3.

LII. VOCABULARY.

ἁμαρτία, -ας, ἡ, offence, fault, sin.	κράζω, (§ 103, Obs. 1), I cry, cry-out.
ἀνέλπιστος, -ον, unexpected.	λίαν, very, exceedingly.
ἀνορύττω, I dig-up-again.	μεταλλάττω, I change, exchange.
ἀπο κηρύττω, I renounce-publicly, disinherit.	ξένος, -ου, ὁ, stranger, guest.
ἀσθένεια, -ας, ἡ, weakness.	ὀρέγω, I stretch-forth-the-hand; Mid. (with Gen.), I grasp-at, desire.
ἄστεγος, -ον, without-a-roof, houseless.	παραθήκη, -ης, ἡ, (depositum), deposit, pledge.
ἄφρων, -ον, senseless, silly, foolish.	παρα-πλάζω, (§ 105, 4), I cause-to-wander, mislead.
δια-τάττω, I order, arrange.	πενητεύω, I am-poor.
διχίμυθος, -ον, double-speaking, false.	περι-άγω, I lead-round.
εὖ-τακτος, -ον, well-ordered, well-regulated.	πλέκω, I knit, weave.
ἥπιος, -ον, mild.	συν-τάττω, I order, arrange.
έέλγω, I charm, soften, soothe.	σφίγγω, I squeeze.
Θεμιστοκλῆς, -έους, ὁ, Themistocles.	ταράττω, I confuse, disturb, trouble.
κατα-πλήττω, I strike-down, strike-with-terror, amaze, astound, terrify.	ταραχή, -ῆς, ἡ, confusion, disturbance.
κατα-φλέγω, I burn-down.	τάττω, I arrange, order.
κλόπιμος, -η, -ον, thievish, stolen.	τύμβος, -ου, ὁ, tomb.
κλώψ, -ωπός, ὁ, thief.	φυλάττομαι, (Acc.), I guard-against any one.

1. Πολλάκις ἥπιος μῦθος καὶ ἄφρονα ἄνδρα ἔθελξεν.
 2. Μὴ τύμβον τεθαμμένου ἀνορύξης¹. 3. Αἱ φρενῶν
 ταραχαὶ παρέπλαγξαν καὶ σοφόν. 4. Ὁ πλοῦτος πολ-
 λάκις περιήγαγεν² εἰς ἀσθένειαν. 5. Θεμιστοκλέα, τὸν
 Ἀθηναῖον, ὁ πατὴρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι
 ἁμαρτίας. 6. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέτα-
 χεν. 7. Πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν ὄρεξον.
 8. Ἐὰν ἔχωμεν χρήματα, ἔξομεν³ φίλους. 9. Οἱ πο-
 λέμιοι εἰς τὴν πόλιν πεφεύγασιν. 10. Ξένον σιγᾶν
 κρεῖττον⁴, ἢ κεκραγῆναι⁵. 11. Ἐλπίζε τιμῶν⁶ τοὺς γονέας
 πράξειν καλῶς. 12. Λίαν φιλῶν⁶ σεαυτὸν οὐχ ἔξις³
 φίλον. 13. Ὡν ὁ τρόπος ἐστὶν εὐτακτος, τούτοις καὶ ὁ
 βίος συντέτακται. 14. Οἱ πολέμιοι ἐδιώχθησαν. 15.
 Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται,
 πολλὰ δὲπραχθήσεται. 16. Εἰ πολέμων⁷ καὶ πραγμά-

των⁷ φροντίζεις, ὁ βίος σου ταραχθήσεται. 17. Πεφύλαξο τοὺς ἀνθρώπους, οἳ γλῶτταν διχόμυθον ἔχουσιν. 18. Ἀστεγον εἰς εἶκον δέξαι. 19. Φωρῶν μὴ δέξη¹ κλοπὴν ἀνδρῶν παραθήκην· ἀμφοτέροι κλῶπες, καὶ ὁ δεξιόμενος καὶ ὁ κλέψας. 20. Πόνου μεταλλαχθέντος², οἱ πόνοι γλυκεῖς. 21. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. 22. Οἱ βάρβαροι καταπλαγέντες ἀπέφυγον.

· § 153, Obs. 3. ² Aor. II. of περιάγω. § 89, Obs. ³ The Fut. of ἔχω has the rough breathing. Comp. § 8, 11. ⁴ sc. ἐστίν. ⁵ Perf. II. of κράζω (with Pres. meaning). ⁶ The Part. expresses the adverbial relation of manner. § 176, 1. (d). ⁷ § 158, 6, I. ⁸ =being past. Gen. Abs.

(1. What is the Lat. equivalent of καί? 2. From what Verb does τεταμμένον come? 7. What part of the Verb is ὄρεζον? 10. What is the quantity of the second syllable of κειραγένοι? 12. How could you distinguish the Pres. Part. of φιλέω from the Gen. Plur. of φίλος, a friend? 15. What is the Characteristic of πράττω? 17. What part of the Verb is πεφύλαξο? 18. δέξαι? 21. κατεφλέγη? 22. Of what Verb is καταπλαγέντες the Part.?)

1. The foreigners, pursued¹ by the Greeks, fled into the city. 2. Their disposition is well-regulated, who have also their (=the) life well-ordered. 3. The enemies burned-down² the city. 4. The barbarians struck the citizens with terror.³ 5. If thou carest-for war and actions, thou wilt disturb thy life. 6. Many and splendid deeds have been performed⁴ by the Greeks. 7. I will guard-against men who have a double-speaking tongue. 8. The women, terrified⁵ by the enemies, cried-out⁶.

¹ Aor. Part. ² Aor. ³ Trans.: 'struck-with-terror' by the Aor. of πταπλήττω. ⁴ πράττω. ⁵ Aor. II. Pass. Part. ⁶ Aor. II. Act.

§ 110. γ. Verbs, whose Characteristic is a T-mute,
(δ, τ, θ).

(a) SIMPLE CHARACTERISTIC, δ, τ, θ. (b) STRENGTHENED CHARACTERISTIC IN THE PRES. AND IMPF., ζ, (MORE RARELY σσ).

ACTIVE.		MIDDLE.
	<i>I deceive.</i>	<i>I lie.</i>
Pres.	ψεύδ-ω.	ψεύδ-ομαι.
Impf.	ἔ-ψευδ-ον.	ἔ-ψευδ-όμην.
Perf.	(ἔ-ψευδ-κα=)	(ἔ-ψευδ-μαι=)
	ἔ-ψευ-κα, (§ 8, 3).	ἔ-ψευσ-μαι, (§ 8, 5).
Plpf.	ἔ-ψεύ-κειν.	ἔ-ψεύσ-μην.
Fut.	(ψεύδ-σω=)	(ψεύδ-σομαι=)
	ψεύ-σω, (§ 8, 7).	ψεύ-σομαι, (§ 8, 7).
Aor. I.	ἔ-ψευ-σα.	ἔ-ψευ-σάμην.
	<i>I declare.</i>	<i>I consider.</i>
Pres.	φράζ-ω.	φράζ-ομαι.
Impf.	ἔ-φραζ-ον.	ἔ-φραζ-όμην.
Perf.	(πέ-φραδ-κα=)	(πέ-φραδ-μαι=)
	πέ-φραδ-κα, (§ 8, 3).	πέ-φρασ-μαι, (§ 8, 5).
Plpf.	ἔ-πε-φρά-κειν.	ἔ-πε-φράσ-μην.
Fut.	(φράδ-σω=)	(φράδ-σομαι=)
	φράδ-σω, (§ 8, 7).	φρά-σομαι, (§ 8, 7).
Aor. I.	ἔ-φρά-σα.	ἔ-φρα-σάμην.
Fut. III.		πε-φρά'-σομαι.
PASSIVE.		
Aor. I.	(ἔ-ψεύδ-θην=)	(ἔ-φράδ-θην=)
	ἔ-ψεύσ-θην, (§ 8, 3)	ἔ-φράσ-θην.
Fut. I.	ψευσ-θήσομαι.	φρασ-θήσομαι.
Verbal-adjectives: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.		

Inflexion of *Perf. Mid. or Pass.*

	Indicative.	Imperative.	Infinitive.
S. 1.	ἔψευσ-μαι (§ 8,5),		ἐ-ψεῦσ-θαι.
2.	ἔψευ-σαι (§ 8, 7),	ἔψευ-σο,	
3.	ἔψευσ-ται (§ 8,3),	ἐψεύ-σθω,	Participle.
D. 1.	ἐψεύσ-μεθον (§ 8, 5),		ἐ-ψευσ-μένος, -η, -ον.
2.	ἔψευ-σθον,	ἔψευ-σθον,	Subjunctive.
3.	ἔψευ-σθον,	ἐφεύ-σθων,	ἐψευσ-μένος ᾧ.
P. 1.	ἐψεύσ-μεθα,		
2.	ἔψευ-σθε,	ἔψευ-σθε,	
3.	ἐψευσ-μένοι εἰσί(ν).	ἐψεύ-σθωσαν or ἐψεύ-σθων.	

LIII. VOCABULARY.

ἁμαρτάνω, *I err, commit-a-fault, transgress.*

ἀρπάζω, *I plunder.*

Ἀσία, -ας, ἡ, *Asia.*

αὔθις, *again.*

δίψος, (-ιος =) -ους, τό, *thirst.*

Δράκων, -οντος, ὁ, *Draco.*

ἐγκώμιον, -ου, τό, *eulogy, encomium.*

ἔτι, *yet, still, besides; ἔτι δέ, moreover.*

εὐφροσύνη, -ης, ἡ, *mirth, gladness.*

ἔφηβος, -ου, ὁ, *a youth.*

ἤδη, *now, already.*

μαλακίζω, *I soften, make-effeminate.*

μετῴπιστα, *afterwards, hereafter.*

Μιθριδάτης, -ου, ὁ, *Mithridates.*

ὄλβος, -ου, ὁ, *wealth, happiness, prosperity.*

ὀπάζω, *I make-to-follow, grant, confer.*

ὀρίζω, *I define, lay-down, appoint.*

παύω, *I make-to-cess; παύω τινά τινας, I relieve a person from anything; Mid. (with Part.), I cease.*

πείθω, (Acc.), *I persuade; Perf.*

Π. (Dat.), πέποιθα, *I trust, rely-on.*

πληγή, -ῆς, ἡ, *blow, wound.*

ῥίγος, (-ιος =) -ους, τό, *cold.*

σκειδάζω, *I scatter, dissipate.*

σπανίζω, *I am-in-want.*

στρέφω, *I turn.*

συν-αρμόζω, *I fit-together, adjust, arrange.*

φράζω, *I declare, say, utter.*

1. Παῦσόν με, ᾧ φίλε, πόνων, σκέδασον δὲ μερίμνας, στρέψον δ' αὐθις εἰς εὐφροσύνας. 2. Σπανιοῦσιν¹ οἱ τοῖς χρήμασιν² οὐ χρῶνται. 3. Μιθριδάτης Ἀσίαν ἤρπακεν. 4. Λόγισαι πρὸ ἔργου. 5. Οἱ θεοὶ τοῖς

θνητοῖς ὄλβον ὥπασαν. 6. Ὁ θεὸς ἅπαντα συνήρμο-
κεν. 7. Ἦν³ σὺ κακῶς δικάσης, σὲ θεὸς μετέπειτα δι-
κάσει. 8. Τοὺς συνετοὺς ἂν τις πείσειε τάχιστα εὖ
λέγων⁴. 9. Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν
ὤριστο τοῖς ἁμαρτάνουσι ζημία, θάνατος. 10. Πλούτῳ
πεποιθὼς⁴ ἄδικα μὴ πειρῶ ποιεῖν. 11. Ὑπὲρ σεαυτοῦ
μὴ φράσης ἐγκώμια. 12. Οἱ τῶν Ἑλλήνων ἔφηβοι
εἰθίσθησαν⁵ φέρειν λιμόν τε καὶ δίψος καὶ ῥίγος, ἔτι δὲ
πληγὰς καὶ πόνους ἄλλους. 13. Εἰ πολέμων⁶ φρον-
τιεῖς¹, ὁ βίος σου ταραχθήσεται. 14. Οἱ Ἀθηναῖοι ἀεὶ
θαυμασθήσονται. 15. Πλούτῳ πολλοὶ ἤδη ἐμαλακί-
σθησαν.

¹ § 83. ² § 161, 3. ³ contracted from ἔαν. ⁴ § 176, 1.

⁵ On the *Augment*, see § 87, 3. ⁶ 158, 6. I.

(2. What *kind* of Fut. is *σπανιοῦσιν*? 7. What is the *derivation* of *μετέπειτα*? 8. What *kind* of Aor. is *πείσει*? 14. What is the *Characteristic* of *θαυμάζω*?)

1. Cares are dissipated¹ by² thee. 2. *He* who does not use his (=the) wealth, will be-in-want. 3. Prosperity is granted³ to mortals by the gods. 4. Everything is arranged³ by God. 5. Intelligent *men* can-be-persuaded⁴ quickly. 6. Draco laid-down¹ for all offenders one punishment, death. 7. Wealth had now made all effeminate⁵. 8. We will always admire the Athenians. 9. The Athenians accustomed their (=the) youths to bear all hardships. 10. Socrates was admired for⁶ his (=the) wisdom. 11. It is not well to trust-to wealth. 12. The melody has dissipated the cares.

¹ Aor. ² ὑπὸ, with Gen. ³ Perf. (*result of a completed action*).
⁴ Opt. Aor. I. Pass., with *ἄν*. ⁵ Trans: '*had-made-effeminate*' by the Aor. ⁶ ἐπί, with Dat.

B. LIQUID VERBS.

§ 111. *Formation of the Tenses.*

1. *Liquid Verbs*, i. e. Verbs whose Characteristic is one of the Liquids (λ, μ, ν, ρ), form the *Fut. Act.* and *Mid.* and the *Aor. I. Act.* and *Mid.* without the Tense-characteristic σ ,—but the *Perf.* and *Plpf. I. Act.* with the Tense-characteristic κ ; e. g.—

$\sigma\phi\acute{\alpha}\lambda\lambda\omega$ (simple Root $\Sigma\Phi\Lambda\Lambda$), *Fut.* $\sigma\phi\alpha\lambda-\tilde{\omega}$, *Aor. I.* $\tilde{\epsilon}-\sigma\phi\eta\lambda-\alpha$, *Perf.* $\tilde{\epsilon}-\sigma\phi\alpha\lambda-\kappa\alpha$.

OBS. 1. The *Future-endings* of Liquid Verbs, viz $-\tilde{\omega}$ and $-\tilde{o}\tilde{\upsilon}\mu\alpha\iota$ (arising from $-\acute{\epsilon}\sigma\omega$, $-\acute{\epsilon}\sigma\omicron\mu\alpha\iota$, by dropping the σ , and then *contracting*), are inflected like the *Pres. Act. and Mid. of contract Verbs* in $-\acute{\epsilon}\omega$; (e. g. $\phi\iota\lambda-\tilde{\omega}$, $\phi\iota\lambda-\tilde{o}\tilde{\upsilon}\mu\alpha\iota$).

 The *Fut. III.* is wanting in Liquid Verbs.

2. The *Present* of this class of Verbs—(except a few whose Root-vowel is ϵ)—is *strengthened* (§ 100); this consists—(1) In Roots in λ , in *doubling that letter*; e. g. $\sigma\phi\acute{\alpha}\lambda-\lambda-\omega$, [simple Root $\Sigma\Phi\Lambda\Lambda$];—(2) In Roots in μ , in *inserting the liquid ν after the Characteristic*; e. g. $\tau\acute{\epsilon}\mu-\nu-\omega$, [simple Root TEM];—(3) In Roots in ν and ρ , in *lengthening the simple Root-vowel*, viz.: $\tilde{\imath}$ into $\tilde{\imath}$, $\tilde{\upsilon}$ into \tilde{u} , (as in all in $-\tilde{\imath}\nu\omega$, $-\tilde{\upsilon}\nu\omega$, $-\tilde{\upsilon}\rho\omega$); e. g. $\kappa\rho\acute{\imath}\nu\omega$, $\acute{\alpha}\mu\tilde{\upsilon}\nu\omega$, $\sigma\tilde{\upsilon}\rho\omega$, [simple Roots KPIN ($\tilde{\imath}$), 'AMYN ($\tilde{\upsilon}$), \Sigma YP ($\tilde{\upsilon}$)];—(4) In *lengthening the simple Root by inserting an ι* , viz.: α into $\alpha\iota$, ϵ into $\epsilon\iota$; e. g. $\phi\alpha\acute{\imath}\nu-\omega$, $\kappa\tau\acute{\epsilon}\imath\nu-\omega$, [simple Root, \Phi AN ($\tilde{\alpha}$), KTEN];—but $\mu\acute{\epsilon}\nu-\omega$ and $\nu\acute{\epsilon}\mu-\omega$ retain the simple Root.

3. The Root thus strengthened is found only in the *Pres. and Impf.* [Comp. § 101, 2, (a)];—the other Tenses are formed from the simple Root, but the Vowel in the last syllable of the Root is *lengthened* in

the *Aor. I. Act. and Mid.*, (ĩ into ī, ũ into ū, ă into η, ε into ει); e. g. σφάλλ-ω (simple Root ΣΦΑΛΛ), Fut. σφᾶλ-ῶ, Aor. II. Pass. ἐ-σφᾶλ-ην, Perf. I. Act. ἔ-σφαλ-κα, Aor. I. Act. ἔ-σφην-α, Aor. I. Mid. ἐ-σφην-άμην. The simple Root appears in the *second Aorists* and in the Fut.; but as only a few *liquid* Verbs form the Aor. II. Act. and Mid., the simple Root is not taken, as in Mute Verbs, from the Aor. II., but from the Fut.

Liquid Verbs with a *monosyllabic Root* and ε as a *Root-vowel*, have the variable-vowel α (comp. § 102) in the *second Aorists, Perf. and Plpf. I. Act., Perf. and Plpf. Mid. or Pass., Aor. I. Pass., Fut. I. and II. Pass.*; also in the *Verb. Adj.*;—and the variable-vowel ο in *Perf. and Plpf. II. Act.*; e. g.—

στέλλω, *I send*, Fut. στείλ-ῶ, Perf. I. Act. ἔ-σταλ-κα, Perf. Mid. or Pass. ἔ-σταλ-μαι, Aor. I. Pass. (poët.) ἐ-στάλ-θην, Aor. II. Pass. ἐ-στᾶλ-ην, Verb. Adj. σταλ-τέος;—φθείρω, *I destroy*, Fut. φθίρ-ῶ, Perf. I. Act. ἔ-φθαρ-κα, Perf. Mid. or Pass. ἔ-φθαρ-μαι, Aor. II. Pass. ἐ-φθάρ-ην, Verb. Adj. φθαρ-τός, Perf. II. Act. ἔ-φθορ-α. Roots of *more than one syllable* do not take the variable-vowel; e. g. ἀγγέλλω, *I announce*, ἡγγέλκα, ἡγγέλμαι, ἡγγέλθην.

4. All Liquid Verbs are divided into four classes, according to the *Root-vowel of the Fut.* (ă, ε, ĩ, ũ). Thus:—

I. Class with ă in the Future.

Pres.	Fut.	Aor. I.
φαίν-ω, <i>I show</i> ,	φᾶν-ῶ	ἔ-φην-α.
σφάλλ-ω, <i>I trip up</i> ,	σφᾶλ-ῶ	ἔ-σφην-α.
σικμαίρ-ω, <i>I bound</i> ,	σιχμᾶρ-ῶ	ἔ-τέκμηρ-α.

II. Class with ε in the Future.

μῖν-ω, <i>I remain</i> ,	μῖν-ῶ	ἔ-μειν-α.
νέμ-ω, <i>I distribute</i> ,	νέμ-ῶ	ἔ-νειμ-α.
τέμν-ω, <i>I cut</i> ,	τέμ-ῶ	wanting.
ἀγγέλλ-ω, <i>I announce</i> ,	ἀγγεῖλ-ῶ	ἡγγεῖλ-α.
ἰμῖρ-ω, <i>I desire</i> ,	ἰμεῖρ-ῶ	ἡμιρ-α.

III. Class with ĩ in the Future.

κρίν-ω, <i>I judge</i> ,	κρίν-ῶ	ἔ-κριν-α.
τίλλ-ω, <i>I pluck</i> ,	τίλλ-ῶ	ἔ-τιλ-α.

IV. Class with *υ* in the Future.

Pres.	Fut.	Aor. I.
σῶρ-ω, <i>I drag</i> ,	σ ῶ ρ-ῶ	ἔ-σῶρ-α.
ἄμῦν-ω, <i>I ward off</i> ,	ἄ μ ῦ ν-ῶ	ἤμῦν-α.

OBS. 2. The following Verbs in -αίνω of the first class (*ᾱ* in the Fut.) take *ᾱ* in the Aor. instead of *η*:—*ἰσχναίνω* (*ἰσχῆνα, ἰσχῆναι*), *I make-thin*; *κερδαίνω* (*ἰκερδᾶνα, κερδᾶναι*), *I gain*; *κοιλαίνω* (*ἰκοιλᾶνα, κοιλᾶναι*), *I hollow-out*; *λευκαίνω*, *I whiten*; *ὀργαίνω*, *I enrage*; *πριπαίνω*, *I ripen*;—also all in -ραίνω, e. g. *περαίνω*, *I finish*, Fut. *περᾶνῶ*, Aor. *ἑπέρανα*, Inf. *περᾶναι*;—and all in -ιαίνω, e. g. *πιαίνω*, *I fatten*, *ἰπῖᾶνα, πῖᾶναι*, (except *μιαίνω*, *I pollute*, *μῖῆναι*).

5. The Perf. I. Act. of Verbs with the Characteristic *ν*, should regularly end in -γκα; e. g. *μεμῖαγκα* (from *μιαίνω*, *I pollute*), instead of *μεμῖαν-κα* (§ 8, 6). But this form (with the exception of *πέφαγκα*, from *φαίνω*, *I shew*), is found only in later writers. The best writers avoid it by adopting other forms; e. g. *κερδαίνω*, *I gain*, Perf. *κεκέρδηκα* (comp. No. 6);—*μέν-ω* and Verbs with the Characteristic *μ*, form the Perf. from a Theme in *ε*; e. g. *μεμένηκα* (as if from *MENEω*); *νέμ-ω*, *I divide*, Perf. *νενέμηκα* (as if from *NEMEω*). Many also form no Perfect.

6. The three following Verbs drop the Characteristic *ν*, not only in the Perf. and Plpf. Act., but also in the Perf. and Plpf. Mid. or Pass. and in the Aor. I. Pass:—

Pres.	Perf. I. Act.	Perf. Mid.	Aor. I. Pass
κρίνω, <i>I judge</i> ,	κέκρικα	κέκριμαι	ἐκρίθην
κλίνω, <i>I bend</i> ,	κέκλιχα	κέκλιμαι	ἐκλίθην
πλύνω, <i>I wash</i> ,	πέπλυκα	πέπλυμαι	ἐπλύθην

7. On the formation of the Perf. Mid. or Pass, observe:—

- (a) When *σθ* follows a Liquid, the *σ* is dropped (comp. § 106, Obs. 3); e. g. *ἡγγέλθαι* (instead of *ἡγγέλ-σθαι*), *πεφάνθαι* (instead of *πεφάν-σθαι*).

(b) In Verbs in -αίνω and ὕνω, ν before the endings beginning with μ is *usually* changed into σ; e. g. φαίν-ω, Perf. Mid. or Pass. πέφασ-μαι, πεφάσ-μεθα;—but some Verbs of this kind *assimilate* the ν to the following μ, e. g. παροξύνω, *I excite*, Perf. Mid. or Pass. παρώξυμαι, Inf. παρωξύνθαι; αἰσχύν-ω, *I shame*, Perf. Mid. or Pass. ἡσχυυμαι, Inf. ἡσχύνθαι.

3. In the *Perf. II.*, (which, however, is found in only a few Verbs), the short Root-vowel before the ending -α is *lengthened*, as in the Aor. I. Act., [*except in Verbs with ε in the Fut., which take the variable-vowel ο* (comp. § 102, 3)]; e. g. φαίν-ω, Aor. I. ἔ-φην-α, Perf. II. πέ-φην-α.

§ 112. PARADIGMS OF LIQUID VERBS.

ἀγγέλλω, *I announce.*

ACTIVE.	
Pres.	Ind. ἀγγέλλ-ω. Subj. ἀγγέλλω. Imp. ἀγγέλλε. Inf. ἀγγέλλειν. Part. ἀγγέλλων.
Impf.	Ind. ἡγγελλ-ον. Opt. ἀγγέλλοιμι.
Perf. I.	Ind. ἡγγελ-κα. Subj. ἡγγέλκω. Imp. <i>not found</i> . Inf. ἡγγελκέναι. Part. ἡγγελκώς.
Plpf. I.	Ind. ἡγγέλ-κειν. Opt. ἡγγέλ-κοιμι.
Prf. II.	Ind. ἔ-φθορ-α, <i>perii</i> , from φθείρ-ω, <i>perdo</i> .
Plpf. II.	Ind. ἔ-φθόρ-ειν.

ACTIVE—Continued.

Fut.	S. 1.	Indicative.	Optative.
		ἄγγελ-ῶ,	ἄγγελοῖμι or ἄγγελοί- [ην,
	2.	ἄγγελ-εῖς,	ἄγγελοῖς — ἄγγελοί- [ης,
	3.	ἄγγελ-εῖ,	ἄγγελοῖ — ἄγγελοί- [η,
	D. 2.	ἄγγελ-εῖτον,	ἄγγελοῖτον — ἄγγελοί- [ητον,
	3.	ἄγγελ-εῖτον,	ἄγγελοίτην — ἄγγελοι- [ήτην,
	P. 1.	ἄγγελ-οὔμεν,	ἄγγελοῖμεν — ἄγγελοί- [ῆμεν,
	2.	ἄγγελ-εῖτε,	ἄγγελοῖτε — ἄγγελοί- [ητε,
	3.	ἄγγελ-οὔσι(ν).	ἄγγελοῖεν.
	Inf.	ἄγγελεῖν.	Part. ἄγγελῶν, -οὔσα, -οὔν.

Aor. I.	Ind.	ἡγγειλ-α.	Subj.	ἄγγείλω.	Opt.	ἄγγείλαιμι.	Imp.	ἄγγειλον.	Inf.	ἄγγεῖ- λαι.	Part.	ἄγγείλας.
Aor. II.	Ind.	ἡγγελ-ον.	Subj.	ἄγγέλω.	Opt.	ἄγγέ- λοιμι.	Imp.	ἄγγελε.	Inf.	ἄγγελεῖν.	Part.	ἄγγελών, -οὔσα, -ούν.

MIDDLE.

Pres.	Ind.	ἄγγέλλ-ομαι.	Subj.	ἄγγέλλωμαι.	Imp.	ἄγγέλλου.	Inf.	ἄγγέλλεσθαι.	Part.	ἄγγελλόμενος.
Impf.	Ind.	ἡγγελλ-όμην.	Opt.	ἄγγελλοίμην.						
Perf.	S. 1.	ἡγγελ-μαι,	Imperative.	ἡγγέλ-θαι.	Infinitive.					
	2.	ἡγγελ-σαι,	ἡγγελ-σο,	Participle.						
	3.	ἡγγελ-ται,	ἡγγέλ-θω,	ἡγγελ-μέ- νος.						

MIDDLE—Continued.

Perf. (Continued.)	D. 1.	ἡγγέλ-μεθον,			
	2.	ἡγγελ-θον,	ἡγγελ-θον,	Subjunc. ἡγγελ-μέ- νος ᾧ.	
	3.	ἡγγελ-θον,	ἡγγέλ-θων,		
	P. 1.	ἡγγέλ-μεθα,			
	2.	ἡγγελ-θε,	ἡγγελ-θε,	ἡγγέλθωσαν or ἡγγέλ- θων.	
	3.	ἡγγελ-μένοι εἰσί(ν).	ἡγγέλθωσαν		
Plpf.		ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελμένοι ἦσαν.			
Fut.	S. 1.	Indicative.	Optative.	Infin.	
		ἄγγελ-οῦμαι,	ἄγγελ-οίμην,	ἄγγελ- εἶσθαι.	
		2. ἄγγελ-ῃ,	ἄγγελ-οῖο,	Part.	
	3. ἄγγελ-εῖται,	ἄγγελ-οῖτο,			
	D. 1.	ἄγγελ-οὔμε- θον,	ἄγγελ-οίμε- θον,	ἄγγελ- οὔμενος.	
		2. ἄγγελ-εἴσθον,	ἄγγελ-οῖσθον,		
		3. ἄγγελ-εἴσθον,	ἄγγελ-οῖσθην,		
	P. 1.	ἄγγελ-οὔμεθα,	ἄγγελ-οίμεθα,		
		2. ἄγγελ-εἴσθε,	ἄγγελ-οῖσθε,		
		3. ἄγγελ-οὔνται.	ἄγγελ-οῖντο.		
	Aor. I.	Ind.	ἡγγειλ-άμην.	Subj. ἄγγείλ-ωμαι.	Opt.
			ἡγγειλ-αίμην.	Imp. ἄγγειλ-αι.	Inf.
ἡγγείλ-ασθαι.			Part. ἡγγειλ-άμενος.		
Aor. II.	Ind.	ἡγγελ-όμην.	Subj. ἄγγέλ-ωμαι.	Opt.	
		ἡγγελ-οίμην.	Imp. ἄγγελ-οῦ.	Inf. ἄγ- γελ-έσθαι.	
			Part. ἄγγελ-όμενος.		

PASSIVE.

Aor. I.	Ind.	ἡγγέλ-θην.	Subj. ἄγγελ-θῶ.	Opt. ἄγ- γελ-θείην.	Imp. ἄγγέλ-θητι.	Inf. ἄγγελ- θῆναι.	Part. ἄγγελ-θείς.
Fut. I.	Ind.	ἄγγελ-θήσομαι.	Opt. ἄγγελ-θησοίμην.	Inf. ἄγγελ-θήσεσθαι.	Part. ἄγγελ-θη- σόμενος.		

PASSIVE—Continued.

Aor.II.	Ind. ἡγγέλ-ην. Subj. ἀγγελ-ῶ. Opt. ἀγγελ-εῖην. Imp. ἀγγέλ-ηθι. Inf. ἀγγελ-ῆναι. Part. ἀγγελ-εῖς.
Fut.II.	Ind. ἀγγελ-ήσομαι, &c., (like Fut. I. Pass.).

Verbal-adjective: ἀγγελ-τέος, -τέα, -τέον.

§ 113. *Shorter Paradigms, arranged according to the Root-vowel of the Future.*

(a). *ǣ IN THE FUTURE.*

σφάλλ-ω, *fallo*; φαίν-ω, *I shew*, Mid. *I appear*.

ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω.	σφάλλ-ομαι.
Impf.	ἔ-σφαλλ-ον.	ἔ-σφαλλ-όμην.
Perf. I.	ἔ-σφαλ-κα.	ἔ-σφαλ-μαι.
Plpf. I.	ἔ-σφάλ-κειν.	ἔ-σφάλ-μην.
Perf. II.	wanting.	
Plpf. II.	wanting.	
Fut.	σφᾶλ-ῶ, -εῖς, -εῖ.	wanting.
Aor. I.	ἔ-σφηλ-α.	wanting.
Pres.	φαίν-ω.	φαίν-ομαι.
Impf.	ἔ-φαιν-ον.	ἔ-φαιν-όμην.
Perf. I.	(πέ-φαγ-κα).*	πέ-φασ-μαι.
Plpf. I.	(ἔ-πε-φάγ-κειν).*	ἔ-πε-φάσ-μην.
Perf. II.	πέ-φην-α, <i>I appear</i> .	
Plpf. II.	ἔ-πε-φήν-ειν, <i>I appeared</i> .	
Fut.	φᾶν-ῶ.	φᾶν-οῦμαι.
Aor. I.	ἔ-φην-α.	ἔ-φην-άμην.

* In these Tables, forms of rare occurrence are put in brackets.

PASSIVE.

Aor. I.	ἐσφάλ-θην.	ἐφάν-θην.
Fut. I.	σφαλ-θήσομαι.	φαν-θήσομαι.
Aor. II.	ἐσφάλ-ην.	ἐφάν-ην.
Fut. II.	σφάλ-ήσομαι.	φάν-ήσομαι.

Verbal-adjectives: σφαλ-τέος, -τέα, -τέον; φαν-τέος.

Inflexion of the *Perf. Mid. or Pass.*

φαίν-ω, *I shew*; ξηραίν-ω, *I dry*; τείν-ω, *I stretch*.*

Ind. S. 1.	πέ-φασ-μαι,	ἐ-ξήραμ-μαι,	τέ-τᾶ-μαι,
2.	πέ-φαν-σαι,	ἐ-ξήραν-σαι,	τέ-τᾶ-σαι,
3.	πέ-φαν-ται,	ἐ-ξήραν-ται,	τέ-τᾶ-ται,
D. 1.	πε-φάσ-μεθον,	ἐ-ξηράμ-μεθον,	τε-τᾶ-μεθον,
2.	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
3.	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
P. 1.	πε-φάσ-μεθα,	ἐ-ξηράμ-μεθα,	τε-τᾶ-μεθα,
2.	πέ-φαν-θε,	ἐ-ξήραν-θε,	τέ-τα-σθε,
3.	πε-φασ-μένοι εἰσί(ν).	ἐ-ξηραμ-μένοι εἰσί(ν).	τέ-τα-νται.
Imp. S. 2.	(πέ-φαν-σο),	(ἐ-ξήραν-σο),	τέ-τᾶ-σο,
3.	πε-φάν-θω,	ἐ-ξηράν-θω,	τε-τά-σθω,
D. 2.	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
3.	πε-φάν-θων,	ἐ-ξηράν-θων,	τε-τά-σθων,
P. 2.	πέ-φαν-θε,	ἐ-ξήραν-θε,	τέ-τα-σθε,
3.	πε-φάν-θωσαν or πε-φάν-θων.	ἐ-ξηράν-θω- σαν or ἐ-ξηράν-θων.	τε-τά-σθω- σαν or τε-τά-σθων.
Inf.	πε-φάν-θαι.	ἐ-ξηράν-θαι.	τε-τά-σθαι.
Part.	πε-φασ-μένος.	ἐ-ξηραμ-μένος.	τέ-τᾶ-μένος.

* Τείνω has in the *Perf. Act.* τέταχα, *Perf. Mid. or Pass.* τίταμαι.
Aor. I. Pass. ἐτάθην (as if from ΤΑ-ω).

§ 114. (b). ε IN THE FUTURE.

ἰμεῖρ-ω (Ion. and Poët.), *I desire*; στέλλ-ω,
I send.

ACTIVE.		MIDDLE.
Pres.	ἰμεῖρ-ω.	ἰμεῖρ-ομαι.
Impf.	ἰμειρ-ον.	ἰμειρ-όμην.
Perf. I.	ἰμερ-κα.	ἰμερ-μαι.
Plpf. I.	ἰμέρ-κειν.	ἰμέρ-μην.
Perf. II.	wanting.	
Plpf. II.	wanting.	
Fut.	ἰμερ-ῶ.	ἰμερ-οῦμαι.
Aor. I.	ἰμειρ-α.	ἰμειρ-άμην.
Pres.	στέλλ-ω.	στέλλ-ομαι.
Impf.	ἔ-στελλ-ον.	ἔ-στελλ-όμην.
Perf. I.	ἔ-σταλ-κα.	ἔ-σταλ-μαι.
Plpf. I.	ἔ-στάλ-κειν.	ἔ-στάλ-μην.
Perf. II.	ἔ-φθορ-α (from φθείρ-ω), <i>I am ruined</i> .	
Plpf. II.	ἔ-φθόρ-ειν, <i>I was ruined</i> .	
Fut.	στελ-ῶ.	στελ-οῦμαι.
Aor. I.	ἔ-στειλ-α.	ἔ-στειλ-άμην.
PASSIVE.		
Aor. I.	ἰμέρ-θην.	ἔ-στάλ-θην.
Fut. I.	ἰμερ-θήσομαι.	σταλ-θήσομαι.
Aor. II.	ἔ-στάλ-ην.	
Fut. II.	σταλ-ήσομαι.	
Verbal-adjectives: ἰμερ-τός, -ή, -όν; ἰμερ-τέος, -τέα, -τέον; σταλ-τός; σταλ-τέος.		
Obs. The inflexion of the Perf. Mid. or Pass. is like that of ἠγγαλ-μαι.		

§ 115. (c). ἴ AND ῡ IN THE FUTURE.

(a) τίλλ-ω, *I pluck*; σύρ-ω, *I drag*; μολύν-ω, *I defile*.

Pres.	τίλλ-ω. τίλλ-ομαι.	σύρ-ω. σύρ-ομαι.	μολύν-ω. μολύν-ομαι.
Perf.	τέ-τιλ-κα. τέ-τιλ-μαι.	σέ-συρ-κα. σέ-συρ-μαι.	(με-μόλυγ-κα). με-μόλυσ-μαι.
Fut.	τίλ-ῶ. τίλ-οῦμαι.	σύρ-ῶ. σύρ-οῦ- μαι.	μολύν-ῶ. μολύν-οῦ μαι.
Aor. I.	ἔ-τίλ-α. ἔ-τίλ-άμην.	ἔ-σύρ-α. ἔ-σύρ-άμην.	ἔ-μόλυν-α. ἔ-μόλυν-άμην.
Aor. I. Pass.	ἔ-τίλ-θην.	ἔ-σύρ-θην.	ἔ-μόλυν-θην.
Fut. I. Pass.	τιλ-θήσο- μαι.	συρ-θήσο- μαι.	μολυν-θή- σομαι.

Verbal-adjectives: τιλ-τός; τιλ-τέος; συρ-τός; συρ-τέος; μολυν-τός; μολυν-τέος.

OBS. 1. The inflexion of the *Perf. Mid. or Pass.* τέ-τιλ-μαι, σέ-συρ-μαι, is like that of ἡγγειλ-μαι; that of με-μόλυσ-μαι like that of πί-φασ-μαι; and that of ἡσχυμ-μαι, (from αἰσχύ-ν-ω, *I shame*), like that of ἰ-ξήραμ-μαι.(β) κλῖν-ω, *I bend*; πλύν-ω, *I wash*, [with ν dropped (§ 111, 6)].

ACTIVE.		MIDDLE.
Pres.	κλῖν-ω.	κλῖν-ομαι.
Perf.	κέ-κλῖ-κα.	κέ-κλῖ-μαι.
Fut.	κλῖν-ῶ.	κλῖν-οῦμαι.
Aor. I.	ἔ-κλῖν-α.	ἔ-κλῖν-άμην.
Pres.	πλύν-ω.	πλύν-ομαι.
Perf.	πέ-πλύν-κα.	πέ-πλύν-μαι.
Fut.	πλύν-ῶ.	πλύν-οῦμαι.
Aor. I.	ἔ-πλυν-α.	ἔ-πλυν-άμην.

PASSIVE.

Aor. I. ἐ-κλί-θην.

ἐ-πλύ-θην.

Fut. I. κλι-θήσομαι.

πλύ-θήσομαι.

Aor. II. ἐ-κλιν-ην. Fut. II. κλιν-ήσομαι.

Verbal-adjectives: κλι-τός, -ή, -όν; κλι-τέος, -τέα, -τέον; πλυ-τός; πλυ-τέος.

OBS. 2. The inflexion of the *Perf. Mid.* or *Pass.* κέκλι-μαι and τέπλυ-μαι is like that of τέ-τα-μαι, and corresponds with that of pure Verbs.

LIV. VOCABULARY.

Ἀγγέλλω, *I announce.*ἄδύνατος, -ον, *impossible.*Ἀθῆναι, -ῶν, αἱ, *Athens.*ἀμύνω, *I ward-off, repel, defend;**Mid. I ward-off from-myself, defend-myself, punish, avenge-myself-on any one.*ἀπο-κτείνω, *I slay.*ἀπο-στέλλω, *I send, despatch.*ἄσώματος, -ον, *bodiless, incorporeal.*αὔξῃς, -εως, ἡ, *increase.*γῶα, ἡ, *land, field.*δυσχεραίνω, (*Dat.*), *I am-discontented-with, am-displeased-with.*ἐκ-φαίνω, *I shew-forth, disclose, express.*ἐξ-οκέλλω, *I run a ship from her course; hence (metaph.), I lead any one astray.*ἐπεὶ, *when, for, since.*Θησεύς, -έως, ὁ, *Theseus.*καθαίρω, *I purify, cleanse, clear.*κερδαίνω, *I gain.*κρίνω, *I select, judge.*κρυπτός, -ή, -όν, *hidden, secret.*μετα-βάλλω, *I alter, change.*μιαίνω, *I pollute.*ναυηγός, -όν, (*naufrägu*s), *ship-wrecked.*νίκη, -ης, ἡ, *victory.*νοέω, *I think.*ξηραίνω, *I dry.*οἰκτείρω, *I pity.*παραδόξως, *unexpectedly.*πεδῖον, -ον, τό, *a plain.*πιπαίνω, *I ripen, soften, mitigate.*περι-στέλλω, *I dress, furnish, adorn.*σημαίνω, *I shew-by-a-sign, signify, declare.*σπείρω, *I sow.*Τροίζην, -ῆνος, ἡ, *Troæzén.*

1. Κρίναι φίλους οὐ ράδιον. 2. Ἡ ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. 3. Ὁ πλοῦτος πολλάκις ἐξώκειλε τὸν κεκτημένον¹ εἰς ἕτερον ἦθος. 4. Ὁ ἄγγελος ἐπήγαγε τὴν νύκην. 5. Οἱ πολέμιοι τὴν χώραν διέφθειραν. 6. Ναυηγοὺς οἰκτεiron, ἐπεὶ πλοῦς ἐστὶν ἄδελος. 7. Ἦν ἀποκτείνης ἐχθρόν σου, χεῖρα μανείς. 8. Σπερῶ γῶας· ὁ δὲ θεὸς αὔξεισιν παρίζει. 9. Τὰ κρυπτὰ μὴ ἐκφύνης

φίλου. 10. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον. 11. Ἡ τύχη πολλάκις τοὺς μέγα φρονοῦντας παραδόξως ἔσφηλεν. 12. Οἱ Πέρσαι πολλὰς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. 13. Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι, ἀδύνατον. 14. Τὴν ψυχὴν καλοῖς νοήμασι περίστειλον. 15. Ὁ κῆπος καλοῖς ῥόδοις τέθηλεν². 16. Οἱ πολέμιοι τὰ πεδία διαφθεροῦσιν. 17. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδαναν. 18. Ἐκάθηρε Θησεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροιζῆνος. 19. Καλὸν ἐστὶ τὴν ὀργὴν πεπᾶναι. 20. Μὴ δυσχεράνης τοῖς ἀγαθοῖς.

¹ its possessor.

² Perf. with *Pres.* meaning.

(3. What *Tense* is ἐξώκειλε? 6. What *Mood* is οἰκτιρον? 7. Why is μιανεῖς *perispomenon*? 8. What part of the Verb is σπερῶ? 9. ἐκφάνης? 10. μεταβαλεῖν? Why has it the accent on the *ultimate*? 11. What is the *Pres. Ind.* form of ἔσφηλεν? 12. Of ἀπεστάλκεσαν? 17. 19. Account for the first α in ἐκέρδαναν and πεπᾶναι.)

1. The road to Athens from Troezen was cleared of villains by¹ Theseus. 2. By the Persians many ships had been sent against Greece. 3. Already have many haughty *persons* been-made-to-fall² by fortune. 4. By foolish-talking many have already been ruined. 5. The victory was announced³ by the messengers. 6. The country was laid-waste³ by the enemies. 7. The good *man* will pity the poor. 8. The good will select the good *as* friends⁴. 9. Thou hast gained much⁵ from wisdom. 10. A friend will not disclose the secrets of a friend. 11. The citizens sowed³ the fields, but the enemies laid *them* waste³. 12. Wickedness will soon⁶ show-itself. 13. The fields will soon⁶ be laid-waste⁷ by the enemies.

¹ ὑπὲρ, with Gen. ² Aor. II. Pass. of σφάλλω. ³ Aor. ⁴ Acc.

⁵ πολλά.

⁶ τάχα.

⁷ Fut. II. Pass.

LV. VOCABULARY.

Ἀθλητής, -οῦ, ὁ, *wrestler.*

αἶρω, *I raise, lift.*

αἰσχύνω, *I shame*; Mid. (with Aor. Pass.), *I am-ashamed.*

ἀποφαίνω, *I show*; Mid. *I express, declare.*

βασκαίνω, *I bewitch.*

διασπείρω, (dissemino), *I scatter, spread.*

ἐμπτύω, (Dat.), *I spit-on.*

ἐντέλλω, or ἐντέλλομαι, *I enjoin, command, direct.*

Εὐβοία, -ας, ἡ, *Eubœa.*

ἥττα, -ης, ἡ, *defeat.*

κοινός, -ή, -όν, *common, public, general.*

Κρότων, -ωνος, ἡ, *Crotôn*, (a city in Magna Græcia).

μακράν, (sc. ὁδόν), *a-long-way, far* (Adv.).

Μεθώνη, -ης, ἡ, *Methonê*, (a town in Macedonia).

Μίλων, -ωνος, ὁ, *Milo.*

ὁμιλέω, (Dat.), *I associate-with, have-intercourse-with.*

ὄρασις, -εως, ἡ, *vision, sight.*

οὐ-ποτε, *never.*

παιδίον, -ου, τό, (diminutive of παῖς), *little-child.*

παρατείνω, *I stretch-out, extend.*

παραξύνω, *I incite, inspire.*

περαίνω, *I accomplish.*

πλήττω, *I strike, wound.*

πολιορκία, -ας, ἡ, *siege.*

σπουδάζω, *I am-in-earnest, work-hard, am-active.*

στάδιον, -ου, τό, (1) *a stade* (125 Roman paces = 600 Greek feet); (2) *a race-course.*

ταῦρος, -ου, ὁ, *bull.*

τάχα, *speedily, soon.*

τέλος, (-εος=) -ους, τό, *end.*

τιθήνη, -ης, ἡ, *nurse.*

τόξευμα, -ατος, τό, *arrow.*

Φίλιππος, -ου, ὁ, *Philip.*

ὥς, *that, in-order-that.* It takes the Subj. after principal Tenses, the Opt. after historical Tenses.

1. Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. 2. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγὴς τοξεύματι διεφθάρη τὴν ὄρασιν¹. 3. Σοφίας ὁ καρπὸς οὐποτε φθαρήσεται. 4. Αἰσχυρθείην ἂν, εἰ φανείην μᾶλλον φροντίζειν τῆς ἑμαυτοῦ δόξης², ἢ τῆς κοινῆς σωτηρίας². 5. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσου. 6. Εἰς τὴν πόλιν διέσπαρτο ὁ λόγος τοὺς πολεμίους νικηθῆναι. 7. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἥττης³ ἀμννοῦνται. 8. Εἰ σπουδάζετε, πάντα τάχα περανθήσεται. 9. Εὐβοία μακράν παρατέταται⁴. 10. Κακὰ ἔργα εἰς τέλος⁵ ἐξεφάνη⁶. 11. Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. 12. Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν. 13. Οἱ πολέμιοι διεσπάρησαν.

14. Ὀλόφυραι τοὺς πένητας. 15. Ὁ κριτὴς τὴν γνώμην ἀπεφίνατο. 16. Ἀγαθοῖς ἀνθρώποις ὁμιλῶν μάλιστα' ἂν εὐφρανθείης.

¹ = lost the sight of it. ² § 158, 6. I. ³ for the defeat. ⁴ Perf. Mid. or Pass. of παρατείνω. ⁵ at last. ⁶ The Aor., as expressing a general proposition, is to be translated by the Pres.

1. The general incited¹ the soldiers to the battle.
2. Battles will never destroy the fruit of wisdom.
3. The enemies have spread the report that our army² has been conquered.
4. The citizens revenged-themselves-on¹ the enemies³ for⁴ the defeat.
5. If ye are-in-earnest, ye will accomplish everything speedily.
6. The enemies being-scattered appeared⁵ again.
7. Associating-with good men, thou wilt be much delighted.
8. He will never appear a good citizen, who-cares⁶ more for his own glory than for the general safety.
9. If-thou-hast-pitied⁷ the unfortunate, thou also wilt be pitied in-misfortune⁸.
10. All the citizens were-delighted-at¹ the victory.
11. The city has been destroyed by the enemies.

¹ Aor. ² Acc. with Inf. ³ Acc. ⁴ περί, with Gen. ⁵ Plpf. II. ⁶ Part. ⁷ Aor. Mid. Part. ⁸ = being unfortunate.

§ 116. *Special Peculiarities in the Formation of certain Verbs, both Pure and Impure.*

1. The *Future* of very many *Active Verbs* is of the *Middle form*; e. g. ἀκούω, *I hear*, Fut. ἀκούσομαι, Aor. ἤκουσα; ἀπαντάω, *I meet*, Fut. ἀπαντήσομαι, Aor. ἀπήντησα; ἀπολαύω, *I enjoy*, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, &c. (Comp. § 144, c).

2. The following Verbs have certain *peculiarities*:—καίω and κλαίω have -αν in the *Fut.*, *Aor.* and *Perf.*—

νέω, πλέω and πνέω have -εω in the *Fut.*, *Aor.* and *Perf.*, and θέω, in the *Fut.* and *Aor.* (*Perf.* being wanting)—All, except καίω, ῥέω and χέω, have a *Fut.* form in -σοῦμαι (*Doric Future*) besides the common form in -σομαι :—

καίω, Att. κάω (without contraction), *I burn*, *Fut.* καύσω ; *Aor.* ἔκαυσα, *Perf.* κέκαυκα ; *Perf. Mid. or Pass.* κέκαυμαι ; *Aor. Pass.* ἐκαύθην ; *Fut. Pass.* καυθήσομαι ; *Verbal-adjectives*, καυστός, καυστός, καυτός.

κλαίω, Att. κλάω (without contraction), *I weep*, *Fut.* κλαύσομαι and κλαυσοῦμαι ; *Aor.* ἔκλαυσα ; *Perf.* κέκλαυμαι and κέκλαυσμαι ; *Verbal-adjectives*, κλαυστός, κλαυστός, κλαυτός.

θέω, *I run*, *Fut.* θεύσομαι or θευσοῦμαι.

νέω, *I swim*, *Fut.* νεύσομαι or νευσοῦμαι ; *Aor.* ἔνευσα ; *Perf.* νένευκα.

πλέω, *I sail*, *Fut.* πλείσομαι, usually πλειυσοῦμαι ; *Aor.* ἔπλευσα ; *Perf.* πέπλευκα ; *Perf. Mid. or Pass.* πέπλευσμαι ; *Aor. Pass.* ἐπλείσθην ; *Verbal-adjective*, πλειυστός.

πνέω, *I blow, breathe*, *Fut.* πνέυσομαι or πνευσοῦμαι ; *Aor.* ἔπνευσα ; *Perf.* πέπνευκα ; *Perf. Mid. or Pass.* πέπνευσμαι ; *Aor. Pass.* ἐπνέυσθην.

ῥέω, *I flow*, *Fut.* ῥήσομαι ; *Aor.* ἔρρῶν ; *Perf.* ἔρρῶκα.

χέω, *I pour out*, *Fut.* χέω ; *Aor.* ἔχαια ; *Perf.* κέχῡκα ; *Fut. Mid.* χέομαι ; *Aor. Mid.* ἐχιάμην ; *Perf. Mid. or Pass.* κέχῡμαι ; *Aor. Pass.* ἐχῡθην ; *Fut. Pass.* χυθήσομαι.

φεύγω, *I flee*, *Fut.* φευξοῦμαι and φεύζομαι.

παίζω, *I sport*, *Fut.* παίζομαι and παίζομαι. (Comp. § 105, 3).

πίπτω, *I fall* (Root ΠΕΤ), *Fut.* πισοῦμαι. See § 123.

3. The following pure Verbs, and impure ones which are analogous to pure Verbs by assuming ε as a Characteristic, form the *Perf. Subj.* and *Plpf. Opt. Mid. or Pass.* without the aid of an auxiliary Verb :—

εἰσά-ομαι, *I obtain*, *Perf.* ἐέκτημαι, *I possess*, *Subj.* κ ε κ τ ᾱ - μ α ι, - ῃ, - ῃ τ α ι ; *Plpf. Opt.* ἐεκτῆμην, *I possessed*, *Opt.* κ ε κ τ ῆ - μ η ν, κ ε κ τ ῆ ο, κ ε κ τ ῆ τ ο or κ ε κ τ ᾶ μ η ν, - ᾶ ο, - ᾶ τ ο.

μεινῆσκαω (MNAΩ), *I remind*, *Perf. Mid. or Pass.* μέμνημαι, (*memini*), *I remember*, *Subj.* μ ε μ ν ᾱ μ α ι, - ῃ, - ῃ τ α ι ; *Plpf. Opt.* μ ε μ ν ῆ μ η ν, - ῆ ο, - ῆ τ ο or μ ε μ ν ᾶ μ η ν, - ᾶ ο, - ᾶ τ ο. See § 122, 12.

καλέω, *I call*, *Perf.* κέκλημαι, *I am named*, *Plpf. Opt.* ἐκεκλήμην, - ῆ ο, - ῆ τ ο.

LVI. VOCABULARY.

Ἀμα, <i>at-the-same-time, together-with.</i>	νῦν, (nunc), <i>now.</i>
ἀναρπάζω, <i>I seize, snatch-up.</i>	ὄπλον, -ου, τό, <i>weapon</i> ; Pl. ὅπλα, <i>arms.</i>
αὔριον, (Adv.), <i>to-morrow.</i>	πέλαγος, (-τος =) -ους, τό, <i>sea.</i>
Δαίδαλος, -ου, ὁ, <i>Dædalus.</i>	περιῤῥέω, <i>I flow-round, fall-off.</i>
ἐκ-νέω, (enāto), <i>I swim-out.</i>	πίστις, -εως, ἡ, <i>belief, trust, confidence.</i>
ἐκ-πλέω, <i>I sail out.</i>	πνέω, <i>I breathe, blow.</i>
ἐμπίπτω, (with Dat., or εἰς and Acc.), <i>I fall-into.</i>	πτερόν, -οῦ, τό, <i>wing.</i>
ἐναντίος, -ᾶ, -ον, <i>opposite, against, contrary-to.</i>	Σάρδεις, -εων, αἱ, <i>Sardis.</i>
ἡγέομαι, (1) <i>I lead</i> ; (2) <i>I think, consider.</i>	στρατιά, -ᾶς, ἡ, <i>army, expedition.</i>
Ἰκαρος, -ου, ὁ, <i>Icarus.</i>	συγχέω, (confundo), <i>I pour-together, confuse, disturb.</i>
κατα-καίω, <i>I burn-down.</i>	σφαῖρα, -ας, ἡ, <i>ball.</i>
κηρός, -οῦ, ὁ, <i>wax.</i>	τήκω, <i>I melt anything</i> ; Mid. (with Aor. II. and Fut. II. Pass.), <i>I melt, (intrans.).</i>
κλαίω, <i>I weep, lament, deplore.</i>	τιμωρία, -ας, ἡ, <i>punishment.</i>
κόλπος, -ου, ὁ, (sinus), <i>bosom, gulf.</i>	χθών, χθονός, ἡ, <i>earth, ground, soil.</i>
Κρίσαιος, -ᾶ, -ον, <i>Crisæan.</i>	
Λυδία, -ας, ἡ, <i>Lydia.</i>	

1. Ἡ στρατιὰ αὔριον ἐκπλεύσεται (ἐκπλευσεῖται). 2. Ἄνεμος βορρᾶς ἐναντίος τῇ στρατιᾷ¹ ἐπνευσεν. 3. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ οἱ Πελοποννήσιοι ἄνδρας τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξένευσαν αὐτῶν². 4. Ὅταν οἱ πολέμιοι τῇ πόλει¹ πλησιάζωσιν³, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θεύονται πρὸς τὰς πύλας. 5. Πολλοῖς καὶ σοφοῖς ἀνδράσι⁴ κέκλαυσται τὰν θρώπινα, τιμωρίαν ἡγουμένοις εἶναι τὸν βίον. 6. Τίς οὐκ ἂν κλαύσειε τὸν φίλον ἀτυχῇ; 7. Οἱ πολῖται ἡλπισαν τοὺς πολεμίους φευξεῖσθαι. 8. Οἱ παῖδες σφαῖραν παιξοῦνται. 9. Σωκράτης πολλάκις ἐπαισεν ἅμα σπουδάζων. 10. Συγκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος⁵. 11. Οἱ πολέμιοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. 12. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. 13. Ἰκαρος, ὁ τοῦ Δαίδαλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερῶν περιῤῥυέντων, εἰς τὸ πέλαγος ἐνέπιπτεν. 14. Οἱ πολέμιοι τὴν πόλιν κατέκαυσαν. 15. Αἱ ἐν Λυδίᾳ Σάρδεις ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

¹ § 161, 2. (a). ² ὅτοι μὴ—αὐτῶν, *as many of them as did not*, &c.
³ Aor. Subj. (with ὅταν)= *Lat. Fut. exactum*. ⁴ Dat., instead of
 ἐπὶ with Gen. ⁵ = *our age*.

(1. What name is given to such a Fut. as ἐκπλευσεῖται? 2. Why
 is Βορρᾶς *perispomenon*? 3. What is the Pres. Ind. form of ἐξένει-
 σαν? 4. Of θεύσανται? 5. Of κέκλαυσται? 10. Of συγκέχυκε? 11.
 What Tense is συνέχσαν? 13. What is the Syntax of τακέντος τοῦ
 ἀγροῦ? What Participle is περιρρέντων? Account for the double ρ.)

1. The army sailed-away¹. 2. The north wind will
 blow contrary-to the expedition. 3. The soldiers
 expected to swim² through the river. 4. The sol-
 diers were about³ to run² to the gates. 5. You will
 deplore the unfortunate. 6. The enemies will flee.
 7. The children were-playing-at¹ ball. 8. Associat-
 ing-with children, thou wilt play. 9. The enemies
 will confuse the ranks of the soldiers. 10. Boy,
 pour¹ the water⁴ on⁵ the ground! 11. The wax will
 melt, and the wings will fall-off. 12. The city has
 been burnt-down by the enemies. 13. The citizens
 thought that⁶ the enemies would burn-down the city.

¹ Aor. ² Fut. Inf. ³ μέλλω. ⁴ § 47, 10. ⁵ εἰς. ⁶ ὅτι.

ANOMALOUS VERBS.

§ 117 *Syncope and Metathesis.*

1. In certain forms some few Verbs omit the *Root vowel*, when it stands between two consonants. This omission of the vowel is called *Syncope*. Thus:—

ἐγείρω, *I awaken*, Aor. (regular) ἤγειρα; Perf. I. ἐγήγερα, *I have awakened*; Perf. II. ἐγερῆγορα, *I am awake*; Plpf. II. ἐγερηγορέην, *I was awake*; Aor. Mid. ἤγερόμην, *I awoke*;—
 πέτομαι, *I fly*, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι.

2. *Metathesis* is the transposition of a Vowel and a Liquid. Thus:—

βάλλω, *I throw*, Fut. βαλῶ; Aor. ἔβαλον; (BAA-) Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην; Fut. Pass. βληθήσομαι; Fut. III. βεβλήσομαι.
 δαμάζω, *I tame*, Fut. δαμάσω; Aor. ἰδάμασα [§ 98, (a)]; (ΔMA-) Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. I. Pass. ἰδμήθην; Aor. II. Pass. ἰδάμην.
 καλῶ, *I call*, Perf. κέκληκα; Perf. Mid. or Pass. κέκλημαι, (see § 116, 3); Fut. III. κικλήσομαι; Aor. Pass. ἐκλήθην.
 κόμω (labōro), *I exert myself, am weary, toil*, Perf. κέκμηκα.
 σκέλλω, σκελίω, *I dry*, Perf. ἔσκληκα; Fut. σκλήσομαι or σκελοῦμαι.
 τέμνω, *I cut, divide, ravage*, Perf. τέτμηκα; Perf. Mid. or Pass. τέτμημαι; Aor. Pass. ἐτμήθην; Fut. III. τιτμήσομαι.

§ 118. Verbs in -ω with the Root of the Present strengthened.

It has been already seen (§ 101) that the Root of the Present of many Verbs is *strengthened*; but this strengthening remains *only in the Pres. and Impf.* Besides the modes of strengthening mentioned in §§. 101, 104, 111,—viz. by inserting a consonant, and by lengthening the Root-vowel,—there are others also, which will be specified in the following list.

OBS. All the forms *assumed* merely for the purpose of constructing the Tenses in use, are indicated by *capitals* (§ 101, 3).—The abbreviation *Mid.*, denotes that the Verb forms the Fut. and Aor. *Middle*—D.M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.), denote that the Verb *wants* the Active form; such a Verb is called *Deponent Middle*, when its *Aorist* has a *Middle* form, and *Deponent Passive*, when its *Aorist* has a *Passive* form.—The *μι* in parenthesis indicates that the form standing before it follows the analogy of Verbs in -μι, which will be considered hereafter. See § 142.

§ 119. I. Verbs, whose simple Root is strengthened, in the Pres. and Impf., by inserting *ν* before the ending.

PRELIMINARY OBS. *βαίνω* has the Root-vowel *α* lengthened into *αι*; *ἐλαύνω*, *α* into *αυ*; *πίνω*, *ι* into *ῑ*.

1. *βαίνω*, *I walk, go*, (BA-) Fut. *βήσομαι*; Perf. *βέβηκα*; Aor. II. *ἔβην* (μ, § 142); Pass. in its Compounds, e. g. *παραβαίνομαι*, Perf. *παραβέβᾱμαι*; Aor. *παρεβάθην*.

2. *ἐλαύνω*, *I drive*, (EΛA-) Fut. *ἐλάσω*, Att. *ἐλῶ*, -ᾱς, -ᾱ, Inf., *ἐλᾶν* (§ 83); Aor. *ἤλασα*; Perf. *ἐλήλακα*; Perf. Mid. or Pass. *ἐλήλαμαι*, Inf. *ἐληλάσθαι*; Aor. Pass. *ἤλάσθην*. [On *ᾶ* in the Tense-formation, see § 98, (a)].—Mid.

3. *πίνω*, *I drink*, Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πιεῖν*, Part. *πιών*, Imper. *πῖθι* (μ, § 142) [Poët. *πίε*]; (ΠO-) Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόθην*.

4. *τίνω*, *I atone, pay*, Fut. *τίσω*; Aor. *ἔτισα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἔτισθην* (§ 95); Mid. *τίνομαι*, *I avenge myself, punish*, *τίσομαι*, *ἐτίσάμην*.

5. *φθάνω*, *I anticipate*, Fut. *φθήσομαι*, (more rarely *φθάσω*); Aor. I. *ἔφθασα*; Aor. II. *ἔφθην* and *ἔφθάμην* (μ, § 142); Perf. *ἔφθακα*.

To this class also belongs one Verb, whose simple Root ends in a consonant:—

δάκνω, *I bite*, Fut. *δήξομαι*; Aor. *ἔδακον*; Perf. Act. *δέδηχα*; Perf. Mid. or Pass. *δέδηγμαι*; Aor. Pass. *ἔδηχθην*.

§ 120. II. Verbs, whose simple Root is strengthened, in the Pres. and Impf., by inserting the Syllable -νε before the ending.

1. βῦ-νέ-ω, *I stop up, fill up*, Fut βύσω; Aor. ἔβῡσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Pass. ἔβύσθην (§ 95).

2. ἀφικ-νέ-ομαι, *I come*, Fut. ἀφίξομαι; Aor. ἀφῑκ-όμην, Inf. ἀφῑκέσθαι; Perf. ἀφῑγμαι, Inf. ἀφῑχθαι; Plpf. ἀφῑγμην, ἀφῑξο, &c.

3. ὑπισχ-νέ-ομαι, *I promise*, Aor. ὑπεσχ-όμην, Imp. ὑποσχοῦ; (but Fut. ὑποσχήσομαι); Perf. ὑπέσχημαι. So ἀμπισχνέομαι or ἀμπέχομαι, *I put on, wear*, (from ἀμπέχω or ἀμπίσχω, *I surround*, Fut. ἀμφέξω; Aor. ἤμπισχον, ἀμπισχεῖν); Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην (§ 91, 1).

LVII. VOCABULARY.

ἄκρος, -ᾱ, -ον, *highest, at-the-top*;
τὸ ἄκρον, *top, point, summit*.

ἅπαξ, *once*.

ἀτελεύτων, *I drive-out, debar*.

ἀπο-τίνω, *I atone, pay*; Mid. *I*
punish, avenge-myself

γέ (enclitic), *at-least*. (It is a
strengthening particle, and
can never commence a sen-
tence).

*βαίνω, (evado) (1) *I walk-out,*
advance; (2) *I turn out, be-*
come.

ἰε-πίνω, *I drink-up*.

ἐξ-ελεύων, *I drive-out, banish,*
expel. [note.

εὐδαιμον(έω)ω, *I am-happy, fortu-*
νηνύομαι, (Gen.), *I come-on, ar-*
rive-at, attain-to, reach.

ἱμάτιον, -ον, τό, *outer-garment,*
mantle; Pl. *clothes*.

Λυκοῦργος, -ον, ὁ, *Lycurgus*.

μεθύω, (from μέθυ, *unmixed-wine*),
I am-drunk.

Νεμέα, -ας, ἡ, *Nemea*.

νῆμα, -ατος, τό, *yarn*.

οὔτοι, *certainly-not* τοί (enclitic)
is a strengthening particle.

πολυτέλεια, -ας, ἡ, *great-expense,*
extravagance, costly-living.

ρίπαλον, -ον, τό, *club*.

συμβαίνω, *I go-with*; συμβαίνει,
it happens, results.

συμ-τίνω, *I drink-with*.

τάλαρος, -ον, ὁ, *little basket*.

φορέω, *I wear, carry*.

1. Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ
συνεβέβηκεν. 2. Σοφοῖς¹ ὁμιλῶν καὶ αὐτὸς

ἐκβήσῃ² σοφός. 3. Λυκοῦργος πολυτέλειαν ἐξή-
 λασε τῆς Σπάρτης. 4. Περσῶν οὐδείς ἀπελήλαται³
 νόμῳ τιμῶν⁴ καὶ ἀρχῶν⁴. 5. Πολλοὶ συμπίοντες
 ἅπαξ γίνονται φίλοι. 6. Ὁ μεθύων δοῦλός ἐστι τοῦ
 πεπωκέναι⁵. 7. Οὐκ ἐκπίομαι τὸν οἶνον.
 8. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. 9. Τοὺς
 κακούργους οἱ θεοὶ ἀποτίσαιντο. 10. Οἱ πολῖται
 τοὺς πολεμίους ἔφθασαν εἰς τὴν πόλιν φυγόντες⁶.
 11. Κύων⁷ δήξεται τὸν δακόντα. 12. Ὁ λαγὼς
 ὑπὸ τοῦ κυνὸς ἐδήχθη. 13. Οὐκ ἂν μὴ καμῶν⁸
 εὐδαιμονοίης. 14. Οἱ κεκμηκότες στρατιῶται ἀνε-
 παύσαντο. 15. Ἀττικὴ ὑπὸ τῶν Περσῶν ἐτμήθη⁹.
 16. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν
 ἐκ Νεμέας. 17. Ὁ τάλανος νήματος¹⁰ βέβυσται.
 18. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. 19. Οὗτοι
 γ' ἐφίξει τῶν ἄκρων¹¹ ἄνευ πόνου. 20. Ὁ φίλος
 ὑπέσχετό μοι ἀφίξεσθαι. 21. Αἱ γυναῖκες
 ἡμπέσχοντο καλὰ ἱμάτια.

¹ § 161, 2. (a). ² wilt become. ³ § 89. ⁴ § 157. ⁵ = of drinking.
 The Inf. is equivalent to a Verbal Noun. ⁶ = in their flight
 reached the city sooner than the enemies. φθένω (I anticipate) takes
 the Acc. of the person who is anticipated, and the Part. of the
 Verb which expresses that wherein he is anticipated. It may
 generally be translated by the Adv. 'before' or 'sooner than', and
 the Part. by the finite Verb. ⁷ See § 47, 6. ⁸ not working, i. e.
 unless you work. ⁹ was ravaged. ¹⁰ § 158, 5. (a). ¹¹ § 158, 3. (b).

(3. Derivation of πολυτέλεια? Pres. Ind. form of ἐξήλασε? 4.
 What sort of Reduplication occurs in ἀπελήλαται? 5. What Part.
 is συμπίοντες? How does the accent aid in the discovery of it?
 8. Pres. Ind. form of ἐξεπόθη? 11. Of δήξεται? 14. Of κεκμηκότες?
 13. What part of the Verb is ἀφίκοντο? 19. ἐφίξει? 20. ὑπέσχετο?
 21. What peculiarity is there in the Augment of ἡμπέσχοντο?)


1. The enemies will advance into our country.
 2. The enemies were driven-out¹ of the city by the
 citizens. 3. The law will debar no citizen from
 honours and magistracies. 4. Lycurgus has banished
 costly-living from Sparta. 5. The wine has been
 drunk up by the soldiers. 6. The laws will punish
 evil-doers. 7. The citizens will flee into the city

sooner than the enemies. 8. The dog has bitten the hare. 9. The hare has been bitten by the dog. 10. If-you-work² you will be happy. 11. The enemies have ravaged³ the country. 12. The country has been ravaged³ by the enemies. 13. The enemies will ravage³ the country. 14. The woman filled¹ the basket with yarn⁴. 15. The father is come⁵. 16. My (= the) friend will promise me to come⁶ to-morrow. 17. The boy has promised the teacher to learn⁶ diligently. 18. The women will wear beautiful clothes.

¹ Aor. ² Aor. Part. ³ τέμνω. ⁴ Gen. ⁵ Perf. ⁶ Fut. Inf.

§ 121. III. Verbs, whose simple Root is strengthened, in the Pres. and Impf., by inserting the Syllable -αν, more rarely -αιν, before the ending.

(a) -αν OR -αιν IS INSERTED WITHOUT ANY CHANGE.

All Verbs of this kind form their Tenses from a three-fold Root,—(1) the Pres. and Impf. from the strengthened Root,—(2) the Aor. II. from the simple Root,—(3) the Fut. and Perf. from a third Root, consisting of the simple Root with ε appended, which is changed into η in inflexion.  a in the ending -άνω is short.

1. αἰσθ-άν-ομαι, *I perceive, observe*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἁμαρτάνω, *I miss, err, sin*, Aor. ἤμαρτον; Fut. ἁμαρτήσομαι; Perf. ἤμάρτηκα; Perf. Pass. ἤμάρτημαι; Aor. Pass. ἤμαρτήθην.

3. ἀπεχθάνομαι, *I become hateful*, Aor. ἀπηχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὐξώ), *I make to grow, increase*, Fut. αὐξήσω; Aor. ἠύξησα; Perf. ἠύξηκα; Mid. (with

Aor. Pass.), *I grow*, Perf. *ἠύξημαι*; Fut. *αὐξήσομαι*; Aor. *ἠύξην*.

5. *βλαστάνω*, *I sprout, spring*, Aor. *ἔβλαστον*; Fut. *βλαστήσω*; Perf. *ἔβλάστηκα* and *βεβλάστηκα* (§ 88, Obs. 1).

6. *δαρθάνω*, *I sleep*, Aor. *ἔδαρθον*; Fut. *δαρθήσομαι*; Perf. *δεδάρθην*.

7. *ὀλισθάνω*, *I slip, glide*, Aor. *ὠλισθον*; Fut. *ὀλισθήσω*; Perf. *ὠλίσθηκα*.

8. *ὀσφραίνομαι*, *I smell*, Aor. *ὠσφρόμην*; Fut. *ὀσφρήσομαι*.

9. *ὀφλισκάνω*, *I am found guilty, incur, deserve, owe*, Aor. *ὤφλον*; Fut. *ὀφλήσω*; Perf. *ὤφληκα*; Perf. Mid. or Pass. *ὤφλημαι*. (*Observe the double strengthening, -ισκ and -αν*).

(b) -αν IS INSERTED BEFORE THE TENSE-ENDING, AND ν IS INSERTED BEFORE THE CHARACTERISTIC-CONSONANT OF THE SIMPLE ROOT.

[Preliminary Obs.] The short vowel, in the middle of the simple Root, is changed into a long one in the formation of the Tenses, except in the Aor. II. [*Μανθάνω* forms an exception, as it retains the α]. The ν before a P-mute is changed into μ, before a K-mute into κ (§ 8, 6).

10. *θιγγάνω*, *I touch*, Aor. *ἔθιγον*; Fut. *θήξομαι*.

11. *λαγχάνω*, *I obtain by lot, acquire*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*; Perf. Mid. or Pass. *εἴληγμαι* (§ 88, 5); Aor. Pass. *ἐλήχθην*.

12. *λαμβάνω*, *I take, receive*, Aor. *ἔλαβον*, Imp. *λαβέ*; Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημμαι* (§ 88, 5); Aor. Mid. *ἐλαβόμην*; Aor. Pass. *ἐλήφθην*.

13. *λανθάνω*, (rarely *λήθω*), *I am concealed, escape notice*; Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *λέληθα*, *I am concealed*; Mid. *I forget*, Fut. *λήσομαι*; Perf. *λέλησμαι*; Aor. *ἐλαθόμην*.

14. *μανθάνω*, *I learn, study*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—(*The α remains, contrary to the Rule*).

15. πυνθάνομαι, *I inquire, hear of, learn by inquiry*, Aor. ἐπυνθόμην; Perf. πέπυσμαι, πέπυσαι, &c.; Fut. πεύσομαι; Verbal-adjectives, πειστός, πειστήεος.

16. τυγχάνω, *I hit, happen, obtain* (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΥΧ-), Perf. τετύχηκα (ΤΥΧΕ-).

LVIII. VOCABULARY.

Ἀγγελία, -ας, ἡ, *message, tidings.*

ἄγε, *age! come!*

ἀνα-στρέφω, *I turn-round*, (trans. and intrans.).

ἄνθεμον, -ου, τό, *flower, blossom.*

βούλευμα, -ατος, τό, *advice, decision, resolution.*

βραχύς, -εῖα, -ύ, *short.*

γενναῖος, -ᾶ, -ον, *of-noble-birth, noble-minded, brave.*

διῦρο, *hither.*

δῖς, (bis), *twice.*

δοκέω, (1) *I believe, think*; (2) *I appear, seem.*

ἐλπίζομαι, *I hope.*

ἰξ-αμαρτάνω=ἀμαρτάνω *strengthened by ἰξ (§ 121, 2).*

ἰπαρκέω, (Dat.), *I aid.*

ἰτιβουλῇ, -ῆς, ἡ, *plot, design.*

ἐπι-ορκέω, (Acc.), *I swear-falsely by any one.*

εὐεργεσία, -ας, ἡ, *favour, kindness.*

ἴδιος, -ᾶ, -ον, (proprius), *one's-own.*

κάμηλος, -ου, ὁ, ἡ, *camel.*

κατα-δαρθάνω, *I fall-asleep, sleep.*

λυγρὴς, -ά, -ον, *sad.*

ὀπίσω, *behind, back.*

παρ-λαμβάνω, *I receive-from, take-up, undertake.*

προς-ήκων, -ήκουσα, -ῆκον, *fitting, becoming.*

πῶ (enclitic), *yet.*

συμφορά, -ᾶς, ἡ, *an event, (especially a misfortune).*

χρυσίον, -ου, τό, (diminutive of χρυσός), *gold.*

ὥς, *as*; ὥς τάχιστα, *as soon as.*

1. Ἀ ἢ σ ε ι ν διὰ τέλους¹ μὴ δοκείτω ὁ πονηρός. 2. Κέρδος πονηρὸν μὴ λ α β εῖ ν βούλου ποτέ. 3. Δί-
καία² δράσας συμμάχου τεύξ η θεοῦ³. 4. Γράμματά
μ α θ εῖ ν δεῖ καὶ μ α θ ό ν τ α⁴ νοῦν ἔχειν. 5. Λ α β ε
πρόνοϊαν τοῦ προσήκοντος βίου. 6. Ξένοις ἐπαρκῶν⁵
τῶν ἴσων⁶ τεύξ η ποτέ. 7. Ὁ βασιλεὺς τῆς πρὸς
ἑαυτὸν ἐπιβουλῆς⁷ οὐκ ἦ σ θ ε τ ο. 8. Οἱ Πέρσαι τοῖς
Ἑλλησιν⁸ ἀ π ή χ θ ο ν τ ο. 9. Φίλιππος αὐτὸς ἀπε-
φαίνεται διὰ χρυσίου μάλλον, ἢ διὰ τῶν ὀπλων η ὑ ξ η -
κ έ ν α ι τὴν ἰδίαν βασιλείαν. 10. Οἱ στρατιῶται βρα-
χὺν χρόνον⁹ κατέδαρθον. 11. Ὡς ὥ σ φ ρ ο ν τ ο
τάχιστα τῶν καμήλων¹⁰ οἱ ἵπποι, ὀπίσω ἀνέστρεφον.
12. Μὴ θ ί γ η ς τοῦ κυνός³. 13. Ἀγε δεῦρο, ἵνα
π ύ θ η τῆς λυγρᾶς ἀγγελίας⁷. 14. Θεὸν ἐπιορκῶν μὴ

δόκει λεληθέναι. 15. Ἀρχῆς^ο τετυχηκώς ἴσθι ταύτης¹¹ ἄξιος. 16. Καλὸν, μηδὲν εἰς φίλους ἀμαρτεῖν¹². 17. Μακάριος, ὅστις ἐτυχε γενναίου φίλου. 18. Μάθε φέρειν τὴν συμφορὰν. 19. Οὐδεὶς πω ξένον ἐξαπατήσας ἀθανάτους ἐλαθεῖν. 20. Ἀπ' ἐσθλῶν ἐσθλὰ μαθήσῃ. 21. Καὶ κακὸς πολλάκις τιμῆς³ καὶ δόξης³ ἐλαχεῖν. 22. Παρὰ τῶν θεῶν πολλὰ παρειλήφамεν δῶρα. 23. Οὐ λέληθεν, ὅστις ἄδικα ἔργα πράττει. 24. Εἰ θεὸν ἀνὴρ τις ἔλπεται λαθεῖν, ἀμαρτάνει. 25. Δὲς ἐξαμαρτεῖν ταυτόν¹³ οὐκ ἀνδρὸς σοφοῦ¹⁴. 26. Ἐξ ἀγαθῆς χθονὸς ἐβλάσσε¹⁵ καλὰ ἄνθεμα, ἐκ δ' ὀρθῶν φρενῶν βουλευμάτων ἐσθλά. 27. Τῆς εὐεργεσίας οὐποτε λήσομαι.

¹ διὰ τέλους = finally. ² just things, i.e. justly. ³ § 158, 3. (b). ⁴ the person studying = the student. ⁵ § 176, 1. ⁶ = a return. ⁷ § 158, 5. (b). ⁸ § 161, 2. (c). ⁹ A space of time is expressed by the Acc. § 159, 3. (6). ¹⁰ § 158, 5. (a). ¹¹ § 158, 7. (γ). ¹² μηδὲν ἀμαρτεῖν = to commit no offence. ¹³ ἐξαμαρτεῖν ταυτόν = to commit the same offence. See § 60, Obs. ¹⁴ § 158, 2. ¹⁵ On the Sing. Verb, see Rule, § 28.

1. The king will not perceive the plots¹ against himself. 2. If-thou-drinkest², talk not much³; for thou wilt err. 3. What man has not once erred? 4. The bad man is hated⁴ by the good. 5. Philip increased⁵ his (=the) kingdom more by money than by arms. 6. From an upright mind will always spring excellent resolutions. 7. I have slept⁶ only a short time⁷. 8. I will not touch the dog¹. 9. Pericles has obtained great glory¹. 10. The wicked will never obtain true glory¹. 11. We shall take thought⁸ for a becoming life¹. 12. The city was taken⁵ by the enemies. 13. The ungrateful man has forgotten⁹ the kindness¹. 14. The boy has studied literature well. 15. Hast thou learned the sad tidings¹?

¹ Gen. ² Part. ³ Neut. Pl. ⁴ Perf. ⁵ Aor. ⁶ καταδαρβάναι. ⁷ Acc. ⁸ λαμβάνειν πρόνοιαν. ⁹ ἐπιλανθάνομαι.

§ 122. IV. Verbs, whose simple Root is strengthened, in the Pres. and Impf., by inserting the two Consonants -σκ or the Syllable -ισκ, before the ending.

Σκ is inserted, when the Characteristic of the Root is a Vowel, and -ισκ, when it is a Consonant. Most Verbs of this class, whose simple Root ends with a Consonant, form the Future, &c., according to the analogy of pure Verbs, e. g. εὖρ-ίσκω, Fut. εὐρήσω (ΕΥΡΕ-). Some of these Verbs, in the Pres. and Impf., take a Reduplication also, which consists in repeating the first Consonant of the Root with ι.

1. ἀλίσκ-ομαι, *I am caught, am taken*, (applied to a city), Impf. ἡλίσκόμεν;—(ΑΛΟ-) Fut. ἀλώσομαι; Aor. II. ἤλων and ἔάλων (μι, § 142, 8), *I was caught*; Perf. ἤλωκα and ἔάλωκα, *I have been caught*, (on the Aug., see § 87, 6). The Active is supplied by αἰρεῖν (§ 126, 1), signifying, *I take, capture*.

2. ἀνᾱλίσκω, *I spend, consume*, Impf. ἀνήλiskon;—(ΑΝΑΛΟ-) Fut. ἀνᾱλώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνᾱλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. Pass. ἀνᾱλώθην and ἀνηλώθην.

3. ἀρέσκω, *I please*, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην.—Mid.

4. γηράσκω (or γηράω), *I grow old*, Fut. γηράσομαι; Aor. ἐγήρᾱσα, Inf. γηρᾱσαι; Perf. γεγήρακα.

5. γιγνώσκω, *I know*;—(ΓΝΟ-) Fut. γνώσομαι; Aor. II. ἔγνων (μι, § 142); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 95); Verbal-adjectives, γνωστός, γνωστός.

6. διδράσκω, *I run away*, (found only in its compounds; e. g. ἀποδιδράσκω, διαδιδράσκω, ἐκδιδράσκω), Fut. δράσομαι; Perf. δέδρᾱκα; Aor. II. ἔδρᾱν (μι, § 142, 1).

7. εὖρίσκω, *I find, invent*, Aor. II. εὔρον; Imper. εὐρέ;—(ΕΥΡΕ-) Fut. εὐρήσω; Perf. εὔρηκα; Perf.

Mid. or Pass. εὐρόμαι; Aor. Pass. εὐρέθην; Aor. Mid. εὐρόμην; Verbal-adjectives, εὐρετός, εὐρετέος.

8. ἡβάσκω, *I come to manhood*, Fut. ἡβήσω; Aor. ἡβησα;—(ἡβάω, *I am young*, ἀνηβάω, *I become young again*).

9. θνήσκω, (usually ἀποθνήσκω), *I die*;—(ΘΑΝ-) Fut. ἀποθανοῦμαι; Aor. ἀπέθανον; Perf. τέθνηκα; Fut. III. τεθνήξω (old Att.) and τεθνήξομαι, *I shall be dead*.

10. θρώσκω, *I leap*, Fut. θοροῦμαι; Aor. II. ἔθορον; Perf. τέθορα.

11. ἱλάσκομαι, *I propitiate*, Fut. ἱλάσομαι; Aor. ἱλάσάμην; Aor. Pass. ἱλάσθην.

12. μιμνήσκω, *I remind*;—(ΜΝΑ-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, (*memini*), *I remember, I am mindful*, (on the Redup., see § 88, Obs. 2), Subj. μεμνώμαι, -ῃ, -ῆται (§ 116, 3), Imper. μεμνησο; Plpf. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῶο, -ῶτο (§ 116, 3); Fut. III. μεμνήσομαι, *I shall be mindful*; Aor. ἐμνήσθην (§ 95), *I remembered*; Fut. μνησθήσομαι, *I shall remember*.

13. πάσχω (arising from πάθσκω), *I experience a sensation, suffer*, Aor. ἔπαθον;—(ΠΕΝΘ-) Fut. πείσομαι (§ 8, 8); Perf. πέπονθα.—Verbal-adjective, πάθι-τός.

14. πιπίσκω, *I give to drink*, Fut. πίσω; Aor. ἔπισα.

15. πιπράσκω, *I sell*, (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρᾱκα; Perf. Mid. or Pass. πέπρᾱμαι, (Inf. πεπρᾱσθαι); Aor. ἐπράθην; Fut. III. πεπράσομαι, with the meaning of the simple Fut. (πραθήσομαι).

16. στερίσκω (and στερέω), *I deprive, rob*, Fut. στερήσω; Aor. ἐστέρησα; Mid. and Pass. στερίσκομαι (and στεροῦμαι), Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.

17. τιτρώσκω, *I wound*, Fut. τρώσω; Aor. ἔτρωσα;

Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

18. φάσκω, *I assert, allege, suppose*, (Ind. and Imper. very rarely used), Impf. ἔφασκον; Fut. φήσω; Aor. ἔφησα.

19. χάσκω, *I open the mouth*;—(XAN-) Fut. χᾶννμαι; Aor. II. ἔχᾶνον; Perf. κέχηνα, *I remain open, gape*.

OBS. Διδάσκω, '*I teach*,' retains the *K*-mute in forming the Tenses:—Fut. διδάξω; Aor. ἐδίδαξα; Perf. διδάχα; Aor. Pass. ἐδιδάχθην.—Mid.

LIX. VOCABULARY.

ἄλυπος, -ον, *without-trouble, free-from-sorrow*.

ἀμνημον(έω)ω, (Gen.), *I am-unmindful-of, forget*.

Ἀριστοτέλης, -ους, ὁ, *Aristotle*.

δεκάς, -άδος, ἡ, *a decade, the number ten*.

εἰς-εὐρίσκω, *I find-out*.

ἐπαναφέρω, (refero), *I bring-back, refer, ascribe*.

εὐγενής, -ές, *well-born, of high-birth, noble*

μοῖρα, -ας, ἡ, *share, lot, fate*.

μόρσιμος, -ον, *fated*.

παλαιός, -ά, -όν, *old, aged, ancient*.

πάσχω, *I feel, suffer*; εὖ πάσχω, *I receive a favour, am well treated*.

πενθ(έω)ω, *I grieve, mourn-for*.

Φοῖνιξ, -ῖκος, ὁ, *Phœnician*.

1. Ὀλίγους εὐρήσεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. 2. Πᾶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. 3. Πενθοῦμεν τοὺς τεθνηκότας¹. 4. Ἡδέως τῶν παλαιῶν πράξεων² μέμνηνται³ οἱ ἄνθρωποι. 5. Οὐκ ἂν εὐροῖς ἄνθρωπον πάντα⁴ ὀλβιώτατον. 6. Ἡ καλῶς ζῆν⁵, ἡ καλῶς τεθνηκεῖν αἰὸς εὐγενὴς βούλεται. 7. Εἰ δεινὰ δι' ὑμετέραν κακότητα πέπονηθατε, μή τι⁶ θεοῖς τούτων μοῖραν ἐπαναφέρετε. 8. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν⁷, ἡ τέχνη δὲ σώζεται. 9. Πάντ' ἐστιν⁸ ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγη τις. 10. Εἴ τις γηράσας ζῆν εὐχεται, ἄξιός ἐστι⁹ γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. 11. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. 12. Τύχῃ τέχνην εὐρηκας, οὐ τέχνην τύχην. 13. Οὐκ ἐστι⁸ βίον εὐρεῖν ἄλυπον οὐδενί¹⁰. 14. Ἀχάριστος,

ὅστις εὖ παθὼν ἀμνημονεῖ. 15. Δίκαιον εὖ πράτ-
 τουτα μεμνηθεῖσθαι τῶν ἀτυχῶν:

¹ *ἐνίσκω*, *I am dying*, *πέθνηκα*, *I am dead*. ² § 153, 5. (b). ³ Perf. with Pres. meaning. ⁴ = *in every way*. § 159, 3. (7), Obs. ⁵ § 97, 3. (a). ⁶ *τι* = *quid, in any way, at all*. ⁷ § 152, 10, Obs. ⁸ *ἔστι* with the Inf. means *it is possible, it is lawful, one can*. ⁹ *ἄξιός ἐστι* = *he deserves*. ¹⁰ *οὐκ ἔστι* — *οὐδενί*, *it is not possible for any one, no one can*. See § 177, 6.

1. The city has been taken by the enemies. 2. The citizens thought that¹ the city would be taken by the enemies. 3. By the war² all the wealth of the city has been consumed. 4. Seek (*sing.*) to please³ the good². 5. The glory of virtue will never grow-old. 6. The bad *man* will never know the beauty of virtue. 7. The slaves have run away *in* the night⁴. 8. It is said that letters were invented⁵ by the Phœnicians. 9. The valiant soldiers will cheerfully die for⁶ their (=the) country. 10. To mortals it-is-not-permitted⁷ to say, I will not suffer this. 11. The prisoners were sold³ by the enemies. 12. The soldiers deprived³ the citizens of their (=the) possessions.⁴ 13. Many soldiers were wounded in the battle. 14. Alexander was taught⁸ by Aristotle.

¹ *ἔστι*. ² Dat. ³ Aor. ⁴ Gen. ⁵ Acc., with Inf. Aor. of *ἐνίσκω*. ⁶ *περί*, with Gen. ⁷ *οὐκ ἔστι*, with Dat. ⁸ Aor. of *διδάσκω*.

§ 123. V. *Verbs, whose simple Root is strengthened, in the Pres. and Impf., by prefixing a Reduplication.*

This Reduplication consists in repeating the first Consonant of the Root with ι. In the formation of the Tenses, it remains in a few Verbs only. To this class belong:—

γίγνομαι (instead of *γιγένομαι*), *I become*;—

(ΓΕΝ-) Aor. ἐγενόμην;—(ΓΕΝΕ-) Fut. γενήσομαι; Perf. γεγέννημαι, *I have become*, or γέγονα (with *Pres.* meaning), *I am*.

πίπτω (instead of πιπέτω), *I fall*, Imper. πῖπτε;—(ΠΕΤ-) Fut. πεσοῦμαι (§ 116, 2); Aor. ἔπεσον; Perf. πέπτωκα (with irregular variable-vowel).

τίκτω (instead of τιτέκω), *I beget, bring-forth, produce*, Fut. τέξομαι; Aor. ἔτεκον; Perf. τέτοκα.

OBS. To this class belong several Verbs of class IV., § 122, as γυγνώσχω.

§ 124. VI. Verbs, to whose simple Root ε is added in the *Pres.*, *Impf.*, and some of the other Tenses.

1. γαμ(έω)ῶ, *I marry*, duco, (of the man), Perf. γεγάμηκα; Fut. γάμῶ (§ 83);—but Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with Dat.), *I wed*, nubo, (of the woman), Fut. γαμοῦμαι (§ 83); Aor. ἐγημάμην; Perf. γεγάμημαι; Pass. *I am taken to wife*, in matrimonium ducor, Aor. ἐγαμήθην, &c.

2. γηθ(έω)ῶ, *I rejoice*, Fut. γηθήσω;—but Perf. γέγηθα (with *Pres.* meaning).

3. δοκ(έω)ῶ, *I seem*, (videor), *I think*, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαι, (visus sum); Aor. Pass. ἐδόχθην.

4. μαρτύρ(έω)ῶ, *I bear witness*, Fut. μαρτυρήσω, &c.;—but μαρτύρομαι, Dep. Mid. *I call to witness*, (testor), Fut. μαρτυροῦμαι.

5. ξυρ(εω)ῶ, *I shave*, Mid. ξύρομαι; Aor. ἐξυράμην;—but Perf. ἐξύρημαι.

6. ὠθ(έω)ῶ, *I push*, Impf. ὠθουν; Fut. ὤσω and ὠθήσω; Aor. ἔωσα, ὤσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ὠσθην, (on the Aug., see § 87, 4).—Mid.

LX. VOCABULARY.

Ἀπωθ(έω)ῶ, I drive-away, thrust-out.

ἄτη, -ης, ἡ, infatuation, folly and consequent unhappiness, evil, mischief.

Ἀχαιῖς, -οῦ, ὁ, Achæan.

γίνομαι, I am, am-born, become, happen, arise; Perf. γέγονα, I am-by-birth, have-become so and so.

Δημοσθένης, -ους, ὁ, Demosthenes.

εἰς-ωθ(έω)ῶ, I push, drive-in.

ἐμπίπτω, I fall-upon or into anything, meet-with.

εὐδοκιμ(έω)ῶ, I am-in-good-repute, become-famous.

κεφαλή, -ῆς, ἡ, head.

Μενέδημος, -ου, ὁ, Menedêmus.

προ-νο(έω)ῶ, I think, consider-beforehand.

πάνποτε, ever.

συμ-πίπτω, I fall-in-with, coincide; συμπίπτει, it happens, befalls.

συμ-φέρω, I bear-with, contribute, am-profitable-to; συμφέρι, it is-advantageous, is-expedient.

συν-δια-τρίβω, I spend-time-with, live-with.

φόνος, -ου, ὁ, murder, slaughter.

1. Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο¹, καὶ κακὸν ἐξ ἀγαθοῦ. 2. Χεῖρα π ε σ ό ν τ ι ὄρεζον. 3. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. 4. Οἱ ἄνθρωποι πρὸς ἀρετὴν γεγόνασιν². 5. Μή μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέρι. 6. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένη. 7. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἐπεσεν. 8. Ὄταν ἀτυχεῖν σοι συμπέση τι³, Εὐριπίδου⁴ μνήσθητι. Οὐκ ἔστιν, ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ⁵. 9. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γήμαί ὁ σπουδαῖος, ἔλεξεν. Ἐγὼ γεγάμηκα. 10. Ἡ τοῦ φίλου θυγάτηρ, ἐνάτην ἡμέραν γεγαμημένη⁶, τέθνηκεν. 11. Ἀχιλλέως θυμὸς ἐγεγήθει φόνον Ἀχαιῶν ὀρώντος. 12. Ἐδοξε τῷ στρατηγῷ⁷ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. 13. Σωκράτης ἔλεξεν. Ὑπὸ πάντων μαρτυρήσεταί μοι⁸, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρω⁹ ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ¹⁰ συνδιατρίβοντας. 14. Δημοσθένης ἐξ ὕρατο τὴν κεφαλὴν. 15. Οἱ στρατιῶται εἰς τὴν πόλιν εἰσεώσθησαν. 16. Οἱ στρατιῶται ἀπεώσαντο τοὺς πολεμίους.

¹arises. ²are born. ³ἀτυχεῖν τι, to meet with any misfortune.

⁴=the saying of Euripides.

⁵i. e. οὐκ ἔστιν ἀνὴρ, ὅστις πάντῃ (in

every respect) εὐδαιμονεῖ. ⁶ who was married nine days ago. § 159, 3. (6). ⁷ it seemed good to the general, i. e. the general resolved. ⁸ it will be testified to me by all—all will bear me witness. ⁹ § 35, Obs. 4. ¹⁰ § 161, 2. (a).

(1. What Tense is ἰγένετο? 2. What part of the Verb is ὄρεζον? 3. ἐμπεισεῖται? 4. γεγόνασιν? Quantity of the α in it? 5. What is the full form of γένοιθ'? 7. What is the Pres. Ind. form of ἔπεισεν? By what Tense is it to be translated? 8. Why has μνήσθητι the ending -τι, not -θι? 9. What Mood is γήμαι? How does the accent help to determine it? 13. What Number and Case is χεῖρῶ?)

1. If thou actest thus¹, thou wilt soon become poor. 2. The soldiers have fallen-upon the enemies². 3. Do not fall³, O friend! 4. My (=the) friend's daughter will marry my (=the) brother's son. 5. The citizens will rejoice, if-they-learn⁴ the defeat⁵ of the enemies. 6. It-is-determined⁶ that the soldiers⁷ should march against the enemies. 7. All will bear thee witness that thou hast benefitted the state much⁸. 8. The slaves have had their (=the) heads shaved⁹. 9. The enemies drove the soldiers into the city.

¹ Trans. : acting thus. ² Dat. ³ Aor. Subj. ⁴ Part. ⁵ Gen. ⁶ Perf. Pass. of δοκέω. ⁷ Acc. with Inf. ⁸ εὐεργετεῖν πολλά, with Acc. ⁹ Perf. Mid.

§ 125. VII. Verbs, which have the simple Root in the Pres. and Impf., but in other Tenses assume a Root with the Characteristic ε.

(The ε is lengthened into η in inflexion. Exceptions, ἄχθομαι and μάχομαι).

1. ἀλέξω, I ward off, Fut. ἀλεξήσω; Mid. I ward off from myself, defend myself, Fut. ἀλεξήσομαι; Aor. ἠλεξάμην (from 'ΑΛΕΚ-).

2. ἄχθομαι, I am vexed, displeased, Fut. ἀχθήσομαι; Aor. ἠχθέσθην; Fut. Pass. ἀχθεσθήσομαι (with the same meaning as ἀχθήσομαι).

3. βόσχω, *I feed* (transitive), Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I feed* (intransitive), with Aor. Pass. ἑβόσκηθην.

4. βούλομαι, *I wish, am willing*, (II. Pers. Sing. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἡβουλήθην, (on the Aug., see § 85, Obs.).

5. δέω, *I want, need*, [usually Impersonal, δεῖ, *it is wanting, it is necessary*, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν)]; Mid. δέομαι, *I need*, Fut. δεήσομαι; Aor. ἐδεήθην; Perf. δεδέημαι.

6. ἐθέλω (and θέλω), *I will, wish*, Impf. ἠθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. ἠθέληκα only.

7. εἶλω, *I press, hem in*, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

8. Εἰ'ΡΟΜΑΙ, Aor. ἤρώμην, *I asked*, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος; Fut. ἐρήσομαι. *The other Tenses are supplied by ἐρωτᾶν.*

9. ἔρρω, *I go forth*, Fut. ἐρρήσω; Aor. ἤρρησα; Perf. ἤρρηκα.

10. εὖδω, (usually καθεύδω), *I sleep*, Fut. καθευδήσω; Perf. *wanting*, (on the Aug., see § 91, 3).

11. ἔχω, *I have, hold*, Impf. εἶχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imper. σχές, παράσχεες (μι, § 142), Subj. σχῶ, -ῆς, παράσχω, παράσχεις, &c., Opt. σχοίην (μι), (but in Comp. παράσχοιμι), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imper. σχοῦ, παρασχοῦ, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἐσχημαι; Aor. Pass. ἐσχέθην; Verbal-adjectives, ἐκτός, σχετός.

12. ἔψω, *I boil, cook*, Fut. ἐψήσω; Verbal-adjectives, ἐφθός or ἐψητός, ἐψητέος.

13. καθίζω, *I seat, sit*, Impf. ἐκάθιζον, (old Attic, καθίζον); Fut. καθιῶ (§ 83); Aor. ἐκάθισα, (old Attic, καθῖσα); Perf. κεκάθικα; Mid. καθίζομαι, *I seat myself*,

Fut. καθιζήσομαι; Aor. ἐκαθίσάμην, *I seated for myself, I placed*.—But καθέζομαι, *I seat myself, sit*, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι, (on the Aug., see § 91, 3).

14. μάχομαι, *I fight*, Fut. μαχοῦμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; Verbal-adjective, μαχετέος or μαχητέος.

15. μέλλω, *I intend, am about to do*, (hence *I delay*), Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα, (on the Aug., see § 85, Obs.).

16. μέλει μοί τινος, *it is a care to me, I am concerned for*, curæ mihi est aliquid, (rarely personal, μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, (usually ἐπιμέλομαι, and very frequently ἐπιμελοῦμαι, *I care for*); Fut. ἐπιμελήσομαι; Aor. ἐπεμελήθην; Perf. ἐπιμεμέλημαι.

17. μύζω, *I suck*, Fut. μυζήσω, &c.

18. ὀζω, *I smell*, Fut. ὀζήσω; Aor. ὥζησα; Perf. ὄδωδα (with *Pres.* meaning). [Att. Redup., § 89.]

19. οἶομαι and οἶμαι, *I think*, (II. Pers. Sing. οἶει § 82, 2), Impf. ὥόμην and ὥμην; Fut. οἰήσομαι; Aor. ὥήθην, οἰηθῆναι, (on the Aug., see § 87, 1).

20. οἶχομαι, *I depart, go, am gone*, abii, Impf. ὥχόμην, *I went away*; Fut. οἰχήσομαι; Perf. ὥχημαι, (in the *Common language* only in composition, e. g. παρ-ὥχημαι).

21. ὀφείλω, *I owe, am under obligation*, debeo, Fut. ὀφειλήσω; Aor. ὠφείλησα; Aor. II. ὠφελον, -ες, -ε(ν) [I. and II. Pers. Pl. not used], with the Inf. in forms expressing a wish (=utinam).

22. πέτομαι, *I fly*, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι [more rarely ἔπτην and ἐπτάμην (μι, § 142, 2)]; Perf. πεπότημαι.—(Syncope, § 117, 1).

23. χαίρω, *I rejoice*, Fut. χαιρήσω; Aor. ἐχάρην (μι, § 142, 7); Perf. (with *Pres.* meaning) κεχάρηκα and κεχάρημαι, *I am glad*.

Obs. With these Verbs may be classed several *liquid* Verbs, (which, however, form the *Fut.* and *Aor.* regularly); e. g. μένω, *I remain*, Perf. μεμένηκα, (all the other Tenses regular);—νέμω, *I di-*

vide, distribute, assign, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Fut. Mid. νεμοῦμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι; Aor. Pass. ἐνεμήθην (and rarely ἐνεμέθην).

LXI. VOCABULARY.

Αἴσων, -ονος, ὁ, *Æsôn*.
ἀμβροσία, -ας, ἡ, *ambrosia*, (the food of the gods).

ἀνα-πέτομαι, *I fly-away*.

ἀνέψω, *I boil-up*, (trans.).

βασιλείος, -ον, *royal*.

Γανυμήδης, -ους, ὁ, *Ganymêdês*.

δια-μένω, *I remain*.

εἰ, *if*; (in a question, *whether*).

ἐλέγχω, *I prove, try, search, reprove, shame, convince, convict, refute*.

ἐπιτηδεύς-α, -ον, (*idoneus*), *suitable, proper, necessary*; τὰ ἐπιτήδεια, *provisions, necessaries*.

ἔρωτ(άω)ω, *I ask*.

ἡμίθεος, -ον, ὁ, *demigod*.

θρόνος, -ον, ὁ, *seat, throne*

καλοκαγαθία, -ας, ἡ, (*καλὸς καὶ ἀγαθός*), *the character of a καλοκαγαθός or gentleman, honourable-conduct, uprightness, virtue*.

λεία, -ας, ἡ, *booty, plunder*.

μέρος, (-εος =) -ους, τό, *part, share*.

μεστός, -ή, -όν, (Gen.), *full*.

μετέχω, *I share-in, partake-of, enjoy, possess*.

μύρον, -ου, τό, *unguent, perfume*.

ὄρνις, -ῖθος, ὁ, ἡ, *bird*.

ὄρος, (-εος =) -ους, τό, *mountain*.

πάππος, -ου, ὁ, *grandfather*.

Πέλοψ, -οπος, ὁ, *Pelops*.

πλήν, *except, besides, unless*.

τρίπους, -οδος, ὁ, (1) *three-legged*, (2) *a tripod*.

1. Οἱ στρατιῶται τοὺς πολεμίους ἀλεξήσονται.
2. Μὴ ἀχθέσθητε ὑπὲρ ὧν¹ ἡμαρτάνετε ἐλεγχόμενοι.
3. Ὁ ποιμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει.
4. Οἱ στρατιῶται ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβουλήθησαν.
5. Τοῖς στρατιώταις² ἐν τῇ πολεμίᾳ γῇ τῶν ἐπιτηδεύων³ δεήσεται.
6. Πλούσιός ἐστιν οὐχ ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μικρῶν³ δεησόμενος.
7. Ὁ Πολυδεύκης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλλὰ μάλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι.
8. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, εἰς τὸν ποταμὸν ἐλήθησαν.⁴
9. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν γέγραφεν.
10. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδῆσαι.
11. Οὐδεὶς ἀνθρώπων⁵ ἠξιώθη τοῖς θεοῖς⁶ ὁμιλεῖν, πλὴν ὅσοι μετ' ἐσχήκασι⁷ κάλλους. Πέλοψ γὰρ τούτου ἕνεκα ἀμβροσίας⁸ μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές.
12. Μῆδεια Αἴσωνα ἀνεψήσασα νέον ποιῆσαι λέγεται.
13. Καθιοῦμένε, ὦ στρατηγέ, εἰς τὸν θρόνον τὸν

βασίλειον. 14. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθήσεται. 15. Οἱ Ἕλληνες ἐν Σαλαμῖνι θαρράλως ἐμαχέσαντο. 16. Κῦρος ὑπὸ Μανδάνης τῆς μητρὸς ἐρωτηθεὶς, εἰ βούλοιτο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν⁹, ἀλλὰ ταχὺ ἔλεξεν, ὅτι μένειν βούλοιτο. 17. Τοῖς ἀγαθοῖς τῆς ἀρετῆς¹⁰ μελήσει. 18. Χρηστοὶ νέοι οὐ μύρων ὁ ζήσουσιν¹¹, ἀλλὰ καλοκάγαθίας. 19. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀποφυγεῖν ᾤχοντο. 20. Ἡ ψυχὴ ἀναπτομένη οἰχέσεται ἀθάνατος καὶ ἀγήρως. 21. Οἱ κακοῦργοι μεγάλην ζημίαν ὠφείλησαν¹². 22. Ἡ ὄρυις ἀναπεπόττηται. 23. Οἱ πολῖται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῇ νίκῃ. 24. Οἱ θηρευταὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διεμεμενήκεσαν. 25. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (or ἐνεμέθη). 26. Τρίποδες ἦσαν κρεῶν¹³ μεστοὶ νενεμημένων.

¹ i.e. ὑπὲρ τούτων, &c. The Relative is attracted into the case of its Antecedent; see § 182, 6. ² there will be need to the soldiers= the soldiers will need. ³ § 158, 5. (a). ⁴ were driven. ⁵ no one of men=no man. ἀνθρώπων is a partitive Gen.; see § 158, 3. Obs. 1. ⁶ § 161, 2. (a). ⁷ possessed. ⁸ § 158, 3. (b). ⁹ did not hesitate. ¹⁰ § 158, 6, I. ¹¹ ὀζειν τινός=to be redolent of anything. ¹² owed=had to suffer. ¹³ § 39, Obs.

(5. What is the Nom. to δέησει? 6. Why has ἀλλ' no accent? 7. Is there any peculiarity in the Aug. of ἐβέλησε? 9. What part of the Verb is ἐροῦ? What Verb supplies its Pres. Ind.? 10. Give the Imperf. Ind. of καθεύδειν. 11. From what Verb does μετεσχήκασι come? Give the Fut. Ind. of it. 17. What kind of a Verb is μελήσει?)

1. The soldiers bravely warded-off¹ the enemies. 2. Many shepherds fed² the flocks of goats on the mountains. 3. The father will wish to depart to-morrow. 4. A good general takes-care that³ the soldiers may not³ want necessaries. 5. The good will not be-willing to associate-with the wicked⁴. 6. I will ask the father whether he has written the letter. 7. If-thou-art-weary⁵, thou wilt gladly sleep. 8. All those possessed by wicked desires are slaves.

9. Cowardly soldiers will not share dangers⁶. 10. Æson, having been boiled by Medea, is said to have become young. 11. The soldiers set² their (=the) general on⁷ the royal throne. 12. Good soldiers will fight bravely for their (=the) country. 13. I will not delay, but quickly ask. 14. The laws will care-for the general safety⁶. 15. The flowers smell⁸ beautifully. 16. The youths smelt-of² perfumes⁶. 17. The citizens will not think⁹ that the enemies¹⁰ have already fled. 18. I will be-gone. 19. The evil-doers will-have-to-suffer¹¹ a great punishment. 20. The bird will fly-away. 21. I will rejoice *in* being honoured by the good. 22. The soldiers have assigned¹² the general⁴ a share of the booty.

¹ Aor. Mid. ² Aor. ³ ὅπως μή, with Fut. Ind. ⁴ Dat. ⁵ Perf. Part. ⁶ Gen. ⁷ εἰς, with Acc. ⁸ ὀσῶδα. ⁹ οἶμαι. ¹⁰ Acc. with Inf. ¹¹ Fut. of ὀφείλω. ¹² νέμω.

§ 126.VIII. *Verbs, whose Tenses are formed from different Roots, classed together only because they coincide in meaning.*

1. αἶρ(έω)ῶ, *I take, catch, overtake, capture* (e. g. a city), Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔλα-) εἶλον, Inf. ἐλεῖν; Aor. Pass. ἤρθεην; Fut. Pass. αἰρεθήσομαι (§ 98, Obs.); Mid. *I choose*, Fut. αἰρήσομαι; Aor. εἰλόμην; Perf. Mid. or Pass. ἤρημαι; Fut. III. ἤρήσομαι; Verbal-adjectives, αἶρετός, αἶρετέος.—(On the Aug. in εἶλον, εἰλόμην, see § 87, 3.).

2. ἔρχομαι, *I go, come*, (the remaining Moods and the Participials of the *Pres.* are borrowed from εἶμι, *I go* [§ 137]; thus—ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών); Impf. ἤρχόμην, (usually ἤειν or ἤα), Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἥξω, *I shall come*);—(ἔλϑω-) Perf. ἐλήλυθα; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών; Verbal-adjective, ἐλευστέον.

3. ἐσθίω, *I eat*, Impf. ἔσθιον; Fut. ἔδομαι; Perf. ἐδήδοκα;—(ΦΑΓ-) Aor. ἔφαγον, Inf. φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι; Aor. Pass. ἠδέεσθην; Verbal-adjectives, ἐδεστός, ἐδεστέον.

4. ζ(άω)ω, *I live*, (on the Contraction, see § 97, 3), Impf. ἔζων; Fut. βιώσομαι; Aor. ἐβίων (§ 142, 9); Perf. βεβίωκα; Perf. Pass. βεβίωται, βεβιωμένος.

5. ὁρ(άω)ω, *I see*, Impf. ἐώρων; Perf. ἐώρᾱκα, (on the Aug., see § 87, 6);—(ἸΔ-) Aor. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών;—(On the Perf. II. οἶδα, *I know*, see § 143);—(ὈΠ-) Fut. ὄψομαι, (II. Pers. ὄψει, § 82, 2); Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἐώρᾱμαι or ὤμμαι, ὤψαι, &c., Inf. ὠφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδού), [in its simple form it occurs only in poetry]; Aor. Pass. ὠφθην (*visus sum*), ὀφθῆναι; Fut. ὀφθήσομαι; Verbal-adjectives, ὀρατός, ὀπτός.

6. τρέχω, *I run*;—(ΔΡΑΜ-) Fut. δραμοῦμαι; Aor. ἔδρᾱμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμμαι.

7. φέρω, *I bear*;—(ΟΙ-) Fut. οἴσω;—(ΕΓΚ-, § 89, Obs.) Aor. ἤνεγκον (more rarely ἤνεγκα), Opt. ἐνέγκοιμι, &c. (more rarely -αιμι, &c.), Inf. ἐνεγκεῖν, Part. ἐνεγκών (more rarely ἐνέγκας), Imper. ἐνεγκε, -έτω (and, more frequently, -άτω, &c.);—(ΕΝΕΚ-) Perf. ἐνήνοχα; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ἤνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεχθήσομαι (more rarely οἰσθήσομαι); Verbal-adjectives, οἰστός, οἰστέος.—Mid.

8. φημί (§ 135, 8), *I say*, Impf. ἔφην;—(ΕΠ-) Aor. I. εἶπα, εἶπας, εἶπατε, Imper. εἶπον, εἰπάτω, Inf. εἶπαι; Aor. II. εἶπον, εἶπω, εἶποιμι, εἰπέ (in its Compounds, as πρόειπε, the accent is *thrown back*), εἰπεῖν, εἰπών. From the Epic Pres. εἶρω are derived, Fut. ἐρῶ; Perf. εἶρηκα; Perf. Mid. or Pass. εἶρημαι; Fut. III. εἰρήσομαι. From ῥΕ-, Aor. Pass. ἐρρήθην, ῥηθῆναι, ῥηθείς; Fut. Pass. ῥηθήσομαι; Verbal-adjectives, ῥητός, ῥη

τέος.—Mid. only in Compounds, Fut. ἀπεροῦμαι and Aor. I. ἀπείπασθαι, to deny, despair, like ἀπειπεῖν.

LXII. VOCABULARY.

ἀγανακτ(έω)ω, I am-displeased, am-angry, am-discontented.

ἀνα-κράζω, I cry out.

ἀτρεκέως, truly, accurately.

βραδύς, -εῖα, -ύ, slow.

γλαυξ, -κός, ἡ, owl.

δαίδω, I fear; Perf. δέδοικα (with Pres. meaning).

δαῖμα, -ατος, τό, house, home.

ἐνύπνιον, -ου, τό, dream, vision.

ἐξ-εῖπον, I tell-out, utter, disclose.

ἐρρωμένως, vigorously, firmly.

εὐβουλος, -ου, one-who-consults-well, clever, intelligent.

λυτ(έω)ω, I grieve (trans.), annoy, distress.

μακρός, -ά, -όν, long, tedious.

μήπω, not-yet.

ὀργίζομαι, (with Pass. Aor.), I am-angry.

παρακαταθήκη, -ης, ἡ, a trust, deposit, pledge.

παρα-τρέχω, (Acc.), I run-past, pass-by.

παρα-φέρω, I bear-past.

πέρας, -ατος, τό, end, limit.

περι-ορ(άω)ω, I overlook, neglect.

προ-έρχομαι, I go-before.

πταίρω, I sneeze.

ρέυμα, -ατος, τό, stream.

σφόδρα, very, exceedingly, very-much, vehemently.

1. Καὶ¹ βραδύς εὐβουλος εἶλ² ταχὺν ἄνδρα διώκων. 2. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἶλ³ οὐ το ἐν τῷ Περσικῷ πολέμῳ. 3. Ὀδυσσεὺς εἰς Ἄϊδου μέγα δαῖμα ἦλ⁴ θεν. 4. Ἦν⁵ αὖ⁶ μοῖραν ἔλ⁷ ης, ταύτην φέρε καὶ μὴ ἀγανάκτει. 5. Λυπούμεθ', αὖ πτάρη τις· αὖ εἶπη κακῶς⁸, ὀργιζόμεθα· αὖ ἴδ⁹ η τις ἐνύπνιον, σφόδρα φοβούμεθα· αὖ γλαυξ ἀνακράγη, δεδοίκαμεν. 6. Μὴ πίστευε τάχιστα, πρὶν ἀτρεκέως πέρας ὄψ¹⁰ ει¹¹. 7. Μετρίως φάγε. 8. Οὐδὲ εἰς Ὀμηρον εἶρηκε μακρόν. 9. Ὅστις λόγους, ὥς παρακαταθήκην, λαβὼν¹² ἐξεῖπεν, ἄδικός ἐστιν, ἢ ἄγαν ἀκρατής. 10. Μὴ τοῦτο βλέψης, εἰ νεώτερος λέγω¹³, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρ¹⁴ ω. 11. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν αὐτὴν ὁδόν¹⁵, ἣν πᾶσιν ἐλ¹⁶ θεῖν ἐστιν ἀνάγκη, προσελήλυθασιν. 12. Ξένους πένητας μὴ παραδράμης ἰδών. 13. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἰών· ἅμα τε γὰρ ὥφ¹⁷ θη καὶ παρ¹⁸ενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ¹⁹ ἐνεχ²⁰ θή-

σεται. 14. Ἐνεγκε λύπην καὶ βλάβην ἐρρώ-
μένως. 15. Φίλον δι' ὀργὴν ἐν κακοῖς μὴ περὶ ἰδης.
16. Μήπω μέγαν εἶπης, πρὶν¹⁰ τελευτήσαντ'¹¹ ἰδης.

¹ *though*. ² *overtakes*. § 152, 10. Obs. ³ ἢν ἄν = *whatever*. ⁴ εἰπεῖν κακῶς = *to speak words of ill omen*. ⁵ § 82, 2. ⁶ *having received words as a deposit*, i. e. *having been told a secret in confidence*. ⁷ *whether I who speak am a young man*; (νεώτερος = *junior*). ⁸ Neuter Verbs of *motion* take the Acc.; § 159, 3. (6). ⁹ *instead of ἄλλο δέ*. ¹⁰ *usually πρὶν ἄν*. ¹¹ *sc. τὸν βίον*.

(1. What is the derivation of εὐβουλος? Pres. Ind. form of εἶλε? 3. Of ἤλθεν? 4. Why is ἀγανάκτει not perispomenon? 5. What Mood and Tense is πτάζει? What Verb serves as the Pres. Ind. of ἰδης? 6. Of ὄψει? 7. Of φάγε? 11. Quantity of the α in προεληλύθασιν? Nature of the Reduplication in it? 13. Derivation of ῥέϋμα?)

1. The enemies have taken the city. 2. Themistocles was chosen general¹ by the Athenians. 3. Come², O friend, and see² the unfortunate *man*! 4. If-thou-art-hungry³, thou wilt eat with-relish⁴. 5. The boy has eaten. 6. The provisions are eaten⁵. 7. I have seen the unfortunate *man*. 8. The enemies were seen². 9. If-thou-seest⁶ thy poor friends, thou wilt not pass *them* by. 10. The boy has run very-quickly. 11. The grief was borne² by the father with-firmness. 12. What has been said to thee by thy (=the) friend?

¹ Nom. after the Pass. Verb. ² Aor. ³ = *being hungry*. See § 97, 3. ⁴ ἡδίως. ⁵ Perf. ⁶ Aor. Part.

VERBS IN -μι.

§ 127. Peculiarities in the Conjugation of Verbs in -μι.

1. The *chief peculiarity* in the conjugation of Verbs in -μι is, that, in the *Pres.* and *Impf.*, and frequently also in the *Aor. II.*, *Act.* and *Mid.*, they take *Personal-endings different from those of Verbs in -ω*, and have *no Mood-vowel in the Ind. of these Tenses*. The formation of all the other Tenses of these Verbs is like that of Verbs in -ω, with some few exceptions.

2. Some Verbs in -μι, which have a *monosyllabic Root*, take, in the *Pres.* and *Impf.*, a *Reduplication* (comp. § 123), which consists in *repeating the first Consonant of the Root with ι*, when the Root begins with a *single Consonant* or with a *Mute and Liquid*; but when the Root begins with *στ*, *πτ*, or with an *aspirated Vowel*, *ι* with the *rough Breathing* is placed before the Root. There are only a few Verbs of this kind; e. g.—

ΔΟ- δί-δω-μι, *I give*,
ΣΤΑ- ἵ-στη-μι, *I place*,

ΧΡΑ- χί-χρη-μι, *I lend*,
'Ε- ἱ-η-μι, *I send*.

§ 128. Classification of Verbs in -μι.

Verbs in -μι are divided into two principal classes:—

I. Those which *affix the Personal-ending at once to the Root-vowel*. The Root of Verbs of this class ends,—

- | | | | |
|-----------|-------|-----------|--------------------|
| (1) in α, | e. g. | ἵ-στη-μι, | <i>I place</i> , |
| (2) — ε, | — | τί-θη-μι, | <i>I put</i> , |
| (3) — α, | — | δί-δω-μι, | <i>I give</i> , |
| (4) — ι, | — | εἶμι, | <i>I will go</i> , |

Root	ΣΤΑ-
—	ΘΕ-
—	ΔΟ-
—	'Ι-

II. Those which *affix to their Roots the Syllable -νῦ or -νῡ*, and then *append to this Syllable the Personal-endings*. The Root of Verbs of this class ends,—

A. In one of the three Vowels, α, ε, ο, and affixes -νῦ:—

- | | |
|--|-------------|
| (1) in α, e. g. σκεδά-νῦ-μι, <i>I scatter,</i> | Root ΣΚΕΔΑ- |
| (2) — ε, — κορέ νῦ-μι, <i>I satisfy,</i> | — ΚΟΡΕ- |
| (3) — ο, — στρέω-νῦ-μι, <i>I spread out,</i> | — ΣΤΡΟ- |

B. In a Consonant, and affixes -νῡ:—

- | | |
|---|------------|
| (1) in a Mute, e. g. δείκ-νῡ-μι, <i>I shew,</i> | Root ΔΕΙΚ- |
| (2) — Liquid, — ὅμ-νῡ-μι, <i>I swear,</i> | — 'ΟΜ- |

OBS. Of class II. *only* the Verb σβέ-νῡ-μι, *I quench*, (from the Root ΣΒΕ-), forms an Aor. II., viz. ἔσβην.

§ 129. Mood-vowels.

1. The Pres., Impf. and Aor. II. of the IND. have *no Mood-vowel*, and hence the Personal-endings are attached directly to the Root; e. g.—

	Pres. Ind.	Impf. Ind.	Aor. II. Ind.
Act.	ῑ-σ τ α - μ ε ν	ῑ-τ ῑ - θ ε - μ ε ν	ῑ-δ α - μ ε ν
Mid.	ῑ-σ τ ᾱ - μ ε θ α	ῑ-τ ῑ - θ ῑ - μ ε θ α	ῑ-δ ὀ - μ ε θ α.

2. The SUBJ. has the Mood-vowels ω and η, (like Verbs in -ω), but these Vowels combine with the Characteristic-vowel, so as to form one sound, (as in Verbs in -άω, -έω, and -όω);—hence, the following *deviations* from the conjugation of Verbs in -ω, with respect to *contraction*, are to be noted, viz.:—

άν and άη are contracted into ῃ and ῆ respectively, (*not*, as in contract Verbs in -άω, into ᾶ and ᾷ);
 όη is contracted into ῶ, (*not*, as in contract Verbs in -όω, into ῶι); e. g.—

$\dot{\iota}\sigma\tau\acute{\alpha}\omega = \dot{\iota}\sigma\tau\tilde{\omega}$	$\dot{\iota}\sigma\tau\acute{\alpha}\eta\varsigma = \dot{\iota}\sigma\tau\tilde{\eta}\varsigma$	$\dot{\iota}\sigma\tau\acute{\alpha}\eta\tau\alpha\iota = \dot{\iota}\sigma\tau\tilde{\eta}\tau\alpha\iota$
$\sigma\tau\acute{\alpha}\omega = \sigma\tau\tilde{\omega}$	$\sigma\tau\acute{\alpha}\eta\varsigma = \sigma\tau\tilde{\eta}\varsigma$	
$\tau\iota\theta\acute{\epsilon}\omega = \tau\iota\theta\tilde{\omega}$	$\tau\iota\theta\acute{\epsilon}\eta\varsigma = \tau\iota\theta\tilde{\eta}\varsigma$	$\tau\iota\theta\acute{\epsilon}\omega\mu\alpha\iota = \tau\iota\theta\tilde{\omega}\mu\alpha\iota$
$\delta\iota\delta\acute{o}\omega = \delta\iota\delta\tilde{\omega}$	$\delta\iota\delta\acute{o}\eta\varsigma = \delta\iota\delta\tilde{\omega}\varsigma$	$\delta\iota\delta\acute{o}\eta = \delta\iota\delta\tilde{\omega}$

OBS. 1. This form of the *Subj.* of $\dot{\iota}\sigma\tau\eta\mu\iota$ and $\tau\acute{\iota}\theta\eta\mu\iota$ is like the *Subj.* of the *two Aorists Pass.* of all Verbs ; e. g. $\tau\upsilon\phi\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, &c., from $\tau\upsilon\pi\tau\omega$; $\sigma\tau\alpha\theta\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, &c., from $\dot{\iota}\sigma\tau\eta\mu\iota$.

OBS. 2. The *Subj.* of Verbs in $-\upsilon\mu\iota$ is like that of Verbs in $-\acute{\upsilon}\omega$; e. g. $\delta\epsilon\iota\kappa\tilde{\nu}\acute{\upsilon}\omega$, $-\acute{\upsilon}\eta\varsigma$, &c.

3. The *Impf.* and *Aor. II.* of the *Opt.* have the Mood-vowel ι , which is attached directly to the Characteristic-vowel, and with it forms a diphthong ; e. g.—

	<i>Impf. Act.</i>	<i>Aor. II. Act.</i>	<i>Impf. Mid.</i>
Opt.	$\dot{\iota}\sigma\tau\alpha\acute{\iota}\eta\nu = \dot{\iota}\sigma\tau\alpha\acute{\iota}\eta\nu$	$\sigma\tau\alpha\acute{\iota}\eta\nu$	$\dot{\iota}\sigma\tau\alpha\acute{\iota}\mu\eta\nu$
	$\tau\iota\theta\epsilon\acute{\iota}\eta\nu = \tau\iota\theta\epsilon\acute{\iota}\eta\nu$	$\theta\epsilon\acute{\iota}\eta\nu$	$\tau\iota\theta\epsilon\acute{\iota}\mu\eta\nu$
	$\delta\iota\delta\omicron\acute{\iota}\eta\nu = \delta\iota\delta\omicron\acute{\iota}\eta\nu$	$\delta\omicron\acute{\iota}\eta\nu$	$\delta\iota\delta\omicron\acute{\iota}\mu\eta\nu$

OBS. 3. The form of the *Opt.* of Verbs in $-\mu\iota$ with the Root ending in $-\epsilon$ ($\tau\acute{\iota}\theta\eta\mu\iota$), is like the *Opt.* of the *two Aorists Pass.* of all Verbs ; e. g. $\sigma\tau\alpha\theta\epsilon\acute{\iota}\eta\nu$, $\tau\upsilon\phi\theta\epsilon\acute{\iota}\eta\nu$, $\tau\upsilon\pi\epsilon\acute{\iota}\eta\nu$.

OBS. 4. The *Impf. Opt.* of Verbs in $-\upsilon\mu\iota$, (like the *Subj. Pres.*), follows the analogy of Verbs in $-\omega$; e. g. $\delta\epsilon\iota\kappa\tilde{\nu}\acute{\upsilon}\omicron\mu\iota$.

§ 130. Personal-endings.

1. The following are the *Personal-endings* of the *Active* :—

(a) *Indicative Present*,—

Sing. 1.	$-\mu\iota$	$\dot{\iota}\sigma\tau\eta\mu\iota$,
2.	$-\varsigma$	$\dot{\iota}\sigma\tau\eta\varsigma$,
3.	$-\sigma\iota\ (\nu)$	$\dot{\iota}\sigma\tau\eta\sigma\iota\ (\nu)$,
Dual. 2.	$-\tau\omicron\nu$	$\dot{\iota}\sigma\tau\acute{\alpha}\tau\omicron\nu$,
3.	$-\tau\omicron\nu$	$\dot{\iota}\sigma\tau\acute{\alpha}\tau\omicron\nu$,
Plur. 1.	$-\mu\epsilon\nu$	$\dot{\iota}\sigma\tau\acute{\alpha}\mu\epsilon\nu$,
2.	$-\τε$	$\dot{\iota}\sigma\tau\acute{\alpha}\τε$,
3.	$-\alpha\sigma\iota\ (\nu)$, for $[-\alpha\nu\sigma\iota]$	$[\dot{\iota}\sigma\tau\acute{\alpha}\alpha\sigma\iota] = [\dot{\iota}\sigma\tau\tilde{\alpha}\sigma\iota\ (\nu)]$.

To $-\nu\sigma\iota\ (\nu)$, the ending of the III. Pers. Pl., is prefixed α , which thus becomes $-\alpha\nu\sigma\iota\ (\nu)$; by the laws of euphony (§ 8, 8), this, again, becomes $-\tilde{\alpha}\sigma\iota\ (\nu)$. In the case of Roots ending in $-\alpha$, this α coalesces with the ending $-\alpha\sigma\iota\ (\nu)$; e. g.—

ἰ-σταν̄-σι(ν) from *ἰ-σταν̄-σι(ν)*,
τι-θεί-σι(ν),
δι-δοί-σι(ν),
δεικ-νύ-σι(ν).

(b) The Personal-endings of the *Pres.* and *Aor. II.* SUBJ. do not differ from those of Verbs in -ω.

(c) The following are the Personal-endings of the *Impf.* and *Aor. II.* IND.—

Sing. 1.	- ν	Impf.	ἴ-σταν-ν,	ἰ-τί-θην-ν,
2.	- σ		ἴ-σταν-ς,	ἰ-τί-θην-ς, (Obs. 6),
3.	—		ἴ-σταν,	ἰ-τί-θην, (Obs. 6),
Dual 2.	- τ ο ν	Aor. II.	ἔ-σταν-τον,	ἔ-θει-τον,
3.	- τ η ν		ἔ-σταν-την,	ἔ-θει-την,
Plural 1.	- μ ε ν		ἔ-σταν-μεν,	ἔ-θει-μεν,
2.	- τ ε		ἔ-σταν-τε,	ἔ-θει-τε,
3.	- σ α ν		ἔ-σταν-σαν.	ἔ-θει-σαν.

OBS. 1. The *Ind.* of the *two Aorists Pass.* of *all* Verbs is like the *Aor. II.* ἔσταν, e. g. ἔσταν-ν, ἔσταν-ς, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The Personal-endings of the *Impf.* and *Aor. II.* OPT., (*except in the I. Pers. Sing.*), differ from those of the Opt. in the historical Tenses of Verbs in -ω, *only in being preceded by η*; e. g.—

I. Pers. Sing. *στανί-ην*, *ἰ-στανί-ην*; *θεί-ην*, *τι-θεί-ην*; *δοί-ην*, *δι-δοί-ην*.

OBS. 2. In the Dual and Pl. *Impf.* Opt. the *η* is usually dropped, and the ending of the III. Pers. Pl. -ησαν is regularly shortened into -εν; e. g.—

τιθεί-ημεν = *τιθείμεν* *ἰστανί-ητε* = *ἰστανίτε*
τιθεί-ησαν = *τιθείεν* *διδοί-ησαν* = *διδοῖεν*.

The same remark is true of the *Opt. Aorists Pass.* of *all* Verbs; e. g. *τυφθείημεν* = *τυφθείμεν*, *τυπείημεν* = *τυπείμεν* (like *τιθείην* throughout).—On the other hand, in the *Opt. Aor. II. Act.* of *ἵστημι*, *τίθημι*, *δίδωμι*, the shortened forms are very rare, except in the *III. Pers. Plural*.

(e) The following are the Personal-endings of the *Pres.* and *Aor. II.* IMPER.—

Sing. 2.	-θι	(ἴ-σῑᾱ-θι),	(τί-θε-θι),	(δί-δο-θι),
3.	-τω	ἴ-σῑᾱ-τω,	τί-θέ-τω,	δί-δό-τω,
Dual 2.	-τον	ἴ-σῑᾱ-τον,	τί-θε-τον,	δί-δο-τον,
3.	-των	ἴ-σῑᾱ-των,	τί-θε-των,	δί-δο-των,
Plur. 2.	-τε	ἴ-σῑᾱ-τε,	τί-θε-τε,	δί-δο-τε,
3.	-τωσαν	ἴ-σῑᾱ-τωσαν	τί-θε-τωσαν	δί-δο-τωσαν
		OR ἴ-σῑᾱντων.	τί-θέντων.	δί-δόντων.

OBS. 3. The *II. Pers. Sing. Pres. Imper.* drops the ending *-θι*, and, as a compensation, lengthens the short Characteristic-vowel, viz., *α* into *η*, *ε* into *ει*, *ο* into *ου*, *υ* into *ῡ*; e. g.—

ἴ-σῑᾱ-θι becomes ἴ-σῑῑη
 δί-δο-θι — δί-δου

τί-θε-θι becomes τί-θει
 δείκ-νύ-θι — δείκ-νύ̄.

The ending *-θι* in the *Pres. Imper.* is retained in but a very few Verbs. In the *Aor. II.* of τίθημι, ἵημι and δίδωμι, the ending *-θι* is softened into *-ς*; e. g. θέ-θι becomes θές, ἵ-θι = ἵς, δό-θι = δός; but in the *Aor. II.* of ἵστημι the ending *θι* is retained, (σῑῑῑ-θι), also in the two *Aorists Pass.* of all Verbs, e. g. τύπη-θι, παιδεύθη-τι (instead of παιδεύθη-θι, § 8, Obs. 8). In the Compounds of σῑῑῑθι, the ending *-ῑθι* is shortened into *-ᾱ̄*; e. g. παρᾱσῑᾱ̄, ἀπόσῑᾱ̄.

(f) The ending of the *Pres.* and *Aor. II. INF.* is *-ναι*. This ending is affixed, in the *Pres.*, to the short Characteristic-vowel; but in the *Aor. II.*, to the lengthened Vowel, (*α* being lengthened into *η*, *ε* into *ει*, *ο* into *ου*); thus:—

Pres. ἴ-σῑᾱ̄-ναι. τί-θε̄-ναι. δί-δό̄-ναι. δείκ-νύ̄-ναι.
 Aor. II. σῑῑῑ-ναι. θε̄ῑ-ναι. δο̄ῡ-ναι.

OBS. 4. The *Inf.* of the two *Aorists Pass.* of all Verbs is like σῑῑῑναι; e. g. τυπῑ̄-ναι, βουλευθῑ̄-ναι.

(g) The endings of the PARTICIPLE in the *Pres.* and *Aor. II.* are *-ντς*, *-ντσα*, *-ντ*, which combine with the Characteristic-vowel according to the laws of euphony (§ 8, 8); thus:—

ἴ-σῑᾱ̄-ντς = ἴ-σῑᾱ̄ς, ἴ-σῑᾱ̄σα, ἴ-σῑᾱ̄ν. σῑᾱ̄ς, σῑᾱ̄σα, σῑᾱ̄ν.
 τί-θε̄-ντς = τί-θε̄ίς, -ε̄ῑσα, -έν. θε̄ίς, θε̄ῑσα, θέν.
 δί-δό̄-ντς = δί-δό̄ύς, -ο̄υσα, -όν. δο̄ύς, δο̄υσα, δόν.
 δείκ-νύ̄-ντς = δείκ-νύ̄ς, -ύ̄σα, -ύν. —

OBS. 5. The *Participles* of the two *Aorists Pass.* of all Verbs are like the Part. τιθείς or θείς; e. g. τυπ-είς, -εῖσα, -έν, βουλευθ-είς, -εῖσα, -έν.

2. The Personal-endings of the *Middle* are like those of Verbs in -ω throughout, *except* that in the *II. Pers. Sing., Pres. and Impf., Ind. and Imper.,* the Personal-endings *retain their full form, -σαι and -σο.* See the Paradigms.

OBS. 6. The *Sing. Impf. Act.* of τίθημι, (except the *I. Pers. Sing.*), is generally formed from ΤΙΘΕΩ, and that of δίδωμι from ΔΙΔΩΩ, with the usual contractions. In Verbs in -ύμι, the collateral forms in -ύω are usual for the entire *Pres. and Impf.*, (especially for the *III. Pers. Pl. Ind.*), and for the *Participle*; and *exclusively* for the *Pres. Subj. and Impf. Opt.*; e. g. ἐνδείκνύω, ὀμνύω, συμμιγνύω, as well as ἐνδείκνυμι, ὀμνυμι, συμμιγνυμι.

FORMATION OF THE TENSES.

§ 131. I. *First Class of Verbs in -μι.*

1. In forming the Tenses of the *entire Act.*, as well as the *Fut. and Aor. I. Mid.*, the short Characteristic-vowel is lengthened, viz., α into η, ε into η and (in the *Perf. Act.* of τίθημι and ἵημι) into ει, and ο into ω;—but the short Characteristic-vowel is retained in the remaining Tenses of the *Mid.* and throughout the *Pass.*, with the exception of the *Perf. and Plpf., Mid. and Pass.* of τίθημι and ἵημι, in which the ει of the *Perf. Act.* (τέθεικα, τέθειμαι, εἶκα, εἶμαι) is retained.

2. The *Aor. I. Act. and Mid.* of τίθημι, ἵημι and δίδωμι has as its *Tense-characteristic* κ, not σ, thus:—

ἔ-θη-κ-α, ἦ-κ-α, ἔ-δω-κ-α.

These forms of the *Aor. I. Act.* (ἔθηκα, ἦκα and ἔδωκα) are, however, used *only in the Ind.*, and, generally, *in the Sing. only*; in the other Numbers, as well as in the other Moods and the Participials, the forms of the *Aor. II.* are *always* used. Also the forms of the *Aor. II. Mid.* of τίθημι, ἵημι and δίδωμι, are used in—

stead of the Aor. I. *Mid.*—On the contrary, the *Sing.* forms of the Aor. II. *Ind. Act.* of τίθημι, ἵημι and δίδωμι (viz. ἔθην, ἦν, ἔδων) are *not in use*.

3. The Verb ἵστημι forms the Aor. I. *Act.* and *Mid.*, (like Verbs in -ω), with the Tense-characteristic σ; e. g. ἔ-στη-σ-α, ἔ-στη-σ-άμην. The Aor. II. *Mid.* ἐ-στάμην is *not in use*. Some other Verbs, however, have the Aor. II. *Mid.*; e. g. ἐπτάμην, ἐπριάμην.

OBS. 1. The Aor. II. *Pass.* and the Fut. II. *Pass.* are wanting in these Verbs, as also the Fut. III., except in ἵστημι, the Fut. III. of which is ἰσθήξω (old Att.) and ἰσθήξομαι.

OBS. 2. With reference to the meaning of the Verb ἵστημι, observe:—(1) The *Pres.*, *Impf.*, *Fut.* and Aor. I. *Act.* have a *transitive* meaning, ('I place');—(2) The Aor. II., *Perf.* and *Plpf. Act.* and the Fut. III. have a *reflexive* or *intransitive* meaning, ('I place myself,' 'I stand'), viz. ἔστην, I placed myself, or I stood, ἔστηκα, I have placed myself, I stand, (sto), ἑστήκειν, (stabam), ἑστήξω, ἑστήξομαι, (stabo), [ἄφεισθήξω, I shall withdraw];—(3) The *Mid.* signifies either 'I place for myself,' 'I stand,' (consisto), or 'I let myself be placed,' i.e. 'I am placed.'

§ 132. II. Second Class of Verbs in -μι.

There is no difficulty in forming the Tenses of Verbs of the second class (§ 128). All the Tenses are formed from the Root, after rejecting the ending -νν̄μι or -ν̄μι. Verbs whose simple Root ends in ο, but which in the *Pres.* lengthen the ο into ω, retain the ω through all the Tenses; e. g. στρώ-νν̄-μι, ζώ-νν̄-μι, ῥώ-νν̄-μι, χώ-νν̄-μι, Fut. στρώ-σω, &c.—But Verbs, whose simple Root ends in a *Liquid*, in forming some of the Tenses, assume a *Theme* ending in a *Vowel*; e. g. ὄμ-ν̄-μι, Aor. ὤμ-ο-σα (from 'ΟΜΟΩ). The Aor. II. and the Fut. II. *Pass.* are found in a few Verbs only; e. g. ζεύγ-νν̄-μι, Aor. II. *Pass.* ἐζύγην; Fut. II. *Pass.* ζυγήσομαι.

§ 133. PARADIGMS OF

ACTIVE.						
Tenses.	Moods.	Numbers and Persons.	ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
PRESENT.	INDICATIVE.	S. 1.	ἴ-στη-μι,	τί-θη-μι,	δί-δω-μι,	δείκ-νῦμι ¹ ,
		2.	ἴ-στη-ς,	τί-θη-ς,	δί-δω-ς,	δείκ-νῦ-ς.
		3.	ἴ-στη- σι(ν),	τί-θη- σι(ν),	δί-δω- σι(ν),	δείκ-νῦ- σι(ν),
		D. 1.				
		2.	ἴ-στᾶ-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ- τον,
		3.	ἴ-στᾶ-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ- τον,
		P. 1.	ἴ-στᾶ-μεν,	τί-θε-μεν,	δί-δο-μεν,	δείκ-νῦ- μεν,
		2.	ἴ-στᾶ-τε,	τί-θε-τε,	δί-δο-τε,	δείκ-νῦ-τε,
		3.	ἴ-στᾶ- σι(ν) ² .	τι-θέ-ᾱ- σι(ν) ² .	δι-δό-ᾱ- σι(ν) ² .	δεικ-νῦ- ᾱσι(ν) ² .
	SUBJUNCTIVE.	S. 1.	ἴ-στῶ,	τι-θῶ,	δι-δῶ,	δεικ-νῦ-ω,
		2.	ἴ-στῇ-ς,	τι-θῇ-ς,	δι-δῷ-ς,	δεικ-νῦ- ης, &c.
		3.	ἴ-στῃ,	τι-θῃ,	δι-δῷ,	
		D. 1.				
		2.	ἴ-στῇ-τον,	τι-θῇ-τον,	δι-δῶ-τον,	
		3.	ἴ-στῇ-τον,	τι-θῇ-τον,	δι-δῶ-τον,	
		P. 1.	ἴ-στῶ-μεν,	τι-θῶ-μεν,	δι-δῶ-μεν,	
		2.	ἴ-στῇ-τε,	τι-θῇ-τε,	δι-δῶ-τε,	
		3.	ἴ-στῶ- σι(ν).	τι-θῶ- σι(ν).	δι-δῶ- σι(ν).	

¹ And δεικνύ-ω, -εις, &c., [especially δεικνύουσι(ν)]. Also, Impf. ἰδείκνυον, -ύεις, -ύει(ν); Participle usually δεικνύ-ων, -ουσα, -ον (§ 130, Obs. 6).

² See § 130, 1. (a).

VERBS IN -μι.

MIDDLE.

ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
ἴ-σῑ-μαι, ἴ-σῑ-σαι ³ , ἴ-σῑ-ται,	τί-θε-μαι, τί-θε-σαι ³ and τί-θη, τί-θε-ται,	δί-δο-μαι, δί-δο-σαι ³ , δί-δο-ται,	δείκ-νύ-μαι, δείκ-νύ-σαι ³ , δείκ-νύ-ται,
ἴ-σῑ-μεθον,	τι-θέ-μεθον,	δι-δό-μεθον,	δεικ-νύ-με- θον,
ἴ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἴ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἴ-σῑ-μεθα, ἴ-στα-σθε, ἴ-στα-νται.	τι-θέ-μεθα, τί-θε-σθε, τί-θε-νται.	δι-δό-μεθα, δί-δο-σθε, δί-δο-νται.	δεικ-νύ-μεθα, δείκ-νυ-σθε, δείκ-νυ-νται.
ἴ-σῑ-μαι ⁴ , ἴ-σῑ-ῃ, ἴ-σῑ-ται, ἴ-σῑ-μεθον, ἴ-σῑ-σθον, ἴ-σῑ-σθον, ἴ-σῑ-μεθα, ἴ-σῑ-σθε, ἴ-σῑ-νται.	τι-θῑ-μαι, τι-θῑ-ῃ, τι-θῑ-ται, τι-θῑ-μεθον, τι-θῑ-σθον, τι-θῑ-σθον, τι-θῑ-μεθα, τι-θῑ-σθε, τι-θῑ-νται.	δι-δῑ-μαι, δι-δῑ-ῃ, δι-δῑ-ται, δι-δῑ-μεθον, δι-δῑ-σθον, δι-δῑ-σθον, δι-δῑ-μεθα, δι-δῑ-σθε, δι-δῑ-νται.	δεικ-νύ-ωμαι, δεικ-νύ-ῃ, &c.

³ See § 130, 2.⁴ On the irregular accentuation of the Pres. Subj. of ἰσῑσται, &c., see § 134, 1.

ACTIVE.						
Tenses.	Moods.	Numbers and Persons.	ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
PRESENT.	IMPERATIVE.	S. 2.	ἴ-στη ¹ ,	τί-θει ¹ ,	δί-δου ¹ ,	δείκ-νῦ ¹ ,
		3.	ἴ-σῳ̃-τω,	τι-θέ-τω,	δι-δό-τω,	δεικ-νῦ- τω,
		D. 2.	ἴ-σῳ̃-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ- τον,
		3.	ἴ-σῳ̃-των,	τι-θέ-των,	δι-δό-των,	δεικ-νῦ- των,
		P. 2.	ἴ-σῳ̃-τε,	τί-θε-τε,	δί-δο-τε,	δείκ-νῦ- τε,
		3.	ἴ-σῳ̃-τω- σαν and ἴ-σῳ̃-των.	τι-θέ-τω- σαν and τι- θέντων.	δι-δό-τω- σαν and δι- δόντων.	δείκ-νῦ- τωσαν and δεικ- νύντων.
		INFIN.	ἴ-σῳ̃-ναι.	τι-θέ-ναι.	δι-δό-ναι.	δεικ-νῦ- ναι.
		PART.	ἴ-σῳ̃-ας, -ῳ̃-σα, -ῳ̃-ν G. -ῳ̃-ντος, &c.	τι-θείς, -εῖσα, -έν G. -έντος, &c.	δι-δούς, -οῦσα, -όν, G. -όντος, &c.	δεικ-νύς, -ῦσα, -ῦν, G. -ύντος, &c.
IMPERFECT.	INDICATIVE.	S. 1.	ἴ-στη-ν,	ἐ-τί-θην ² ,	ἐ-δί-δουν ² ,	ἐ-δείκ- νῦν,
		2.	ἴ-στη-ς,	ἐ-τί-θεις ² ,	ἐ-δί-δους ² ,	ἐ-δείκ- νῦς,
		3.	ἴ-στη,	ἐ-τί-θει ² ,	ἐ-δί-δου ² ,	ἐ-δείκ-νῦ,

¹ See § 130, Obs. 3.² See § 130, O.S. 6. ἐτίθουν is not used.

MIDDLE.

ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
ἵ-στᾶ-σο ³ and ἵ-στω, ἵ-στά-σθω,	τί-θε-σο ³ and τί-θου, τι-θέ-σθω,	δί-δο-σο ³ and δί-δου, δι-δό-σθω,	δείκ-νῦ-σο ³ , δειακ-νύ-σθω,
ἵ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἵ-στά-σθων,	τι-θέ-σθων,	δι-δό-σθων,	δειακ-νύ-σθων,
ἵ-στα-σθε,	τί-θε-σθε,	δί-δο-σθε,	δείκ-νυ-σθε,
ἵ-στά-σθω- σαν and ἵ-στά-σθων.	τι-θέ-σθω- σαν and τι-θέ-σθων.	δι-δό-σθω- σαν and δι-δό-σθων.	δειακ-νύ-σθω- σαν and δειακ-νύ-σθων.
ἵ-στα-σθαι.	τί-θε-σθαι.	δί-δο-σθαι.	δείκ-νυ-σθαι.
ἵ-στᾶ-μενος, -η, -ον.	τι-θέ-μενος, -η, -ον.	δι-δό-μενος, -η, -ον.	δειακ-νῦ-με- νος, -η, -ον.
ἵ-στᾶ-μην,	ἐ-τι-θέ-μην,	ἐ-δι-δό-μην,	ἐ-δειακ-νῦ- μην,
ἵ-στᾶ-σο ³ and ἵ-στω,	ἐ-τί-θε-σο ³ and ἐ-τί- θου,	ἐ-δί-δο-σο ³ and ἐ-δί- δου,	ἐ-δείκ-νῦ-σο ³ ,
ἵ-στᾶ-το,	ἐ-τί-θε-το,	ἐ-δί-δο-το,	ἐ-δείκ-νῦ-το,

³ See § 130, 2.

ACTIVE.						
Tenses.	Moods.	Numbers and Persons.	ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
IMPERFECT—Continued.	INDICATIVE.	D. 1.				
		2.	ἴ-σταῖ-τον,	ἐ-τί-θε- τον,	ἐ-δί-δο- τον,	ἐ-δείκ-νῦ- τον,
		3.	ἴ-σταῖ-την,	ἐ-τι-θέ- την,	ἐ-δι-δό- την,	ἐ-δεικ-νῦ- την,
		P. 1.	ἴ-σταῖ-μεν,	ἐ-τί-θε- μεν,	ἐ-δί-δο- μεν,	ἐ-δείκ-νῦ- μεν,
		2.	ἴ-σταῖ-τε,	ἐ-τί-θε-τε,	ἐ-δί-δο-τε,	ἐ-δείκ-νῦ- τε,
		3.	ἴ-σταῖ-σαν.	ἐ-τί-θε- σαν.	ἐ-δί-δο- σαν.	ἐ-δείκ-νῦ- σαν.
	OPTATIVE.	S. 1.	ἴ-σταί-ην,	τι-θεί-ην,	δι-δοί-ην,	δεικ-νύ- οιμι,
		2.	ἴ-σταί-ης,	τι-θεί-ης,	δι-δοί-ης,	δεικ-νύ- οις,
		3.	ἴ-σταί-η,	τι-θεί-η,	δι-δοί-η,	&c.
		D. 1.				
		2.	ἴ-σταῖ- τον ¹ ,	τι-θεῖ- τον ¹ ,	δι-δοῖ- τον ¹ ,	
		3.	ἴ-σταί- την,	τι-θεί-την,	δι-δοί- την,	
		P. 1.	ἴ-σταῖ- μεν,	τι-θεῖ-μεν,	δι-δοῖ- μεν,	
		2.	ἴ-σταῖ-τε,	τι-θεῖ-τε,	δι-δοῖ-τε,	
		3.	ἴ-σταῖ-εν.	τι-θεῖ-εν.	δι-δοῖ-εν.	

¹ See § 130, Obs. 2.

MIDDLE.

ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
ἰ-στά-μεθον,	ἐ-τι-θέ-με- θον,	ἐ-δι-δό-με- θον,	ἐ-δεικ-νύ-με- θον,
ἦ-στα-σθον,	ἐ-τί-θε-σθον,	ἐ-δί-δο-σθον,	ἐ-δείκ-νυ- σθον,
ἰ-στά-σθην,	ἐ-τι-θέ-σθην,	ἐ-δι-δό-σθην,	ἐ-δεικ-νύ- σθην,
ἰ-στά-μεθα,	ἐ-τι-θέ-μεθα,	ἐ-δι-δό-μεθα,	ἐ-δεικ-νύ- μεθα,
ἦ-στα-σθε,	ἐ-τί-θε-σθε,	ἐ-δί-δο-σθε,	ἐ-δείκ-νυ- σθε,
ἦ-στα-ντο.	ἐ-τί-θε-ντο.	ἐ-δί-δο-ντο.	ἐ-δείκ-νυ- ντο.
ἰ-σταί-μην ² ,	τι-θοί-μην ³ ,	δι-δοί-μην ³ ,	δεικ-νύ-οί- μην,
ἰ-σταῖ-ο,	τι-θοῖ-ο,	δι-δοῖ-ο,	δεικ-νύ-οιο, &c.
ἰ-σταῖ-το,	τι-θοῖ-το,	δι-δοῖ-το,	
ἰ-σταί-μεθον,	τι-θοί-μεθον,	δι-δοί-μεθον,	
ἰ-σταῖ-σθον,	τι-θοῖ-σθον,	δι-δοῖ-σθον,	
ἰ-σταί-σθην,	τι-θοί-σθην,	δι-δοί-σθην,	
ἰ-σταί-μεθα,	τι-θοί-μεθα,	δι-δοί-μεθα,	
ἰ-σταῖ-σθε,	τι-θοῖ-σθε,	δι-δοῖ-σθε,	
ἰ-σταῖ-ντο.	τι-θοῖ-ντο.	δι-δοῖ-ντο.	

² On the irregular accentuation of the Impf. Opt. of ἰπίσταμαι, &c., see § 134, 1.

³ See § 134, 2.

ACTIVE.						
Tenses.	Moods.	Numbers and Persons.	ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
AORIST II.	INDICATIVE.	S. 1.	ἔ-στη-ν, I	(ἔ-θη-ν)	(ἔ-δω-ν)	Aor. I. used instead.
		2.	ἔ-στη-ς,	(ἔ-θη-ς)	(ἔ-δω-ς)	
		3.	ἔ-στη,	(ἔ-θη),	(ἔ-δω),	
		D. 1.				
		2.	ἔ-σ τ η - τον,	ἔ-θε-τον,	ἔ-δο-τον,	
		3.	ἔ-σ τ ῆ - την,	ἔ-θέ-την,	ἔ-δό-την,	
		P. 1.	ἔ-σ τ η - μεν,	ἔ-θε-μεν,	ἔ-δο-μεν,	
		2.	ἔ-σ τ η - τε,	ἔ-θε-τε,	ἔ-δο-τε,	
		3.	ἔ-σ τ η - σαν.	ἔ-θε-σαν.	ἔ-δο-σαν.	
	SUBJUNCTIVE.	S. 1.	στῶ ² ,	θῶ ² ,	δῶ ² ,	wanting ¹ .
		2.	στῆ-ς,	θῆ-ς,	δῶ-ς,	
		3.	στῆ,	θῆ,	δῶ,	
		D. 1.				
		2.	στῆ-τον,	θῆ-τον,	δῶ-τον,	
		3.	στῆ-τον,	θῆ-τον,	δῶ-τον,	
		P. 1.	στῶ-μεν,	θῶ-μεν,	δῶ-μεν,	
		2.	στῆ-τε,	θῆ-τε,	δῶ-τε,	
		3.	στῶ- σι(ν).	θῶ-σι(ν).	δῶ-σι(ν).	

¹ See § 128, Obs.² The Compounds, e. g. ἀποστῶ, ἐκῶ, διαδῶ, have the same accentuation as the simple Verbs, e. g. ἀποστῶσι, ἐκῆτον, διαδῶμεν.

MIDDLE.

ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
[ἐπριά-μην ³ , I bought, ἐ-πρί-ω (from ἐπρί- ασο), ἐ-πρία-το, ἐ-πριά-με- θον, ἐ-πρία-σθον, ἐ-πρία-σθην, ἐ-πρία-μεθα, ἐ-πρία-σθε, ἐ-πρία-ντο.]	ἐ-θέ-μην, ἐ-θου (from ἐθεσο), ἐ-θε-το, ἐ-θέ-μεθον, ἐ-θε-σθον, ἐ-θέ-σθην, ἐ-θέ-μεθα, ἐ-θε-σθε, ἐ-θε-ντο.	ἐ-δό-μην, ἐ-δου (from ἐδοσο), ἐ-δο-το, ἐ-δό-μεθον, ἐ-δο-σθον, ἐ-δό-σθην, ἐ-δό-μεθα, ἐ-δο-σθε, ἐ-δο-ντο.	wanting ¹ .
[πρίω-μαι ³ , πρί-η, πρίη-ται, πρίω-μεθον, πρίη-σθον, πρίη-σθον, πρίω-μεθα, πρίη-σθε, πρίω-νται.]	θῶ-μαι ⁴ , θῆ, θῆ-ται, θώ-μεθον, θῆ-σθον, θῆ-σθον, θώ-μεθα, θῆ-σθε, θῶ-νται.	δῶ-μαι ⁴ , δῶ, δῶ-ται, δώ-μεθον, δῶ-σθον, δῶ-σθον, δώ-μεθα, δῶ-σθε, δῶ-νται.	wanting ¹ .

³ See § 131, 3, and § 135, 6.

⁴ The Compounds have the same accentuation; e. g. ἐνθῶμαι, -ῆ, -ῆται, &c.; ἀποθῶμαι, -ῆ, -ῆται, &c.; ἐκδῶμαι, -ῶ, -ῶται, &c.; ἀποδῶμαι, -ῶ, -ῶται, &c.

ACTIVE.						
Tenses.	Moods.	Numbers and Persons.	ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
AORIST II.—Continued.	OPTATIVE.	S. 1.	σταί-ην,	θεί-ην,	δοί-ην,	wanting ² .
		2.	σταί-ης,	θεί-ης,	δοί-ης,	
		3.	σταί-η,	θεί-η,	δοί-η,	
		D. 1.	σταί-ητον ¹ ,	θεί-ητον ¹ ,	δοί-ητον ¹ ,	
		2.	σταί-ητον ¹ ,			
		3.	σταί-ητην,	θεί-ητην,	δοί-ητην,	
		P. 1.	σταί-ημεν,	θεί-ημεν,	δοί-ημεν,	
		2.	σταί-ητε,	θεί-ητε,	δοί-ητε,	
		3.	σταί-εν.	θεί-εν.	δοί-εν.	
	IMPERATIVE.	S. 2.	στῆ-θι ³ ,	θέσ ⁴ ,	δός ⁴ ,	wanting ² .
		3.	στή-τω,	θέ-τω,	δό-τω,	
		D. 2.	στή-τον,	θέ-τον,	δό-τον,	
		3.	στή-των,	θέ-των,	δό-των,	
		P. 2.	στή-τε,	θέ-τε,	δό-τε,	
		3.	στή-τωσαν and στάντων.	θέ-τωσαν and θέντων.	δό-τωσαν and δόντων.	
	INF.		στή-ναι.	θεί-ναι.	δοῦ-ναι.	wanting ² .
	PART.		στάς, -ᾶσα, -ᾶν, G. σάν-τος, &c.	θείς, -εῖσα, -έν, G. θέντος, &c.	δούς, -οῦ-σα, -ον, G. δόντος, &c.	wanting ² .

¹ See § 130, Obs. 2.² See § 128, Obs.³ See § 130, Obs. 3. In Compounds, the accent is thrown back on the preceding syllable; e. g. παράστημι, παράστᾱ; ἀπόστημι, ἀπόστᾱ, (§ 84, Obs. 2).⁴ See § 130, Obs. 3. In Compounds, the accent is thrown back on

MIDDLE.

ΣΤΑ- place.	ΘΕ- put.	ΔΟ- give.	ΔΕΙΚ- shew.
[πριαί-μην ⁵ , πρίαί-ο, πρίαί-το, πριαί-μεθον, πρίαί-σθον, πριαί-σθην, πριαί-μεθα, πρίαί-σθε, πρίαί-ντο.]	θοί-μην ⁶ , θοῖ-ο, θοῖ-το, θοί-μεθον, θοῖ-σθον, θοί-σθην, θοί-μεθα, θοῖ-σθε, θοῖ-ντο.	δοί-μην ⁶ , δοῖ-ο, δοῖ-το, δοί-μεθον, δοῖ-σθον, δοί-σθην, δοί-μεθα, δοῖ-σθε, δοῖ-ντο.	 wanting ² .
[πρί-ω ⁵ , πρία-σθω, πρία-σθον, πρία-σθων, πρία-σθε, πρία-σθω- σαν and πρία-σθων.]	θοῦ ⁷ , θέ-σθω, θέ-σθον, θέ-σθων, θέ-σθε, θέ-σθωσαν and θέ-σθων.	δοῦ ⁷ , δό-σθω, δό-σθον, δό-σθων, δό-σθε, δό-σθωσαν and δό-σθων.	 wanting ² .
[πρία-σθαι ⁵ .]	θέ-σθαι.	δό-σθαι.	wanting ² .
[πρία-με- νος ⁵ .]	θέ-μενος, -η, -ον.	δό-μενος, -η, -ον.	wanting ² .

the preceding syllable; e. g. περίεις, ἔνθεις; ἀπόδος, ἔκδος; περίθεις, ἔκδοτε, (§ 84. Obs. 2).

⁵ See § 131, 3, and § 135, 6.

⁶ See § 134, 2.

⁷ In the Compounds;—κατάθου, ἀπόθου; περίδου, ἀπόδου; κατάθισθε; περίδοσθε; ἔνθισθε; πρῶδοσθε;—but ἑνθού, εἰσθού; πρῶδου, ἑνδού, (§ 84, Obs. 2).

ACTIVE.				
	ΣΤΑ- <i>place.</i>	ΘΕ- <i>put.</i>	ΔΟ- <i>give.</i>	ΔΕΙΚ- <i>shew.</i>
FUT.	στή-σω.	θή-σω.	δώ-σω.	δείξω.
AOR. I.	ἔ-στησα, <i>I placed.</i>	ἔ-θη-κα. Instead of these forms, the <i>Aor. II.</i> is used in the <i>Dual</i> and <i>Pl. Ind.</i> and in the <i>other Moods</i> and the <i>Participials</i> , (§ 131, 2).	ἔ-δω-κα.	ἔ-δειξα.
PERF.	ἔ-στη-κα ¹ , sto.	τέ-θελ-κα.	δέ-δω-κα.	δέ-δειχα.
PLPF.	ἔ-στή-κειν and εἰ-στή-κειν ¹ , stabam.	ἔ-τε-θελ-κειν.	ἔ-δε-δώ-κειν.	ἔ-δε-δεί-χειν.
FUT. III.	ἔ-στήξω, stabo, (old Att.).	wanting ² .	wanting ² .	wanting ² .
PAS				
AOR. I.	ἔ-στά-θην.	ἔ-τέ-θην ³ .	ἔ-δό-θην.	ἔ-δείχ-θην.

¹ See § 134, 3.² See § 131, Obs. 1.

M I D D L E.

ΣΤΑ- <i>place.</i>	ΘΕ- <i>put.</i>	ΔΟ- <i>give.</i>	ΔΕΙΚ- <i>shew.</i>
στή-σομαι. ἐ-στη-σάμην.	θή-σομαι. (ἐ-θη-κά-μην.)	δώ-σομαι. (ἐ-δω-κά-μην.)	δείξομαι. ἐ-δειξά-μην.
	Instead of these forms, the <i>Aor. II. Mid.</i> is used by the <i>Attic</i> writers, (§ 131, 2).		
ἔ-στᾶ-μαι.	τέ-θει-μαι.	δέ-δο-μαι.	δέ-δειγ-μαι.
ἔ-στᾶ-μην.	ἐ-τε-θεί-μην.	ἐ-δε-δό-μην.	ἐ-δε-δείγ-μην.
ἐ-στήξομαι.	wanting ² .	wanting ² .	wanting ² .

S I V E.

FUT. I.	στα-θήσο- μαι.	τε-θήσο- μαι ³ .	δο-θήσο- μαι.	δειχ-θήσο- μαι.
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³ ἰτίθην and τεθήσομαι instead of ἰθέθην and θεθήσομαι (§ 8, 9).

§ 134. *Remarks on the Paradigms.*

1. The Verbs δύναμαι, *I am able*, ἐπίσταμαι, *I know*, and πρέμαμαι, *I hang*, have, in the Pres. Subj. and Impf. Opt., a different accentuation from ἵσταμαι; viz. Subj. δύναμαι, ἐπίστωμαι, -η, -ηται, -ησθον, -ησθε, -ωνται; Opt. δυνάιμην, ἐπιστάιμην, -αιο, -αιτο, -αισθον, αἰσθε, -αιντο;—so also the Aor. II. Subj. and Opt. of πρίαμαι and ὀνίναμαι; viz. πρίωμαι, πριαίμην, ὀναίμην, -αιο, -αιτο (§ 135).

2. The forms with -αι of the Opt. Impf. and Aor. II. Mid. of Verbs in -μι whose Roots end in ε, (e. g. τιθείμην, θοίμην), are preferred to those with -ει, (τιθείμην, -εῖο, -εῖτο, &c., θείμην, -εῖο, -εῖτο, &c.). In Compounds the accent remains unchanged; e. g. ἐνθoίμην, (ἐνθείμην), ἐνθοῖο (ἐνθειῖο), &c. The same is true of Compounds of δοίμην; e. g. διαδοίμην, διαδοῖο, &c.

3. The Perf. and Plpf. ἔστηκα, ἐστήκειν (not εἰστήκειν), form the Dual and Pl. directly from the Root, viz. Perf. ἔ-στᾱ-τον, ἔ-στᾱ-μεν, ἔ-στᾱ-τε, ἔ-στᾱ-σι(ν); Plpf. ἔ-στᾱ-τον, -άτην, ἔ-στᾱ-μεν, ἔ-στᾱ-τε, ἔ-στᾱ-σαν;—instead of ἱστηκέναι, ἱστάναι is regularly used. The Part. is ἱστῶς, -ῶσα, -ίς, Gen. -ῶτος, -ῶσης, as well as ἱστηκῶς, -υῖα, -ός, Gen. -ότος, -υῖα.

4. The forms of the Impf. ἰτίθεις, -ει, ἰδίδουν, -ουσ, -ου, follow the analogy of Verbs in -έω and -όω. The other forms, ἐτίθης, -η, ἰδίδων, -ως, -ω, are not used (§ 130, Obs. 6).

LXIII. VOCABULARY.

("Ἰστημι and its Compounds.—Active.)

Ἄήρ, -έρος, ὁ, ἡ, the air.

ἀνίστημι, *I set-up, erect, arouse*;

Aor. II. *I stood-up*; Mid. *I stand-up, rise-up*.

ἀντι-τάττω, *I put-opposite*;

Mid. *I set-myself-against, oppose*.

ἀπο-σπ(άω)ω, *I draw-away*.

ἀπο-στρέφω, *I turn-away, estrange*.

αὔρος, -η, -ον, dry, thirsty.

ἐφίστημι, *I put-from, turn-away, cause-to-revolt*;

Aor. II. *I fell-away, revolted*; Mid. *I go-off, stand-aloo*.

διίστημι, *I set-apart, divide, separate, sever*.

ἐνίστημι, *I put-into*; Perf. *I am-present*.

ἰξ-ορθ(όω)ω, *I make-straight, erect, set-up, restore*.

ἡνίοχος, -ου, ὁ, charioteer, guide.

θύσια, -ας, ἡ, sacrifice, offering.

ἵστημι, *I make-to-stand, lay, set, place, raise*.

καθίστημι, *I lay-down, establish, appoint, render, make*.

λίμνη, -ης, ἡ, marsh, pond, lake.

λοιμός, -οῦ, ὁ, plague, pestilence.

Μιλτιάδης, -ου, ὁ, Miltiades.

Νάξιος, ὁ, a native of Naxos.

νεφέλη, -ης, ἡ, (1) nebula, cloud; (2) bird-net.

παρίστημι, *I place-beside*; Aor. II. *I stand-beside, assist*.

πῇ; where? whither?

πολεμ(έω)ω, (Dat.), *I go-to-war-with any one*.

πολυφιλία, -ας, , multitude-of-friends.

Τάνταλος, -ου, ὁ, Tantalus.

1. Ἡ πολυφιλία δίστησι καὶ ἀποσπᾶ καὶ ἀποστρέφει.
 2. Εἴ τις θυσίαν προσφέρει¹ εὖνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. 3. Οὐδὲ τὸν αἶρα οἱ ἄνθρωποι τοῖς ὄρνιθιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες. 4. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης² ἀφιστῇ. 5. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν³ καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. 6. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ². 7. Θεμιστοκλῆς λέγεται εἰπεῖν, ὥς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὕπνων ἀνισταίη⁴. 8. Τάνταλος ἐν τῇ λίμνῃ αὖτος εἰσθήκει⁵. 9. Τὸ μὲν⁶ τοῦ χρόνου γεγονός⁷, τὸ δὲ⁶ ἐνεστός⁸ ἐστι, τὸ δὲ⁶ μέλλον. 10. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν⁹ ἀπὸ τῶν Ἀθηναίων. 11. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν¹⁰. 12. Παράστᾱ τοῖς ἀτυχέσιν. 13. Πῇ στῶ¹¹; πῇ βῶ¹²; 14. Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστῷσιν ἀπ' αὐτῶν ἐπολέμησαν. 15. Παρασταίητε τοῖς ἀτυχέσιν. 16. Λόγος διεσπάρη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστῆναι. 17. Ἠνίοχον γνώμην στήσεις¹³ ἀρίστην.

¹ § 176, 1. ² § 157. ³ sc. Athens. ⁴ used to arouse. ⁵ Trans. as the *Impf.* ⁶ τὸ μὲν—τὸ δὲ=one portion—another. ⁷=past. Perf. Part. Neut. of γίγνομαι; § 123. ⁸=present. Perf. Part. Neut. of ἐνίστημι; § 134, 3. ⁹ Aor. I. Act. ¹⁰ Aor. II. Act. ¹¹ The *Subj.* is used in questions implying doubt or hesitation; § 153, 1. b. (α). ¹² § 119, 1. and § 142. ¹³ thou wilt place, i. e. thou wilt make.

(1. Give the derivation of πολυφιλία. 2. What *Tense* is καθιστάναι? Fut. Ind. of it? 3. What part of the Verb is εἶων? Account for the ending -ων. Is there any peculiarity in its *Aug.*? What Participle is ἱστάντες? 6. What *Mood* is ἀφίστη? 7. Pres. Ind. form of εἰπεῖν? Why is the *Opt.*, ἀνισταίη, used? Force of the *Pl.*, τῶν ὕπνων? 10. 11. Different meanings of ἀπέστησαν? Pres. Ind. of it? 12. Give the other form of παράστα. 13. From what Verb does βῶ come?)

1. Sportsmen lay snares and nets for birds. 2. The wicked seek to sever the friendship of the good. 3. The trophies of Miltiades used-to-arouse Themistocles from sleep¹. 4. Let us not turn-away young-

men from the path to² virtue! 5. Do not sever (*pl.*) the friendship of the good! 6. The citizens were afraid that the enemies would cause their (=the) allies to revolt from them. 7. The wicked rejoice, if they-sever³ the friendship of the good. 8. Tantalus stands thirsty in the lake. 9. The wise *man* takes care not only for-the-present⁴, but also for-the-future. 10. The soldiers erected⁵ a trophy over⁶ the enemies. 11. The Naxians sought to revolt from the Athenians. 12. Assist (*pl.*) the unfortunate⁷! 13. Where shall we stand⁸? where shall we go⁸? 14. Thou shouldst assist⁹ the unfortunate⁷. 15. The soldiers will erect a trophy over⁶ the enemies.

¹ Plural. ² ἐπί, with Acc. ³ Part. ⁴ Gen. of Perf. Part. Act. of ἰνίστημι. ⁵ Aor. ⁶ κατά, with Gen. ⁷ Dat. ⁸ Aor. Subj. ⁹ Opt.

LXIV. VOCABULARY.

(Τίθημι and its Compounds.—Active.)

Ἀκρόπολις, -ειως, ἡ, a citadel, the Acropolis.
 ἀλλότριος, -ᾶ, -ον, belonging-to-others, foreign.
 ἀνα-τίθημι, I set-up, dedicate, offer.
 Ἀντίγονος, ὁ, Antigonus.
 ἀργαλέος, -ᾶ, -ον, hard, grievous, troublesome.
 διάδημα, -ατος, τό, headband, diadem.
 διαφορά, -ᾶς, ἡ, difference, discord, quarrel, enmity.
 Διόνυσος, ὁ, Dionysos (Bacchus).
 ἐν-τίθημι, I put-in, infuse, implant.
 θύσος, -ου, ὁ, thyrsus, (a staff of the Bacchantes, wound round with ivy and vine leaves).

κίττος, -οῦ, ὁ, ivy.
 Μακεδονικός, -ή, -όν, Macedonian.
 μετα-τίθημι, I transpose, change, alter, remove.
 μιμέομαι, (Acc.), I imitate.
 περι-τίθημι, I put or set round.
 προς-τίθημι, I put-to, unite, add.
 προ-τίθημι, I place-before, lay-out (for show), set-forth, display.
 σκῆπτρον, -ου, τό, staff, sceptre.
 τίθημι, I put, place, appoint, hold or reckon (as), ordain, arrange, propose (as a prize), enact (laws), make, render, assign; Mid. I lay up for myself, make or prepare for myself.

1. Τῷ καλῶς ποιοῦντι θεὸς πολλὰ ἀγαθὰ τίθησιν.
 2. Ὁ πλοῦτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον.
 3. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίους κακοῖς

ἀλλότρια¹ προστιθέασιν. 4. Εἰς τὸ βέλτιον τίθει τὰ μέλλον. 5. Ἀντίγονος Διόνυσον πάντα² ἐμιμείτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. 6. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. 7. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. 8. Ἡ τύχη πάντα ἂν μετατιθείη. 9. Οὐ ῥάδιον τὴν φύσιν μετατιθέναι. 10. Πολλάκις δοκοῦντες θήσιν κακὸν ἐσθλὸν ἔθεμεν, καὶ δοκοῦντες ἐσθλὸν ἔθεμεν κακόν. 11. Τὰς διαφορὰς μεταθῶμεν³. 12. Ἀργαλέον γῆρας ἔθηκε θεός. 13. Ἀθηναῖοι χαλκὴν ποιησάμενοι λείαναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. 14. Ῥᾶον⁴ ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. 15. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖη⁵. 16. Μετάθετε τὰς διαφοράς. 17. Λυκοῦργον, τὸν θέντα⁶ Λακεδαιμονίοις νόμους, μάλιστα θαυμάζομεν. 18. Ὁ πόλεμος πάντα μετατέθεικεν. 19. Πρὸ⁷ τῆς ἀρετῆς θεοὶ ἰδρῶτα⁸ ἔθεσαν.

¹ = aliena, sc. κακά. ² = in every way, (Neut. Adj. used adverbially). ³ let us remove. ⁴ sc. ἱστί. See § 52, 10. ⁵ would set down, i. e. look upon it as, &c. ⁶ = who laid down, i. e. enacted. ⁷ before, i. e. before attaining it. ⁸ sweat = toil.

(3. What part of the Verb is προστιθέασιν? 4. Positive form of βέλτιον? 9. Why is not the Pres. Inf. μετατιθέναι proparoxytone? 11. What Mood and Tense is μεταθῶμεν? 12. ἔθηκε? 13. ἀνέθεσαν? 14. θεῖναι?)

1. To those-who-do¹ well the gods assign² many good things. 2. We often add others'³ ills to our-own⁴. 3. We often see wealth alter⁵ the disposition of men. 4. The war had altered everything. 5. God assigned⁶ to men many good things. 6. The war will alter everything. 7. Who would enact⁷ laws for foolish men? 8. It is not easy to change⁸ nature. 9. The gods made⁶ old-age troublesome. 10. The wicked we cannot easily make⁷ good. 11. The general should infuse⁹ courage into the soldiers. 12. May wealth never alter¹⁰ thy disposition! 13. We should implant⁸ in young-men a love of virtue.

¹ Part. ² τίθημι. ³ ἀλλότριος. ⁴ ἴδιος. ⁵ Acc. of the Part. ⁶ Aor. of τίθημι. ⁷ Aor. Opt. with ἄν. ⁸ Aor. ⁹ Pres. or Aor. Subj. ¹⁰ Impf. or Aor. Opt.

LXV. VOCABULARY.

(Δίδωμι and its Compounds.—Active.)

Ἀπο-δίδωμι, *I give-back, restore, repay; Mid. I sell.*

δίδωμι, *I give, grant, bestow.*

ἔμπειδος, -ον, *firm, sure, stable.*

εὐθύς, *straightway, immediately.*

κέντρον, -ου, τό, *sting, goad.*

μάκαρ, -αρος, *happy, blessed.*

μέλιττα, -ης, ἡ, *bee.*

μετα-δίδωμί τινί τινας, *I give any one a share of anything.*

πάγχακος, -ον, *utterly-bad.*

πάλιν, *again, on-the-contrary.*

προ-δίδωμι, (prodo), *I betray.*

χρῆζω, (Gen.), *I need, am-in-want.*

1. Οἱ θεοὶ πάντα διδόασιν. 2. Γυναικὶ¹ ἄρχειν οὐ δίδωσιν ἢ φύσις. 3. Χάριν λαβὼν² μέμνησο³, καὶ δοὺς ἐπιλαθοῦ⁴. 4. Λαβὼν² ἀπόδος, καὶ λήψῃ² πάλιν. 5. Ὡ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. 6. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί, ἔμπεδός ἐστιν. 7. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. 8. Ἡ φύσις ταύροις ἔδωκε κέρα⁵, κέντρα μελίτταις. 9. Ὡν⁶ σοι θεὸς ἔδωκε, τούτων⁷ χρῆζουσι⁸ δίδου. 10. Ἐσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. 11. Πτωχῷ εὐθύς δίδου. 12. Χρήματα δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν, ἀρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἔπεται. 13. Θεός μοι δοίη φίλους πιστούς. 14. Τοῖς πλουσίοις⁹ πρέπει τοῖς πτωχοῖς δοῦναι. 15. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προῦδίδοσαν¹⁰. 16. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων⁷ μεταδιδούς¹¹. 17. Δεῖ τοὺς ἀγαθοὺς ἀνδρας γενναίως φέρειν, ὅ τι ἂν ὁ θεὸς διδῷ. 18. Ὅς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης¹² ζημίας¹³ ἄξιός ἐστιν. 19. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ διδοῖεν. 20. Φίλος φίλον οὐ προδώσει.

¹ § 47, 2. ² § 121, 12. ³ Imper. Perf. (with Pres. meaning); § 122, 12. ⁴ § 121, 13. ⁵ § 39, Obs. ⁶ by attraction for ἄ; § 182, 6. ⁷ § 158, 3. (b). ⁸ to those in need. ⁹ § 161, 2. (c). ¹⁰ by Crasis for προεδίδοσαν; § 90, 1. ¹¹ in sharing. ¹² § 52, 8. ¹³ § 158, 7. (γ).

(3. What part of the Verb is δοὺς? Why is ἐπιλαθοῦ perispomenon? 4. From what Verb does λήψῃ come? 5. Give the Comp.

and Super. of μάκαρ. 8. What Tense is ἴδωκε? Uncontracted form of εἶπα? 12. Meaning of καί? 16. What Participle is μεταδιδούς? 18. Lat. equivalent for εἰς ἅν?)

1. God gives all-things. 2. Having-received¹ a favour, remember (*pl.*) *it*; and having-bestowed¹ one, forget *it*. 3. If-you-have-received¹ anything, repay² *it*. 4. Grant me, O God, to possess prosperity and a good reputation! 5. The wealth which³ God bestows² is sure. 6. The gods have given men many good-things. 7. Give (*pl.*) to the poor straightway! 8. May the gods grant² me trusty friends! 9. Thou must⁴ bear bravely whatever⁵ the gods grant thee. 10. Good citizens will never betray their (=the) country. 11. God gave² men many possessions. 12. The soldiers intended to betray² the city. 13. It is well to give to the poor. 14. Who would betray⁶ a friend? 15. Honour (*pl.*) the gods, who-give⁷ all good-things to men!

¹ Aor. Part. ² Aor. ³ εἰς ἅν, with Subj. ⁴ δεῖ. ⁵ ὅ, τι ἅν, with Subj. ⁶ Opt., with ἅν. ⁷ Part.

LXVI. VOCABULARY.

(Verbs in -ῶμι.—Active.)

Ἀέϊατος, -ον, not-to-be-seen.

ἐπο-δείκνυμι, I point-out, shew-forth, display, make-known, represent, appoint; (with a double Acc.) I appoint or make any one so and so; Mid. I shew-forth-of-myself, declare, deliver-an-opinion.

δείκνυμι, I shew.

δικαίως, justly, fairly.

εἰκῇ, inconsiderately, heedlessly, rashly.

ἐμμένω, (Dat.), I remain-with, abide-by.

ἐντός, (Gen.), within.

ἐξ-ορκ(ώω)ω, I make one swear, bind-by-oath.

ἐπίορκος, -ον, (perjurus), swear-ing-falsely, perjured.

ἐπὶ μνῦμι, (Acc.), I swear-by.

μέτριος, -α, -ον, moderate.

μιμητής, -οῦ, ὁ, imitator.

ὀμνῦμι, I swear.

ὄρκος, -ου, ὁ, oath.

πάντως, by-all-means, decidedly, altogether, wholly.

παραγγέλλω, I order, direct, bid.

πλαστική (τέχνη understood), modelling-art, sculpture.

Πυθαγόρας, -ου, ὁ, Pythagoras.

ρῶννυμι, I strengthen.

σπανίως, rarely, seldom.

Φρύξ, -υγός, ὁ, Phrygian.

ψήφισμα, -ατος, τό, decree, resolution.

1. Ὅρκον φεύγε, κἄν δικαίως ὀμνύης. 2. Μὴ τι¹ θεοὺς ἐπίορκον² ἐπόμνῃ. 3. Ὁ οἶνος μέτριος³ ληφθεὶς⁴ ῥώννῃσιν. 4. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἐαυτῶν ἀποδεικνύασι⁵. 5. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι σπανίως μὲν ὀμνύναι, χρησαμένοις δὲ τοῖς ὅρκοις πάντως ἐμμένειν. 6. Ἡ πλαστική δείκνῃσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν. 7. Μὴ ἀθέατα δείξης ἡλίφ. 8. Ἄνδρὸς νοῦν οἶνος ἔδειξεν. 9. Φρύγες ὅρκοις οὐ χρῶνται οὔτ' ὀμνύντες, οὔτ' ἄλλους ἐξορκοῦντες. 10. Ὀλίγοις δείκνῃ τὰ ἐντὸς⁶ φρενῶν. 11. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν. 12. Μήποτε εἰκῇ ὀμνύοιτε. 13. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

¹ τι = quid, in any way. ² ἐπίορκον ἐπόμνυμι = I swear falsely by any one; (ἐπίορκον is a Neut. Adj. used adverbially). ³ = in moderation. ⁴ § 121, 12. ⁵ make. ⁶ τὰ ἐντὸς = the parts within, the interior.

(1. Of what two words is κἄν compounded? 5. From what Verb does παρήγγειλε come? What Mood and Tense is it? 8. By what Tense is ἔδειξεν to be translated? Why? 9. Open form of χρῶνται?)

1. Avoid (*pl.*) an oath, even if you swear justly! 2. Do not swear (*pl.*) a-false-oath! 3. Those-who-swear¹ a-false-oath are worthy of the greatest punishment². 4. The Phrygians did not swear. 5. The judges make-known³ their (=the) decrees. 6. Mayest thou never swear rashly! 7. It is not becoming to swear rashly. 8. The Athenians appointed⁴ Alcibiades general.

¹ Part.

² Gen.

³ ἀποδείκνυμι.

⁴ Aor.

LXVII. VOCABULARY.

(Ἰστημι, &c.—*Mid. and Pass.*)

Ἀξιόλογος, -ον, worthy-of-mention, noticeable, memorable.

ἴσταμαι, {with Aor. Pass.}, I am-able, can, have-power.

ἰσίσταμαι, (with Aor. Pass.), I know, understand.

Λύσανδρος, -ου, ὁ, Lysander. μέθη, -ης, ἡ, intoxication.

Μίνως, -ω, ὁ, *Minos*.

μωρός, -ά, -όν, *foolish*; (Subst. a fool.)

ναυτικός, -ή, -όν, *belonging-to-ships, nautical*; ναυτικὴ δύνα-

μις, *naval power*.

ὀλιγαρχία, -ας, ἡ, *the rule-of-a-few, oligarchy*.

συν-ίστημι, *I put-together*; Mid. *I collect, unite, bring-together*.

1. Ὁ πλοῦτος πολλὰ δύναται¹. 2. Τίς ἂν μωρὸς δύναιτο² ἐν οἴνῳ σιωπᾶν; 3. Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος² μὴ βούλεται. 4. Πρᾶττε μηδὲν ὦν³ μὴ ἐπίστασαι². 5. Ἀριστόν ἐστι πάντ' ἐπίστασθαι² καλὰ. 6. Ζῶμεν⁴ οὐχ ὥς ἐθέλομεν, ἀλλ' ὥς δυνάμεθα². 7. Πρὸ μέθης ἀνίστασο. 8. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται⁵ τῷ πλούτῳ⁶ χρῆσθαι⁴; 9. Καταλυθέντος⁷ τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαι ἐν ταῖς πλείσταις πόλεσι καθίσταντο. 10. Οἱ πολέμιοι οὐκ ἀποστήσονται, πρὶν ἂν⁸ ἔλωσι⁹ τὴν πόλιν. 11. Μίνως, ὁ δεῦτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. 12. Ὑπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

¹ πολλὰ δύναμαι, (*multum valeo*), *I am very powerful*. ² § 135. ³ by attraction for μηδὲν τούτων, *α*. § 182, 6. ⁴ See § 97, 3. ⁵ On the accentuation, see § 134, 1. ⁶ § 161, 3. ⁷ being concluded. ⁸ πρὶν ἂν = *until*. ⁹ § 126, 1.

1. Men are very powerful through wealth. 2. Rise-up (*pl.*) before intoxication! 3. The enemies were not able to take¹ the city. 4. Of what advantage is it² to thee to be-rich, when thou knowest not how to employ thy (=the) wealth³? 5. What fools could⁴ be silent in wine? 6. No mortal can know all-things. 7. There are few who-know-how⁵ to employ riches well. 8. The magistrates who-are-appointed⁶ to rule the city must⁷ take-care-of⁸ its safety.

¹ Aor. II. of αἰγίσω. ² τί συμφέρει. ³ Dat. ⁴ Opt. with ἂν. ⁵ Part. ⁶ Aor. Pass. Part. of καθίστημι. ⁷ δεῖ, with Acc. and Inf. ⁸ § 125, 16.

LXVIII. VOCABULARY.

(Τίθημι, &c.—*Pass. and Mid.*)ἄελιος, -ᾶ, -ον, *unhappy, wretched, pitiable.*ἀπο-τίθημι, *I put-away; Mid. take-off, lay-aside.*δια-τελέω, *I accomplish; (with a Part., it expresses the continuance of the action denoted by the Participle, as διατελῶ γράφων, “I continue writing”).*δια-τίθημι, *I arrange, manage; with an Adv. I affect, dispose a person so and so.*ἑκὼν, -εὔσα, -όν, *willing, willingly.*ἐπι-τίθημι, *I put-on, put-to, add; Mid. put-on-myself; with the Dat. I apply-to, attack, set-upon.*ἐγκράτεια, -ας, ἡ, *self-restraint, continence.*ἐφόδιον, -ου, τό, (viaticum), *travelling money, provision.*ἦκω, Fut. ἥξω, *I am-come.*θησαυρός, -οῦ, ὁ, *treasure.*κατα-τίθημι, *I lay-down, lay-by; Mid. lay-down for myself lay-up, deposit.*Κελτίβηρ, -ηρος, ὁ, *Celtiberian.*κράνος, (-εος=)-ους, τό, *helmet.*λόφος, -ου, ὁ, *crest.*Μαντινεία, -ας, ἡ, *Mantineia.*στέφανος, -ου, ὁ, *crown, wreath.*φοινίκιος, -εᾶ, -ιον, (contracted -οῦς, -ῆ, -οῦν), *purple.*

1. Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῖς ἡσκημένα¹ λόφοις. 2. Οὐδένα Θησαυρὸν παισὶ καταθήσῃ ἀμείνω² αἰδοῦς. 3. Τίς ἂν ἐκὼν φίλον ἄφρονα θοῖτο³; 4. Ξενοφῶντι θύοντι ἡκέ τις⁴ ἐκ Μαντινείας ἄγγελος λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι⁵. κακῆϊνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων. ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ⁶ ἐκείνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. 5. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. 6. Τῷ μὲν τὸ σῶμα διατεθειμένῳ κακῶς⁷ χρεία ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. 7. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. 8. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου ἔτει ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν⁸. 9. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. 10. Τοὺς πιστοὺς τίθεσθαι φίλους δεῖ ἕκαστον ἑαυτῷ. 11. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιθῶνται.

¹ Perf. Part. of ἀσκέω, *I adorn*. ² See § 52, 1. ³ *take*. ⁴ τις = quidam, *a, a certain*. ⁵ A syncopated Perf. Inf. for τεθνηκέναι; § 122, 9. Comp. ιστάναι, § 134, 3. ⁶ = (etiam) *also*. ⁷ κακῶς διατεθεισθαι = *to be indisposed*. σῶμα is an *Acc. partis affectæ*; § 159, 3. (7). ⁸ *were most wretchedly affected, were in a very wretched plight*.

(2. Why is the accent on the *final* syllable of παῖσι? What Case is ἀμείνω? αἰδοῦς? 4. What Tense is ἦκε? προσέθηκε? ἐπέθετο? Of what two words is κάκεινος compounded? 6. Supply the ellipsis after ψυχῇν. 7. Derivation of ἐφ' ὅδιον?)

1. The citizens attack the enemies. 2. We will make¹ the good *our* friends. 3. The citizens were afraid that the enemies would attack the city. 4. Lay-up (*pl.*) a provision for² old-age! 5. Put-on³ (*sing.*) the crown! 6. Take-care that the enemies do not attack⁴ you! 7. Croesus laid-up³ many treasures of gold in *his* house. 8. The disposition of men is often changed by wealth. 9. Nature cannot easily be changed. 10. A golden crown was placed³ by the Athenians on the gate of the Acropolis. 11. All-things have been changed by the war.

¹ Fut. Mid. of τίθημι. ² *eis*, with *Acc.* ³ *Aor.* ⁴ *Aor. Subj.*

LXIX. VOCABULARY.

(Δίδωμι, &c.—*Pass. and Mid.*)

Ἀμοιβή, -ῆς, ἡ, *exchange, recompense, return*.

στρατός, -οῦ, ὁ, *army*.

συν-επι-δίδωμι, *I give-together-*

with; Mid. *I give-myself-up with others to anything*.

συν-νέω, *I spin, weave-together-with*.

1. Χάρις χάριτι ἀποδίδοται. 2. Τῷ εὖ ποιοῦντι πολλάκις κακῇ ἀποδίδοται ἀμοιβή. 3. Πατρίδες πολλάκις διὰ κέρδος προὔδόθησαν. 4. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ¹ τῶν θεῶν. 5. Ὡς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν. 6. Ὅτε εἴλε² τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο³ τοὺς ἐλευθέρους πάντας. 7. Ἐκὼν σεαυτὸν τῇ Κλωθοῖ⁴ συνεπιδίδου, παρέχων συννήσαι, οἷςτις⁵ ποτε πράγμασι βούλεται. 8. Ὅμοίως

αἰσχροῦν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν καὶ διδόμενόν τι ἀγαθὸν παρὰ¹ τῶν φίλων μὴ λαμβάνειν. 9. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. 10. Μήποτε ὑπὸ τῶν φίλων προδιδόιτο. 11. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ⁶ προὔδιδото. 12. Ἀπόδου τὸ κύπελλον.

¹ § 167, 5. ² Aor. II. of αἰρέω; § 126, 1. ³ he sold. ⁴ Clotho, one of the three Μοῖραι or Parcae who spin the thread of life. ⁵ by attraction for πράγμασιν, ἅτινα βούλεται. § 182, 6. ⁶ αὐτὸς δὲ στρατηγός=the general himself.

1. All-things are given by¹ God. 2. The wealth which² is given³ by¹ God is sure. 3. The city was betrayed to the enemies by the soldiers. 4. We must bear nobly whatever² is sent⁴ by God. 5. The friend will not be betrayed by the friend. 6. Alexander is said to have sold⁵ all the free citizens when he took⁶ Thebes. 7. The army is said to have been betrayed⁵ by the general. 8. The citizens were-afraid that the town would be betrayed. 9. Let us sell⁶ the cups!

¹ παρὰ, with Gen. ² ὅς ἂν. ³ Aor. Subj. ⁴ Say : is given. ⁵ Aor. Inf. after a Verb of asserting. ⁶ Aor.

LXX. VOCABULARY.

(Verbs in -μι.—Pass. and Mid.)

Ἀληθῶς, indeed, truly.	ἑσθής, -ῆτος, ἡ, dress, apparel.
αμφι-έννυμι, I put-on; Mid. I wear.	κεράννυμι, I mix.
ἀπόλλυμι, I ruin, destroy; Mid. I am-lost, perish.	παρρησία, -ας, ἡ, freedom-of-speech, boldness.
ἐν-δείκνυμι, I shew; Mid. I shew-forth-of-myself.	πολυτελής, -ές, costly, splendid.
ἐπι-δείκνυμι, I make-a-display, I shew-off; Mid. I shew-forth-boastfully-of-myself, exhibit.	ρήτωρ, -ορος, ὁ, orator.
	σβέννυμι, I quench, extinguish.
	συν-ἀπόλλυμι, I ruin-together-with; Mid. I go-to-ruin-with any one.

1. Φίλοι φίλοις συναπόλλυνται δυστυχουσιν. 2. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. 3. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. 4. Αἱ γυναῖκες χαίρουσιν ἀμ-

φιεννύμεναι καλὰς ἐσθῆτας. 5. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. 6. Ὁ οἶνος, ἐὰν ὕδατι¹ κεραννύηται, τὸ σῶμα ῥώννυσιν. 7. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. 8. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσο. 9. Οἱ Πέρσαι πολυτελεῖς στολὰς ἡμφιέννυντο. 10. Ὁ ῥήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. 11. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

¹ § 47, 10, and § 161, 2. (a).

1. The Persians wore costly apparel. 2. Always shew-forth in your life virtue and prudence! 3. We admire the friends who-go-to-ruin-with¹ unfortunate friends. 4. Let us declare our (=the) opinion with boldness! 5. The sophists made-a-display-of their wisdom. 6. Women wear beautiful clothes. 7. The orator should express² his (=the) opinion with boldness.

¹ Part.


² Aor.

SYNOPSIS OF VERBS IN -μι.

I. Verbs in -μι, which affix the Personal-endings *directly* to the Vowel of the Root.

§ 135. Verbs, whose Root ends in -α (like ἴ-στη-μι, ΣΤΑ-):—

1. κί-χρη-μι, *I lend*, (XPA-) Inf. κιχράναι, Fut. χρήσω, Aor. ἔχρησα; Mid. *I borrow*, Fut. χρήσομαι. —(Aor. ἐχρησάμην is not used in this sense by the Attic writers).

 To the same Root belong also the two following Verbs:—

2. χρεή, *oportet, it is necessary*, (Roots XPA- and XPE-) Subj. χρεῖ, Inf. χρῆναι, Part. (τὸ) χρεών; Impf

ἐχοῖν or χρῖν, Opt. χρεῖη (from ΧΡΕ-); Fut. χρῆσται.

3. ἀπόχρη, *sufficit, it suffices*; there are also formed regularly from ΧΡΑΩ, ἀποχρῶσιν, Inf. ἀποχοῖν, Part. ἀποχρῶν, -ῶσα, -ῶν; Impf. ἀπέχρη; Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). Mid. ἀποχρῶμαι, *I have enough, abuse, waste*, Inf. ἀποχοῖσθαι, inflected like χράσμαι (§ 97, 3).

4. ὀνίνημι, *I benefit, profit, help*, (ΟΝΑ-) Inf. ὀνιναί; Impf. Act. *wanting*; Fut. ὀνήσω; Aor. ὤνησα. Mid. ὀνίναμαι, *I have profit or advantage*, Fut. ὀνήσομαι; Aor. II. ὠνήμην, -ησο, -ητο, &c., Imper. ὀνησο, Part. ὀνήμενος, Opt. ὀναίμην, -αιο, -αιτο (§ 134, 1), Inf. ὀνασθαι; Aor. Pass. ὠνήθην (used, but rarely, for ὠνήμην). *The remaining forms are supplied by ὠφελεῖν.*

5. πί-μ-πλη-μι, *I fill*, (ΠΛΑ-) Inf. πιμπλάναι; Impf. ἐπίμπλην; Fut. πλήσω; Aor. ἔπλησα; Perf. πέπληκα. Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Fut. πλήσομαι; Aor. ἐπλησάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην (§ 95).—*Mid.*

The *μ* in the Reduplication of this and the following Verb is usually omitted in composition, when a *μ* precedes the Reduplication; e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην.

6. πί-μ-πρη-μι, *I burn* (trans.), is conjugated in all respects like πίμπλημι.

7. ΤΛΗ-ΜΙ, *I bear, suffer*, Pres. and Impf. *wanting*, (instead of them ὑπομένω, ἀνέχομαι are used); Aor. ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλάς; Fut. τλήσομαι; Perf. τέτληκα.—On the forms τέτλαμεν, &c., comp. § 134, 3. (*In Attic Prose this Verb rarely occurs.*)

8. φη-μί, *I say*,* (Root ΦΑ-), has the following formation:—

* See § 1.46, 8.

ACTIVE.

Present.

Imperfect.

Indicative.	S. 1.	φημί,*	Indicative.	S. 1.	ἔφην,
	2.	φῆς,		2.	ἔφης, usually ἔφησθα,
	3.	φησί(ν),		3.	ἔφη,
	D. 2.	φᾶτόν,		D. 2.	ἔφᾶτον,
	3.	φᾶτόν,		3.	ἔφᾶτην,
	P. 1.	φᾶμέν,		P. 1.	ἔφᾶμεν,
	2.	φᾶτέ,		2.	ἔφᾶτε,
	3.	φᾶσί(ν).		3.	ἔφᾶσαν.
Subj.	φῶ, φῆς, φῆ, φῆ- τον, φῶμεν, φῆ- τε, φῶσι(ν).		Opt.	φαίην, φαίης, φαίη, φαίητον and φαῖ- τον, φαιήτην and φαίτην, φαίημεν and φαῖμεν, φαί- ητε and φαῖτε, φαῖεν.	
Imper.	φᾷθί or φᾷθι, φᾷ- τω, φᾶτον, φᾷ- των, φάτε, φάτω- σαν and φάντων.				
Inf.	φάναι.		Fut.	φήσω.	
Part.	(φάς, φᾶσα, φάν, G. φάντος, φάσης, &c., un-Attic).		Aor.	ἔφησα.	

MIDDLE.

Perf. Imper. πεφάσθω, *let it be said*.

Verbal-adjectives, φατός, φατέος.

OBS. 1. In the II. Pers. Sing. φῆς, both the *accentuation* and the *Iota subscript* are quite irregular. This Verb is *enclitic* in the *Ind. Pres.* (except φῆς); see § 14.

OBS. 2. This Verb has two meanings, (1) *I say* in general, (2) *I affirm* (aio), *assert*, *maintain*, &c. The Fut. φήσω, however, has *only the latter* meaning; the first is expressed by λέξω, ἔρῶ. The Impf. ἔφην, with φάναι and φάς, is used also as an *Aorist*.

* In Composition, ἀντίφημι, σύμφημι, ἀντίφησι, σύμφησι, &c.; σύμφαθι, σύμφατον, &c.—but ἀντιφῆς, συμφῆς; Subj. ἀντιφῶ, ἀντιφῆς, &c.; Opt. συμφαῖμεν, &c.

The following *Deponents* also belong to this class:—

1. ἄγαμαι, *I wonder, am astonished, admire*, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. δύναμαι, *I can, am able*, Subj. δύνωμαι (§ 134, 1), Imper. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἡδυνάμην, (II. Pers. ἐδύνω), Opt. δυνάιμην, δύναιο (§ 134, 1); Fut. δυνήσομαι; Aor. ἐδυνήθην, ἡδυνήθην, and ἐδυνάσθην, (on the Aug., see § 85, Obs.); Perf. δεδύνημαι; Verbal-adjective, δυνατός, *able and possible*.

3. ἐπίσταμαι, *I know, understand*, (II. Pers. ἐπίστασαι), Subj. ἐπίστωμαι (§ 134, 1), Imper. ἐπίστω, &c.; Impf. ἡπιστάμην, ἡπίστω, &c., (on the Aug., see § 91, 3), Opt. ἐπισταίμην, ἐπίσταιο, &c. (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην (Aug., § 91, 3); Verbal-adjective, ἐπιστητός.

4. ἔραμαι, *I love*, (in the *Pres.* and *Impf.* ἐράω is used instead of it in *prose*); Aor. ἡράσθην, ἀμαυ; Fut. ἐρασθήσομαι, ἀμαβο.

5. κρέμαμαι, *I hang, pendeo*, Subj. κρέμωμαι (§ 134, 1); Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. ἐκρεμάσθην; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*; Fut. Pass. κρεμασθήσομαι, *I shall be hanged*.

6. ἐπριάμην, *I bought*, [a defective Aor. Mid. used by the Attic writers instead of ἐωνησάμην (§ 87, 4), the Aor. Mid. of ὠνέομαι], Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imper. πρίω, Inf. πρίασθαι, Part. πριάμενος.

LXXI. VOCABULARY.

Δαιμόνιον, -ον, τὸ, *the Deity*.

ἑμπύρημι, *I set-fire-to, burn-up*.

εὐκλεία, -ας, ἡ, *fame, glory*.

ἕως, *as-long-as*.

ἴσως, *perhaps*.

κώμη, -ης, ἡ, *village*.

οὐκέτι, *no-more, no-longer*.

πολιτικός, -ή, -όν, *relating-to-the-state, political, civil*; τὰ πολι-

τικά, *politics*.

πότερος, -ᾶ, -ον; (uter?) *which-of-two?* πότερον, *whether*.

προ-σημαίνω, *I shew-beforehand, reveal*.

πρότερον, *sooner, before*.

σύν-εimi, (Dat.), *I am-with, associate-with*.

σωφρονέω, *I am-of-sound-understanding, am-discreet, am-temperate*.

φείδομαι, (Gen.), *I spare, save*.

1. Σωκράτης πρὸ πάντων ὤρετο¹ χρῆναι² τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. 2. Ἐν ἐλπίσι χρὴ τοὺς σοφοὺς ἔχειν βίον. 3. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών³. 4. Ἴσως εἴποι⁴ τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά⁵ διδάσκειν τοὺς⁵ ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. 5. Σωκράτης τὴν πόλιν πολλὰ⁶ ὤνησεν. 6. Οἱ πολέμιοι πολλὰς κώμας ἐνέπρησαν. 7. Σωκράτης τὸ δαιμόνιον ἔφη προσημαίνειν ἑαυτῷ τὸ μέλλον⁷. 8. Πόνος, φασίν⁸, εὐκλείας πατήρ. 9. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς⁹ μὴ πείσαντες, ἀλλὰ κρατοῦντες¹⁰ γράφουσι¹¹, πότερον βίαν φῶμεν¹² εἶναι, ἢ μὴ φῶμεν¹²; 10. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἡγάσθησαν¹³. 11. Ἀλκιβιάδης, ἕως Σωκράτει συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. 12. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναί μοι. 13. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρεῖν, ἐρασθέντες οὐκέτι δύνανται.

¹ § 125, 19. ² ought. ³ sc. ἔστιν; *it is right, we ought*. ⁴ § 126, 8. ⁵ Verbs of *teaching* take a *double Acc.*; § 160, 4. ⁶ § 160, 2. ⁷ the future. ⁸ φασί is used *parenthetically*, like our 'they say.' ⁹ the multitude, the people. ¹⁰ having power = by virtue of their power. ¹¹ write = lay down as law, enact. ¹² Subj. deliberativus. ¹³ ἄγαμαί τινά τινος, *I admire a person for anything*.

1. Socrates asserted¹ that the Deity revealed the future to him. 2. I affirm, said the general, that you² must attack the enemies. 3. Virtue will always benefit men. 4. Fill¹(*pl.*) the cups with-wine³! 5. The city was-set-on-fire¹. 6. The moderate *man* will always be able to master bad passions. 7. The wise *man* will always love virtue. 8. Socrates understood-how¹ to turn⁴ young-men to⁵ virtue. 9. We cannot buy a trusty friend for-money⁶.

¹ Aor. ² Acc., with Inf. ³ Gen. ⁴ προτρέπω. ⁵ ἐπί, with the Acc. ⁶ § 158, 7. (γ).

§ 136. *Verbs, whose Root ends in -ε (like τί-θη-μι, ΘΕ-):—*

“Ι-η-μι (Root ‘Ε-), *I send*. Many forms of this Verb occur only in its Compounds.

ACTIVE.

Pres.	Ind. ἵημι, ἴης, ἴησι(ν); ἴετον; ἴεμεν, ἴετε, ἰᾶσι(ν). Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφιῶ, ἀφιῆς, ἀφιῆ, &c. Imp. ἴει, ἰέτω, &c. Inf. ἰέναι. Part. ἰείς, ἰεῖσα, ἰέν.
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Impf.	Ind. ἵουν (from ἵεω), ἀφίουν and more rarely ἡφίουν, (rarely ἵειν, προΐειν), ἴεις, ἴει; ἴετον, ἰέτην; ἴεμεν, ἴετε, ἴεσαν. Opt. ἰείην, &c.
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Perf. εἶκα, ἀφεῖκα.—Plpf. εἴκειν.—Fut. ἥσω.—
Aor. I. ἤκα, ἀφῆκα (§ 131, 2).

Aor.II.	Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual εἶτον, ἀφεῖτον, εἶτην; Plur. εἶμεν, καθεῖμεν, εἶτε, ἀνεῖτε, εἶσαν, ἀφεῖσαν. Subj. ὦ, ῆς, ἀφῶ, ἀφῆς, &c. Opt. εἶην, εἶης, εἶη; εἶτον, ἀφεῖτον, εἶτην; εἶμεν, ἀφεῖμεν, εἶτε, ἀφεῖτε, εἶεν, ἀφεῖεν. Imp. ἔς, ἄφες, ἔτω; ἔτον, ἄφετον, ἔτων; ἔτε, ἄφετε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφεῖναι.—Part. εἶς, εἶσα, ἔν, ἀφείς, ἀφεῖσα, ἀφέν, Gen. ἐντος, εἰσης, ἀφέντος.
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☞ The Aug. of ἀφίημι follows the analogy of the Verbs mentioned in § 91, 3.—Observe the accentuation of the Compounds.

MIDDLE.

Pres.	Ind. ἵεμαι, ἴσαι, ἴται, &c. Subj. ἰῶμαι, ἀφιῶμαι, ἰῆ, ἀφιῆ, &c. Imp. ἴεσο or ἴου. Inf. ἴεσθαι. Part. ἰέμενος, -η, -ον.
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MIDDLE—Continued.

Impf.	ἰέμην, ἴεσο, &c.	Opt. ἰοίμην (or ἰείμην), ἰοῖτο, ἀφιοῖτο, &c.
Aor. II.	Ind. εἶμην, εἶσο, ἀφείσο, εἶτο, ἀφείτο, εἶμεθα, &c.	Subj. ᾧμαι, ἀφῶμαι, ᾗ, ἀφῇ, ᾗται, ἀφῇται. Opt. προοίμην, -οῖτο, -οῖτο, -οίμεθα, &c. Imp. οὔ, (ἀφοῦ, προοῦ), ἔσθω, &c. ; II. Pers. Pl. ἔσθε, (ἄφεσθε, πρόεσθε). Inf. ἔσθαι. Part. ἔμενος, -η, -ον.

Perf. εἶμαι, μεθεῖμαι, Inf. εἶσθαι, μεθεῖσθαι.—Plpf. εἶμην, εἶσο, ἀφείσο, &c.—Fut. ἥσομαι.—Aor. I. ἡκάμην (*only in Ind. and rare*).

PASSIVE.

Aor. I. εἶθην, Inf. ἐθῆναι, Part. ἐθείς, &c.—Fut. ἐθήσομαι.—Verbal-adjectives, ἐτός, ἐτέος, (ἄφετος).

§ 137. Εἰμί (Root 'ΕΣ-), *I am*, and Εἶμι (Root 'Ι-), *I will go*.

PRESENT.

	<i>I am,</i>			<i>I will go,</i>	
Ind. S. 1.	εἰμί,	Subj. ᾧ,	Ind. S. 1.	εἶμι,	Subj. ἴω,
2.	εἶ,	ᾗς,	2.	εἶ,	ἴης,
3.	ἐστί(ν),	ᾗ,	3.	εἶσι(ν),	ἴη,
D. 2.	ἐστόν,	ᾗτον,	D. 2.	ἴτον,	ἴητον,
3.	ἐστόν,	ᾗτον,	3.	ἴτον,	ἴητον,
P. 1.	ἐσμέν,	ᾧμεν,	P. 1.	ἴμεν,	ἴωμεν,
2.	ἐστέ,	ᾗτε,	2.	ἴτε,	ἴητε,
3.	εἰσί(ν).	ᾧσι(ν).	3.	ἴασι(ν).	ἴωσι(ν).

Imp. S. 2.	ἴσθι, <i>be</i> ,	Inf. εἶναι.
3.	ἔστω,	Part. ὢν, οὔσα, ὄν,
D. 2.	ἔστον,	G. ὄντος, οὔσης, &c.
3.	ἔστων,	
P. 2.	ἔστε,	
3.	ἔστωσαν, more rarely ἔστων, (sometimes ὄντων).	
Imp. S. 2.	ἴθι, <i>go</i> , (πρόσιθι, rarely πρόσκει),	Inf. ἵεναι.
3.	ἴτω, (προσίτω),	Part. ἰών, ἰούσα, ἰόν,
D. 2.	ἴτον, (πρόσιτον),	Gen. ἰόντος, ἰούσης.
3.	ἴτων,	
P. 2.	ἴτε, (πρόσιτε),	
3.	ἴτωσαν or ἰόντων.	
I M P E R F E C T .		
Ind. S. 1.	ἦν, <i>I was</i> ,	Opt. εἶην,
2.	ἦσθα,	εἶης,
3.	ἦν,	εἶη,
D. 2.	ἦστον, (ἦτον),	εἶητον,
3.	ἦστην, (ἦτην),	εἶήτην,
P. 1.	ἦμεν,	εἶήμεν, (εἶμεν),
2.	ἦτε, (ἦστε),	εἶητε, (εἶτε),
3.	ἦσαν.	εἶησαν and εἶεν, (παρεῖεν).
Ind. S. 1.	ἦεν or ἦα, <i>I</i> <i>went</i> , (παρῆα),	Opt. ἵοιμι or ἰοῖην,
2.	ἦεις, or ἦεισθα,	ἵοις,
3.	ἦει,	ἵοι,
D. 2.	ἦειτον, usu. ἦτον,	ἵοιτον,
3.	ἦείτην, — ἦτην,	ἵοίτην,
P. 1.	ἦιμεν, — ἦμεν,	ἵοιμεν,
2.	ἦειτε, — ἦτε,	ἵοιτε,
3.	ἦεσαν.	ἵοιεν.
Fut. ἔσομαι, <i>I shall be</i> , ἔσῃ or ἔσει, ἔσται, &c.— Opt. ἐσοίμην.—Inf. ἐσεσθαι.—Part. ἐσόμενος.		

OBS. 1. The *Pres. Ind.* of εἰμί, *I am* (except the II. Pers. Sing. εἶ) is *enclitic*; see § 14. In *Compounds*, the accent is on the *Preposition*, if the general rules of accentuation permit it to be thrown back so far; e. g. πάριμι, πάρει, πάρεστι, &c., Imper. πάρισθι;—but παρῆν, παρῆσθα, &c. (on account of the Augment, § 84, 2), παρέσται [=παρεῖσται] (on account of the omission of ε), παρεῖναι (like Inf. with the ending -ναι), παρῶ, -ῆς, -ῇ, &c. (on account of the contraction). The accentuation of the *Part.* in *Compounds* should be remarked; e. g. παρών, Gen. παρόντος.

OBS. 2. The *Compounds* of εἶμι, eo, follow the same rules as those of εἰμί, sum, with respect to *accentuation*; hence, several *Compound* forms of these two Verbs are the same; e. g. πάριμι, πάρει, πάρεσι (III. Pers. Sing. of εἶμι and III. Pers. Pl. of εἰμί);—but Inf. παρίεναι, Part. παρίων, παριούσα, παρίόν; Impf. Ind. παρήτον, παρήμεν, παρήτε.

OBS. 3. The *Pres.* of εἶμι, eo, (particularly in the *Ind.*, also in the *Inf.* and *Part.*) has, in Attic prose-writers, almost always a *Future* meaning, (*I will go, or come*). Hence the *Pres.* is supplied by ἔρχομαι (§ 126, 2).

LXXII. VOCABULARY.

ἄπειμι, *I am-away, am-absent.*

ἄπειμι, *I go-away, depart, (Pres. usually with Fut. meaning).*

ἄρκιόμαι, (Dat.), *I satisfy-myself, am-contented, (with Aor. Pass.).*

ἀφίημι, *I send-forth, let-go, give-up, neglect.*

βι(όω)ῶ, *I live.*

δέον, -οντος (Neut. Part. of δεῖ),

τό, *that-which-is-needful, necessary, proper, hence, duty.*

δήθεν, (scilicet), *namely, forsooth.*

Διογένης, -ους, ὁ, *Diogenes.*

εἰς-εἰμι, *I go-in, come-into, enter.*

ἐμβροχίζω, *I drive-into-a-net, ensnare.*

ἐξ-ίημι, *I let-out, send-out; (of rivers, ἐξίέναι = to empty-itself, fall into).*

ἔπειτα, *afterwards, then, hereafter.*

Ἐρυμάνθιος, -ῶ, -ον, of-Erymanthus.

ἐφίημι, *I send-to, send-forth, throw, let-go, permit; Mid. (Gen.), I send myself or my thoughts after anything, i. e. I desire, crave-for.*

καθίημι, *I send-down, let-down.*

κάπρος, -ου, ὁ, *wild-boar.*

καρτερός, -ά, -όν, *strong, powerful, great.*

κραυγή, -ῆς, ἡ, *cry, shout.*

λίθος, -ου, ὁ, *stone.*

μειβίημι, *I let-go, give-up, omit.*

Νεῖλος, -ου, ὁ, *the Nile.*

παρασκευάζω, *I prepare; Mid. I prepare-myself.*

πάριμι, (adsum), *I am-by, am-present.*

παρίημι, *I let-fall, let-pass, disregard, let-go, loose, remit, give-up; Pass. I am-relaxed, am-exhausted.*

πέδη, -ης, ἡ, *fetter.*

πλειονάκις, *oftener.*

πρός-εἰμι, *I go-to, approach.*

στόμα, -ατος, τό, *mouth.*

τιμωρέω, *I help, avenge; Mid. (Acc.), I revenge-myself-on any one.*

φανερός, -ά, -όν, *manifest.*

χιών, -όνος, ἡ, *snow.*

ὥς, (Prep. with an Acc. usually of a Person), *to.*

1. Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθιᾷσι τὰ δέοντα πράττειν. 2. Ἀφείς τὰ φανερά μὴ δίωκε τὰ ἀφανῆ. 3. Πολλοὶ ἄνθρωποι ἐφίενται πλούτου¹. 4. Πέδας λέγουσιν εἰς τὸν Ἑλλήσποντον καθεῖναι Ξέρξην τιμωρούμενον δῆθεν τὸν Ἑλλήσποντον. 5. Οὗτ' ἐκ χειρὸς μεθέντα καρτερόν λίθον ῥᾶον² κατασχεῖν, οὗτ' ἀπὸ γλώττης λόγον³. 6. Ἡρακλῆς τὸν Ἑρμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλὴν παρειμένον⁴ ἐνεβρόχισεν. 7. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἐπὶ τὰ στόμασιν. 8. Ἄττα⁵ ἔπειτ' ἔσται, ταῦτα θεοῖς μέλει. 9. Εἰ θνητὸς εἶ, βέλτιστε⁶, θνητὰ⁷ καὶ φρόνει. 10. Μέμνησο⁸ νέος ὢν⁹, ὥς γέρων ἔση ποτέ. 11. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχης¹⁰. 12. Βίας παρούσης¹¹, οὐδὲν ἰσχύει νόμος. 13. Εὐδαίμων εἶην καὶ θεοῖς φίλος. 14. Ἀλέξανδρος εἶπεν¹². Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. 15. Βιώση¹³ ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων¹ οὐκ ἐφίεμενος. 16. Καὶ νεότης καὶ γῆρας¹⁴ ἄμφω καλὰ ἔστων. 17. Οἱ ἄνθρωποι εὐδαιμονεῖν δύνανται, κἂν πένητες ᾧσιν. 18. Ἀλήθειά σοι παρέστω. 19. Ἰωμεν, ὦ φίλοι. 20. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. 21. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὥς¹⁵ ἀπιούσα πάλιν πρὸς τὸν ἄνδρα¹⁶, ὁ Ἀστυάγης ἔλεγε πρὸς τὸν Κῦρον· ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, ὅταν βούλῃ εἰσιέναι ὥς ἐμέ, ἐπὶ σοὶ ἔσται¹⁷, καὶ χάριν σοι μᾶλλον ἔξω¹⁸, ὅσῳ¹⁹ ἂν πλεονάκεις εἰσίης ὥς ἐμέ· ἔπειτα²⁰ δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπίης, ἔχων ἄπει οὐς ἂν αὐτὸς ἐθέλῃς ἵππους.

¹ § 158, 3. (b). ² § 52, 10. ³ sc. μεθέντα ῥᾶον κατασχεῖν. ⁴ exhausted. ⁵ § 62. ⁶ § 52, 1. ⁷ Neut. Adj. used adverbially. ⁸ § 122, 12. ⁹ being young = whilst thou art young. ¹⁰ § 121, 16. ¹¹ force being present, i. e. in the presence of force. ¹² § 126, 8. ¹³ used as the Fut. of ζάω; see § 126, 4 and § 142, 9. ¹⁴ § 39, Obs. ¹⁵ § 176, Obs. 2. ¹⁶ her husband. ¹⁷ εἶναι ἐπὶ τινι = to be in the power of any one, to rest with him. ¹⁸ χάριν ἔχειν = to feel gratitude. ¹⁹ = quanto; ὅσῳ πλεονάκεις, the oftener. ²⁰ in the next place, moreover, further.

1. The good man will never omit to do his duty¹.
2. Many, neglecting² the known, crave-for³ the un-

known. 3. Xerxes let-down⁴ fetters into the Hellespont. 4. May a man not be a friend to me with the tongue⁵, but in-deed⁶! 5. Be just, that you may also obtain justice⁷! 6. The friend cares-for the friend, even though he be absent. 7. When the enemies entered the city, the citizens fled. 8. Go-in, O boy! 9. All the soldiers should depart from the city. 10. Two armies entered the city.

¹ τὰ δέοντα. ² Aor. Part. ³ ἐφίεσθαι, with Gen. ⁴ Aor. ⁵ Dat. ⁶ ἀληθῶς. ⁷ Gen. Pl. of δίκαιος.

II. Verbs in -μι, which *affix* the Syllable -ννῦ or -νῦ to the Root-vowel, and append to this the Personal-endings.

§ 138. *Formation of the Tenses of Verbs whose Root ends in -α, -ε, -ο, or in a Consonant.*

A. Verbs whose Root ends in
-α, -ε, or -ο.

Voice.	Tense.	1. Root in -α.	2. Root in -ε.
ACT.	Pres.	<i>I scatter.</i> σκεδά-ννῦ-μι*.	<i>I satisfy.</i> κορέ-ννῦ-μι*.
	Impf.	ἐ-σκεδά-ννῦ-ν*.	ἐ-κορέ-ννῦ-ν*.
	Perf.	ἐ-σκέδα-κα.	κε-κόρε-κα.
	Plpf.	ἐ-σκεδά-κειν.	ἐ-κε-κορέ-κειν.
	Fut.	σκεδά-σω, (Att. σκεδῶ, -ᾶς, -ᾷ)	κορέ-σω, (Att. κορῶ, -εῖς, -εῖ)
	Aor.	ἐ-σκέδα-σα.	ἐ-κόρε-σα.

Voice.	Tense.	1. Root in -α.	2. Root in -ι.
<i>MID.</i>	Pres.	σκεδά-ννῦ-μαι.	κορέ-ννῦ-μαι.
	Impf.	ἐ-σκεδα-ννῦ-μην.	ἐ-κορε-ννῦ-μην.
	Perf.	ἐ-σκέδα-σ-μαι.	κε-κόρε-σ-μαι.
	Plpf.	ἐ-σκεδά-σ-μην.	ἐ-κε-κορέ-σ-μην.
	Fut.		κορέ-σ-ομαι.
	Aor.		ἐ-κορε-σ-άμην.
	F. III.		κε-κορέ-σ-ομαι.
<i>PASS.</i>	Aor.	ἐ-σκεδά-σ-θην.	ἐ-κορέ-σ-θην.
	Fut.	σκεδα-σ-θήσομαι.	κορε-σ-θήσομαι.
Verbal-Adj.		σκεδα-σ-τός.	κορε-σ-τός.
		σκεδα-σ-τέος.	κορε-σ-τέος.
3. Root in -ο (-ω).			
<i>I spread.</i>			
		<i>ACT.</i>	<i>MID.</i>
Pres.		στρώ-ννῦ-μι*.	στρώ-ννῦ-μαι.
Impf.		ἐ-στρώ-ννῦ-ν*.	ἐ-στρω-ννῦ-μην.
Perf.		ἔ-στρω-κα.	ἔ-στρω-μαι.
Plpf.		ἐ-στρώ-κειν.	ἐ-στρώ-μην.
Fut.		στρώ-σω.	στρώ-σ-ομαι.
Aor.		ἔ-στρω-σα.	ἐ-στρω-σ-άμην.
<i>PASS.</i>	Aor.	ἐ-στρώ-θην.	Verbal-Adj. στρω-τός. στρω-τέος.
	Fut.	στρω-θήσομαι.	

* And σκεδα-ννύω, ἐ-σκεδά-ννυον.—κορε-ννύω, ἐ-κορέ-ννυον.—στρω-ννύω, ἐ-στρώ-ννυον, (always ῥ).

B. Verbs whose Root ends in a Consonant.

Pres.	ῥλ-λῦ-μι†, perdo.	ῥλ-λῦ-μαι, pereō.
Impf.	ῡλ-λῦ-ν†.	ῡλ-λῦ-μην.
Perf. I.	ῥλ-ῡλε-κα (ῙΛΕΩ), perdidi, § 89.	
Perf. II.	ῥλ-ῡλ-α, perii.	
Plpf. I.	ῥλ-ῡλέ-κειν, perdideram.	
Plpf. II.	ῥλ-ῡλ-ειν, perieram.	

Fut.	ὀλ-ῶ, -ᾷς, -εῖ, &c.	ὀλ-οῦμαι, -ῃ, -εῖται, &c.
Aor. I.	ὤλε-σα.	Aor. II. ὠλ-όμην.
Pres.	ὅμ-νῦ-μι†, <i>I swear.</i>	ὅμ-νῦ-μαι.
Impf.	ῥόμ-νῦ-ν†.	ῥόμ-νῦ-μην.
Perf. I.	ὀμ-ώμο-κα (ὈΜΟΩ), § 89.	ὀμ-ώμο-σ-μαι.
Plpf. I.	ὀμ-ωμό-κειν.	ὀμ-ωμό-σ-μην.
Fut.	ὀμ-οῦμαι, -ῃ, -εῖται, &c.	
Aor.	ὥμο-σα. Aor. I. Pass. ὠμό-σ-θην. Fut. I. Pass. ὀμο-σ-θήσομαι.	ὥμο-σάμην.

† And ὀλλύ-ω, ῥόλλυ-ον.—ὀμνύ-ω, ῥόμνυ-ον, (always ῥ).

Obs. ὀλλυμι comes by assimilation from ὀλ-νυμι.—As an example of a Root ending in a Mute, see δείκνυμι amongst the Paradigms in § 133.—The Part. Perf. Mid. or Pass. of ῥόμνυμι is ῥωμασομένος. The remaining forms of the Perf. and Plpf. usually omit the σ in Attic writers; e. g. ὀμώμοτας, ὀμώμοτοι.

SYNOPSIS OF THE VERBS BELONGING TO THIS CLASS.

§ 139. A. The Root ends in a Vowel, and affixes -ννῦ.

(a. Root ending in -α.)

1. κερᾶ-ννῦ-μι, *I mix*, Fut. κερᾶσω, (Att. κερῶ); Aor. ἐκέρᾶσα; Perf. κέκρᾶκα; Perf. Mid. or Pass. κέκρᾶμαι; Aor. Mid. ἐκερασάμην; Aor. Pass. ἐκράθην, also ἐκεράσθην.—Mid.

2. κρεμά-ννῦ-μι, *I hang* (trans.), Fut. κρεμάσω, (Att. κρεμῶ); Aor. ἐκρέμασα; Mid. or Pass. κρεμαννῦμαι, *I hang myself* or *am hung*, (but κρέμαμαι, *I hang*,


intrans., § 135, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, *I was hung or I hung* (intrans.).

3. πετά-ννῦ-μι, *I spread out, expand, open*, Fut. πετάσω, (Att. πετώ); Perf. Mid. or Pass. πέπτάμαι (*Syncope*, § 117, 1); Aor. Pass. ἐπετάσθην.

(b. Root ending in -ε.)

1. ἔ-ννῦ-μι, *I clothe*, (in prose ἀμφιέννῦμι), Impf. ἀμφιέννῦν (*without Aug.*); Fut. ἀμφιέσω, (Att. ἀμφιῶ); Aor. ἡμφίεσα; Perf. Act. *wanting*; Perf. Mid. or Pass. ἡμφιέσμαι, ἡμφιέσαι, ἡμφιέσται, &c., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι.—(on the Aug., see § 91, 3).

2. ζέ-ννῦ-μι, *I boil* (trans.), Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἐζέσθην.—(ζέω, on the contrary, is usually *intransitive*).

3. σβέ-ννῦ-μι, *I extinguish*, Fut. σβέσω; Aor. I. ἔσβεσα, *I extinguished*; Aor. II. ἔσβην, *I ceased to burn, went out*; Perf. ἔσβηκα, *I have ceased to burn*.—Mid. σβέννῦμαι, *I cease to burn*; Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην.  No other Verb in -νῦμι has an Aor. II.

4. στορέ-ννῦ-μι, *I spread out*, (abbreviated form, στόρνυμι); Fut. στορέσω, (Att. στορῶ); Aor. ἐστόρεσα. The other Tenses are formed from στρώννυμι, § 138, A. 3.

(c. Root ending in -ο, with the ο lengthened into ω.)

1. ζώ-ννῦ-μι, *I gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95); Aor. Mid. ἐζωσάμην.—Mid.

2. ῥώ-ννῦ-μι, *I strengthen*, Fut. ῥώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imper. ἔρρωσο, *vale, farewell*, Inf. ἐρρώσθαι; Aor. Pass. ἐρρώσθην (§ 95).

3. χρώ-ννῦ-μι, *I colour, stain*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωσμαι; Aor. Pass. ἐχρώσθην (§ 95).

§ 140. B. *The Root ends in a Consonant, and affixes -νῦ.* (See δείκ-νῦ-μι, § 133.).

1. ἄγ-νῦ-μι, *I break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; Perf. II. ἔαγα, *I am broken*; Aor. Pass. ἐάγην, (on the Aug., see § 87, 4).—*Mid.*

2. εἴργ-νῦ-μι (or εἴρω), *I shut in*, Fut. εἴρω; Aor. εἴρξα; Perf. Mid. or Pass. εἴργμαι; Aor. Pass. εἴρχθην.—[But εἴρω (with smooth breathing), *I shut out*, εἴρω, εἴρξα, &c.].

3. ζεύγ-νῦ-μι, *I join*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθην, (and, more frequently, ἐζύγην).

4. μίγ-νῦ-μι, *I mix*, Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, ἐμίγην; Fut. III. μεμίξομαι.

5. οἶγ-νῦ-μι, *I open*, generally occurs as a Compound, ἀνοίγνῦμι, (for this, however, ἀνοίγω in the Pres. is more common; Impf. always ἀνέωγον); Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοίξαι; Perf. I. ἀνέωχα, *I have opened*; Perf. II. ἀνέωγα, *I stand open*, (instead of which the Attics use ἀνέωγμαι); Aor. Pass. ἀνέωχθην, ἀνοιχθῆναι,—(on the Aug., see § 87, 6).

6. ὁμόργ-νῦ-μι, *I wipe off*, Fut. ὁμόρξω; Aor. ὤμορξα.—*Mid.*

7. ὄρ-νῦ-μι, *I rouse*, Fut. ὄρω; Aor. ὤρσα; Mid. ὄρνυμαι, *I rouse myself*, Fut. ὄρομαι or ὀρούμαι; Aor. ὠρόμην.

8. πήγ-νῦ-μι, *I fix, fasten*, Fut. πήξω; Aor. ἔπηξα; Perf. I. πέπηχα, *I have fastened*; Perf. II. πέπηγα, *I am fixed, stand fast*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην; Fut. Pass. παγήσομαι.—*Mid.*

9. ῥήγ-νῦ-μι, *I tear, break, rend*, Fut. ῥήξω; Aor. ἔρρηξα; Perf. II. ἔρρωγα, *I am broken, rent*; Aor. Mid. ἐρρήξάμην; Aor. Pass. ἐρράγην; Fut. Pass. ῥήσομαι.

LXXIII. VOCABULARY.

Ἀηδής, -ής, displeasing, loathsome.

ἀνα-ζεύγνυμι, I yoke-again, join-again; (of an army), I break-up, move-off, march.

ἀνα-καίω, I burn, kindle.

Ἀντισθένης, -ους, ὁ, Antisthenes.

ἀπο-σβέννυμι, I extinguish, put-out.

βδελυγμία, -ας, ἡ, disgust.

διαρρήγνυμι, I tear-asunder, rend.

ἐγκαλλωπίζομαι, I take-a-pride-in any thing, shew-off, make-a-display.

ἑξ-ἄλλυμι, I ruin, destroy-utterly.

κωτίλλω, I chatter, prattle, wheedle.

λύχνος, -ου, ὁ, lamp, light.

μαλθακός, -ή, -όν, soft, tender, smooth, flattering.

Ξενοφάνης, -ους, ὁ, Xenophanes.

Ὀλύμπιος, -ᾶ, -ον, Olympian.

στυγ(έω)ω, I hate.

συμπήγνυμι, I put-together, frame, congeal, curdle, compound, compose.

φύσημα, -ατος, τό, breath.

φῶς, φωτός, τό, light.

χόλος, -ου, ὁ, gall, bitterness, wrath.

Ψεῦδορκος, -ον, perjured; τὸ ψεύδορkon, false-oath.

1. Τῶν βρωμάτων¹ τὰ ἥδιστα², ἐάν τις προςφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει. 2. Τῷ αὐτῷ φύσῃματι τὸ μὲν πῦρ ἀνακαύσειας ἄν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. 3. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέζευξαν³. 4. Μὴ δαιμόνων χόλον ὄρησ. 5. Ἡ ὕβρις πολλὰ ἤδη τῶν ἀνθρώπων ἀπώλεσεν ἔργα. 6. Εἰ μὴ φυλάξεις μικρ', ἀπολεῖς τὰ μέζονα. 7. Οἱ πολέμιοι ὥμοσαν τὰς συνθήκας φυλάξαι. 8. Ξενοφάνης ἔλεγε τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπαγῆναι. 9. Σωκράτης ἰδὼν⁴ Ἀντισθένη τὸ διερρώγος ἱματίου μέρος αἰὲ ποιοῦντα φανερόν⁵. Οὐ παύσῃ, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; 10. Ψεῦδορkon, στυγεῖ θεός, ὅστις ὀμεῖται. 11. Ζεὺς ἄνδρ' ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἑταῖρον μαλθακὰ κωτίλλων ἐξαπατᾷ ἐθέλει.

¹ § 158, 3. (a). Obs. ² § 51, 1. ³ marched. ⁴ § 126, 5. ⁵ ποῖω φανερόν = I make manifest, exhibit.

1. Boil¹ the water, O boy! 2. The garment is torn². 3. The milk is curdled². 4. The doors are open³. 5. The wine was mixed¹ with water⁴. 6. The cup is broken². 7. The light is extinguished⁵.

8. The soldiers will march⁶ against the enemies. 9. Swear⁷ (*sing.*) not heedlessly! 10. Insolence will utterly-destroy you all. 11. Put-out¹ (*sing.*) the light! 12. The women in-their-grief⁸ tore⁹ their (=the) clothes.

¹ Aor. ² Perf. II. ³ Perf. Pass. ⁴ Dat. ⁵ Perf. I. ⁶ ἀναζεύγνυμι. ⁷ Aor. Subj. ⁸ Say : mourning. ⁹ Aor. Mid.

§ 141. *Inflexion of the two Present-Perfects, κεῖμαι and ἤμαι.*

(a). Κεῖμαι, *I lie down.*

1. Κεῖμαι, (properly, *I have laid myself down, I am lain down*, hence, *I lie down*), is a *Perf.* form without *Reduplication*.

PERF.	Ind. κεῖμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται.
	Subj. κέωμαι, κέη, κήται, &c.
	Imper. κείσο, κείσθω, &c. Inf. κείσθαι.
	Part. κείμενος.
PLPF.	Ind. ἐκέιμην, ἔκεισο, ἔκειτο, III. Pers. Pl. ἔκειντο.
	Opt. κεοίμην, κέοιο, κέοιτο, &c.
FUT.	κείσομαι.

Compounds, ἀνάκειμαι, κατάκειμαι, κατάκεισαι, &c.;
Inf. κατακείσθαι; Imper. κατάκεισο, ἔγκεισο.

☞ Observe that the accent of κατακείσθαι is not thrown back.

(b). ἤμαι, *I sit.*

2. ἤμαι, (properly, *I have seated myself, I have been seated*, hence, *I sit*), is a *Perf.* form of the *Poët.* Aor. Act. εἵσα, *I set, I established*. The Root is ἥΔ- —(Comp. ἥσ-ται for ἥδ-ται [§ 8, 3] and the Lat. *sed-eo*.)

PERF.	Ind. ἤμαι, ἦσαι, ἦσται, ἤμεθα, ἦσθε, ἦνται.
	Imper. ἦσο, ἦσθω, &c. Inf. ἦσθαι. Part. ἦμενος.
PLPF.	ἦμην, ἦσο, ἦστο, ἤμεθα, ἦσθε, ἦντο.

3. In *prose* the Compound *κάθημαι* usually occurs instead of *ἤμαι*. The inflexion of the Compound differs from that of the Simple in *never taking σ in the III. Pers. Sing. Perf.*, nor in the *Plpf. except* when it has the *temporal Augment*, which is indicated by the *accent*.

PERF.	κάθημαι, κάθησαι, κ á θ η τ α ι, &c. Subj. καθῶμαι, καθῆ, καθῆται, &c. Imper. κάθησο, &c. Inf. καθῆσθαι. Part. καθήμενος.
	PLPF. ἐκαθήμην and καθήμεν, ἐκάθησο and καθῆσο, ἐκ á θ η τ ο and κα θ ῆ σ τ ο, &c. Opt. καθοίμην, καθοῖο, καθοῖτο, &c.

OBS. The forms of ἤμαι which are *wanting* are supplied by ἵζεσθαι or ἵζεσθαι, (in *prose* κατέζεσθαι, κατίζεσθαι).

§ 142. Verbs in -ω, which, in the Aor. II. Act. and Mid., follow the analogy of Verbs in -μι.

1. Several Verbs with the Characteristics α, ε, ο, and υ, form their Aor. II. Act. and Mid. like those of Verbs in -μι, since, in this Tense, they omit the Mood-vowel, and, consequently, append the Personal-endings directly to the Root. But all the remaining forms of these Verbs are like those of Verbs in -ω.

2. The formation of this Aor. II. Act., through all the Moods and the Participials, is like that of the Aor. II. Act. of Verbs in -μι. The Characteristic-vowel is almost invariably *lengthened*, as in ἔστην, viz. *ǎ* and *ε* into *η*, *ο* into *ω*, *υ* into *ῶ*. This lengthened Vowel remains, (as in ἔστην), throughout the

Ind., *Imper.* and *Inf.* The *Imper.* ending -ηθι is shortened into -ᾱ in the Compounds of βαίνω; e. g. πρόβα instead of πρόβηθι.

Moods and Persons.	(a) Charact : α. BA-Ω, βαίνω, <i>I go.</i>	(b) Charact.: ε. ΣBE-Ω, σβέννυμι, <i>I extinguish.</i>
Ind. S. 1.	ἔ-βη-ν, <i>I went,</i>	ἔσβην, <i>I ceased to</i>
2.	ἔ-βη-ς,	ἔσβης, [burn,
3.	ἔ-βη,	ἔσβη,
D. 2.	ἔ-βη-τον,	ἔσβητον,
3.	ἐ-βή-την,	ἐσβήτην,
P. 1.	ἔ-βη-μεν,	ἔσβημεν,
2.	ἔ-βη-τε,	ἔσβητε,
3.	ἔ-βη-σαν.	ἔσβησαν.
Subj. S.	βῶ, βῆς, βῆ*,	σβῶ, -ῆς, -ῆ*,
D.	βῆτον,	σβῆτον,
P.	βῶμεν, -ῆτε, -ῶσι(ν).	σβῶμεν, -ῆτε, -ῶσι(ν).
Opt. S. 1.	βαίην,	σβείην,
2.	βαίης,	σβείης,
3.	βαίη,	σβείη,
D. 2.	βαίητον and -αῖτον,	σβείητον and -εῖτον,
3.	βαιήτην and -αίτην,	σβειήτην and -είτην,
P. 1.	βαίημεν and -αῖμεν,	σβείημεν and -εῖμεν,
2.	βαίητε and -αῖτε,	σβείητε and -εῖτε,
3.	βαῖεν.	σβεῖεν.
Imper. S.	βῆθι, -ήτω†,	σβῆθι, -ήτω†,
D.	βῆτον, -ήτων,	σβῆτον, -ήτων,
P 2.	βῆτε,	σβῆτε,
3.	βήτωσαν and βάντων.	σβήτωσαν and σβέντων.
Inf.	βῆναι.	σβῆναι.
Part.	βάς, -ᾱσα, -ᾱν, G. βάντος.	σβείς, -εῖσα, -έν, G. σβέντος.

* Compounds, ἀναβῶ, ἀναβῆς, &c. ; ἀποσβῶ.

† Compounds, ἀνάβηθι or ἀνάβα, ἀνάβητε ; ἀπόσβηθι.

Moods and Persons.	(c) Charact : ο. ΓΝΟ-Ω, γιγνώσκω, <i>I know.</i>	(d) Charact. : υ. δύ-ω, <i>I get into.</i>
Ind. S. 1.	ἔγνων, <i>I knew,</i>	ἔδυν, <i>I got in or</i>
2.	ἔγνως,	ἔδυσ, [<i>under,</i>
3.	ἔγνω,	ἔδϋ,
D. 2.	ἔγνωτον,	ἔδϋτον,
3.	ἔγνώτην,	ἔδϋτην,
P. 1.	ἔγνωμεν,	ἔδϋμεν,
2.	ἔγνωτε,	ἔδϋτε,
3.	ἔγνωσαν.	ἔδϋσαν.
Subj. S.	γνῶ, γνῶς, γνῶ*,	δύω, -ης, -η*,
D.	γνῶτον,	δύητον,
P.	γνῶμεν, -ῶτε, -ῶσι(ν).	δύωμεν, -ητε, -ωσι(ν).
Opt. S. 1.	γνοιήν,	
2.	γνοιής,	
3.	γνοιή,	
D. 2.	γνοιήτον and -οῖτον,	
3.	γνοιήτην and -οίτην,	
P. 1.	γνοιήμεν and -οῖμεν,	
2.	γνοιήτε and -οῖτε,	
3.	γνοιεν.	
Imper. S.	γνῶθι, -ώτω†,	δϋθι, -ύτω†,
D.	γνῶτον, -ώτων,	δϋτον, -ύτων,
P. 2.	γνῶτε,	δϋτε,
3.	γνώτωσαν and γνόντων.	δύτωσαν and δύν- των.
Inf.	γνῶναι.	δϋναι.
Part.	γνούς, -οῦσα, -όν, Γ. γνόντος.	δύς, -ῦσα, -ύν, Γ. δύντος.

* Compounds, διαγνῶ; αναδύω.

† Compounds, διαγνώθι; ανάδϋθι.

Obs. The Opt. form δύνῃν, (instead of δύνῃν), occurs in the Epic, but not in the Attic dialect. In the common language, the Aor. II. Mid. of this kind is found in only a very few Verbs; e. g. πέτομαι (§ 125, 22), πρίσθαι (§ 135, 6).

SYNOPSIS OF VERBS WITH AN AOR. II. LIKE VERBS IN -μι.

Besides the Verbs mentioned above, some others have this formation, viz.—

1. διδράσκω, usually ἀποδιδράσκω, *I run away*, (§ 122, 6), Aor. (ΔΡΑ-) Ind. ἀπέδρᾱν, -ᾱς, -ᾱ, -ᾱμεν, -ᾱτε, -ᾱσαν, Subj. ἀποδρῶ, -δρᾶς, -δρᾶ, -δρᾶτον, -δρῶμεν, -δρᾶτε, -δρῶσι(ν), Opt. ἀποδραίην, Imper. ἀπόδραθι, -άτω, Inf. ἀποδρᾶναι, Part. ἀποδράς, -ᾱσα, -ᾱν.

2. πέτομαι, *I fly* (§ 125, 22), Aor. (ΠΤΑ-) Ind. ἔπτην, Inf. πτῆναι, Part. πτάς; Aor. Mid. ἐπτάμην, πτάσθαι (*Syncopé*, § 117, 1).

3. σκέλλω (or σκελέω), *I dry*, Aor. II. (ΣΚΛΑ-) Ind. ἔσκλην, *I withered* (intrans.), Inf. σκλῆναι, Opt. σκλαίην (§ 117, 2).

4. φθά-νω, *I come before, anticipate* (§ 119, 5), Aor. II. ἔφθην, φθῆναι, φθάς, φθῶ, φθαίην.

5. καίω, *I burn* (trans.) [§ 116, 2], Aor. II. (ΚΑΕ-) ἑκάην, *I burned* (intrans.)—but Aor. I. ἔκαυσα (trans.).

6. ῥέω, *I flow* (§ 116, 2), Aor. (ΡΥΕ-) ἑρρύην, *I flowed*.

7. χαίρω, *I rejoice* (§ 125, 23), Aor. (ΧΑΡΕ-) ἑχάρην.

8. ἀλίσκομαι, *I am taken* (§ 122, 1), Aor. (ΑΛΟ-) ἤλων and ἑάλων.

9. βι(όω)ῶ, *I live*, Aor. II. ἐβίων, Subj. βιῶ, -ῶς, -ῶ, &c., Opt. βιῶην [not βιοίην, (like γνοίην), to distinguish it from the Opt. Impf. βιοίην], Inf. βιῶναι, Part. βιούς, -οῦσα, (Neut. *wanting*), Gen. βιοῦντος, &c., or βιώσαντος, &c. (Similarly, ἀνεβίων, *I came to life again*, from ἀναβιώσκομαι.)—The Pres. and Impf. of βιόω are but little used by the Attic writers (126, 4); instead of these, they employ the corres-

ponding Tenses of ζῶ, which, on the contrary, borrows its remaining Tenses from βιώω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10. φύω, *I bring forth, produce*, Aor. II. ἔφῡν, *I was produced, born, sprung up, arose, was*, φῡναι, φύς, Subj. φύω, (Opt. wanting in the Attic dialect);—but Aor. I. ἔφῡσα, *I produced*, Fut. φῦσω, *I will produce*. The Perf. πέφῡκα also has an *intransitive* meaning, as also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. Οἶδα (Root 'ΕΙΔ-, vid-eo, *I see*), *I know*.

PERFECT.			
	Ind.	Subj.	Imper.
S. 1.	οἶδα,	εἰδῶ,	
2.	οἶσθα,	εἰδῆς,	ἴσθι,
3.	οἶδε(ν),	εἰδῆ,	ἴστω,
D. 2. 3.	ἴστον, ἴστον,	εἰδῆτον, -ῆτον,	ἴστον, ἴστων,
P. 1.	ἴμεν,	εἰδῶμεν,	
2.	ἴστε,	εἰδῆτε,	ἴστε,
3.	ἴσασι(ν).	εἰδῶσι(ν).	ἴτωσαν.
	Inf. εἰδέναί.	Part. εἰδώς, -υῖα, -ός.	
PLUPERFECT.			
Ind. S. 1.	ἥδεν*,	Dual.	Pl. ἥδειμεν,
2.	ἥδεις and -εἰσθα,	ἥδειτον,	ἥδειτε,
3.	ἥδει(ν),	ἥδείτην,	ἥδεσαν.

* I. Pers. Sing. ἥδῃ, II. ἥδιστα, III. ἥδῃ, are considered as Attic forms.

Opt. Sing. εἰδείην, -ης, -η; Dual, εἰδείητον, -ήτην;
Pl. εἰδείημεν, εἰδείητε, εἰδείεν.

Fut. εἴσομαι, *I shall know or understand.*

Verbal-adjective, ιστέον.

Σύννοια, (Compound of οἶδα), *I am conscious*, Inf.
συνειδέναι, Imper. σύνισθι, Subj. συνειδῶ, &c.

Οἶδα, though a Perf. in form, has a Pres. meaning; consequently, ᾔδειν has an Impf. meaning.

LXXIV. VOCABULARY.

Αἷμα, -ατος, τὸ, blood.

ἀκολάστως, with-impunity, disorderly, intemperately, licentiously.

ἀπο-βαίνω, *I go-away, depart.*

ἀπο-γινώσκω, *I give-up, reject;*

ἀπογινώσκω ἑμαυτόν, *I give-myself-up, despair.*

ἀπο-διδράσκω, (Acc.), *I run-away-from.*

ἀπο-κρύπτω, *I hide.*

ἄχρηστος, -ον, useless.

βοηθ(έω)ω, *I hasten-to-assist, aid.*

ἐκ-πέτομαι, *I fly-away.*

ἐμπύπλημί (τί τινες), *I fill.*

νεκρός, -ός, -όν, dead; Subst. a corpse.

ἔξυς, -ῖα, -ύς, (1) sharp; (2) quick, swift.

παρα-πέτομαι, *I fly-past.*

πρό-οἶδα, *I know-beforehand.*

προσθετός, -ή, -όν, added (by art), artificial.

πτέρυξ, -ύγες, ἡ, wing.

συγγινώσκω, (Dat.), *I pardon.*

Σύλλας, -ᾱ, ὁ, Sulla.

ὥστε, (with Inf. or Ind.), so that.

1. Οἱ ἄνθρωποι τὴν ἀλήθειαν γινῶναι σπεύδουσιν¹.
2. Γινῶθι σεαυτόν. 3. Γινῶναι χαλεπὸν μέτρον. 4. Ἡ πόλις ἐκινδύνευσε ὑπὸ τῶν πολεμίων ἀλῶναι. 5. Φεύγε τοὺς ἀκολάστως βιώσαντας. 6. Σύγγνωθί μοι, ὦ πάτερ. 7. Εἰς τί καταδὺς τοῦ κόσμου μέρος καὶ ἀποκρύψας σεαυτὸν πιστεύεις, ὅτι τὸν θεὸν ἀποπέφευγας; 8. Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφυ². 9. Ὁ ξεία ἡδονὴ παραπτῶσα φθάνει³. 10. Ὁ δοῦλος ἔλαθεν ἀποδρᾶς⁴ τὸν δεσπότην. 11. Οἱ στρατηγοὶ ἔγνωσαν⁵ τοῖς πολίταις βοηθεῖν. 12. Μήποτε σεαυτὸν ἀπογινῶς⁶. 13. Δαίδαλος ποιήσας πτέρυγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου. 14. Σύλλας ἐνέπλησε τὴν πόλιν φόνου καὶ νεκρῶν, ὥστε τὸν Κέραμεικὸν⁷ αἵματι ρύηναι. 15. Οἱ πολέμιοι τὴν γῆν τεμόντες ἀπέβησαν. 16. Ἀχρηστον

προειδέναι τὰ μέλλοντα. 17. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν⁸. 18. Πολλοὶ ἄνθρωποι οὔτε δίκας ἤδεσαν, οὔτε νόμους.

¹ are eager. ² is (naturally). Aoristic meaning. ³ φθάνει παρ᾽ αὐτᾶσα, anticipates, flying past, i. e. flies past before one wishes it to do so. ⁴ ἔλαθιν ἀποδράς, escaped notice running away from, i. e. ran away without the knowledge of. § 121, 13. ⁵ = resolved. ⁶ give thyself up = despair. ⁷ the Cerameicos (or Potter's Quarter), a pl. in Athens. ⁸ ἴσασιν ἔχειν μέτρον, know how to observe moderation

1. Depart¹, O boy! 2. All the city flowed¹ with blood. 3. The bird flew-away¹. 4. The general resolved² to aid the city. 5. The father pardoned¹ the son. 6. Mayest thou not live disorderly! 7. Men take-pleasure in-knowing³ the truth. 8. The city was taken by the enemies. 9. Let us not despair¹! 10. The slave ran-away-from¹ his master. 11. The boy rejoiced¹ seeing³ the bird fly-away⁴. 12. It is well to know how to observe⁵ moderation in-all-things⁶. 13. Never praise (*sing.*) a man before⁷ thou knowest him thoroughly⁸.

¹ Aor. ² γιγνώσκω. ³ Nom. Aor. Part. ⁴ Aor. Part. ⁵ ἔχειν.
⁶ Gen. ⁷ πρὶν ἂν, with Subj. ⁸ σαφῶς.

§ 144. *Deponents (§ 118, Obs.) and Active Verbs, whose Future has a Middle form.*

(a). LIST OF THE MOST COMMON DEPONENTS MIDDLE*,

Ἀγωνίζομαι, <i>I contend,</i>	αἰτιάομαι, <i>I accuse,</i>
αἰκίζομαι, <i>I outrage,</i>	ἀκέομαι, <i>I heal,</i>
αἰνίττομαι, <i>I speak in riddles,</i>	ἀκροάομαι, <i>I hear,</i>
αἰσθάνομαι, <i>I perceive,</i>	ἀκροβολίζομαι, <i>I hurl missiles, skirmish,</i>

* i. e. Deponents whose Aorist is of the Mid. form.

ἄλλομαι, *I leap,*
 ἀναβιώσκομαι, *I return to*
life, revivify,
 ἀνακοινόομαι, *I communi-*
cate with,
 ἀπεχθάνομαι, *I am hated,*
 ἀπολογέομαι, *I speak in*
defence,
 ἀράομαι, *I pray,*
 ἀσπάζομαι, *I welcome,*
 ἀφικνέομαι, *I come,*
 βιάζομαι, *I force,*
 γίγνομαι, *I am, become,*
 δεξιόομαι, *I greet,*
 δέχομαι, *I receive,*
 διακελεύομαι, *I exhort,*
 δωρέομαι, *I present,*
 ἐγκελεύομαι, *I urge,*
 ἐντέλλομαι, *I command,*
 ἐπικελεύομαι, *I urge,*
 ἐργάζομαι, *I work,*
 εὔχομαι, *I pray,*
 ἡγέομαι, *I go before,*
 θεάομαι, *I see,*
 ἰάομαι, *I heal,*
 ἰλάσκομαι, *I propitiate,*
 ἱππάζομαι, *I ride,*
 ἰσχυρίζομαι, *I exert my*
strength,
 καυχάομαι, *I boast,*
 κοινολογέομαι, *I consult*
with,
 κτάομαι, *I acquire,*
 ληΐζομαι, *I plunder,*
 λογίζομαι, *I consider,*
 λυμαίνομαι, *I maltreat,*
 λωβάομαι, *I insult,*
 μαντεύομαι, *I prophesy,*

μαρτύρομαι, *I call to wit-*
ness,
 μάχομαι, *I fight,*
 μέμφομαι, *I blame,*
 μηχανάομαι, *I devise,*
 μιμέομαι, *I imitate,*
 μυθέομαι, *I speak,*
 μυθολογέομαι, *I relate,*
 μυκάομαι, *I low,*
 ξυλεύομαι, *I fetch wood,*
 ξυλίζομαι, *I fetch wood,*
 ὀδύρομαι, *I mourn,*
 οἰωνίζομαι, *I take omens*
from birds,
 ὀλοφύρομαι, *I lament,*
 ὀρχέομαι, *I dance,*
 ὀσφραίνομαι, *I smell,*
 παραιτέομαι, *I entreat,*
 παρακελεύομαι, *I urge,*
 παραμυθέομαι, *I console,*
 παρῤῥησιάζομαι, *I speak*
freely,
 πέτομαι, *I fly,*
 πραγματεύομαι, *I am busy,*
 προοιμιάζομαι, *I make a*
preamble,
 προφασίζομαι, *I offer as*
an excuse,
 πυνθάνομαι, *I inquire,*
 σέβομαι, *I reverence,*
 σκέπτομαι, *I consider,*
 σταθμάομαι, *I estimate,*
 στοχάζομαι, *I aim at,*
 στρατεύομαι, *I go to war,*
 στρατοπεδεύομαι, *I en-*
camp,
 τεκμαίρομαι, *I limit,*
 τεκταίνομαι, *I fabricate,*

τεχνάομαι, *I contrive*,
 ὑπισχνέομαι, *I promise*,
 ὑποκρίνομαι, *I expound*,
 φείδομαι, *I spare*,
 φθέγγομαι, *I speak*,

φιλοφρονέομαι, *I treat kindly*,
 χαρίζομαι, *I gratify*,
 χρᾶομαι, *I use*,
 ὠνέομαι, *I buy*.

(b). LIST OF THE DEPONENTS *PASSIVE** COMMON IN PROSE.

Αγαμαι, *I wonder*,
 αἰδέομαι (§ 98, b.), *I reverence*,
 ἀλάομαι, *I wander*,
 ἀμιλλάομαι, *I contend*,
 ἀπονοέομαι, *I despair*,
 ἀπορέομαι, *I am perplexed*,
 ἀριστοκρατέομαι, *I am governed by an aristocracy*,
 ἀρνέομαι, *I deny*,
 ἄχθομαι, *I am displeased*,
 βούλομαι, *I wish*,
 βρυχάομαι, *I roar*,
 θέομαι, *I want*,
 δημοκρατέομαι, *I am governed by a democracy*,
 διαλέγομαι, *I converse with*,
 διανοέομαι, *I think*,
 δύναμαι, *I am able*,
 δυσχερεστέομαι, *I am offended*,
 ἐναντιόομαι, *I oppose*,
 ἐνθυμέομαι, *I reflect*,
 ἐννοέομαι, *I consider*,

ἐπιμέλομαι and -έομαι, *I care*,
 ἐπινοέομαι, *I reflect on*,
 ἐπίσταμαι, *I know*,
 εὐθυμέομαι, *I am cheerful*,
 εὐλαβέομαι, *I am on my guard*,
 εὐνομέομαι, *I enjoy good laws*,
 εὐπορέομαι, *I am prosperous*,
 ἡδομαι, *I rejoice*,
 κρέμαμαι, *I hang*,
 μαίνομαι, *I am mad*,
 μισάττομαι, *I loathe*,
 οἶομαι, *I think*,
 ὀλιγαρχέομαι, *I am governed by an oligarchy*,
 πειράομαι, *I attempt*,
 προθυμέομαι, *I am inclined*,
 προνοέομαι, *I foresee*,
 σέβομαι, *I revere*,
 ὑποτοπέομαι, *I suspect*,
 φιλοτιμέομαι, *I am ambitious*.

* i. e. Deponents whose Aorist is of the Passive form.

(c). LIST OF THE MOST COMMON ACTIVE VERBS WITH A
MIDDLE FUTURE.

ἄγνοέω, <i>I do not know,</i>	λαγχάνω, <i>I obtain,</i>
ᾄδω (ᾄδω), <i>I sing,</i>	λαμβάνω, <i>I take,</i>
ἀκούω, <i>I hear,</i>	μανθάνω, <i>I learn,</i>
ἁμαρτάνω, <i>I miss,</i>	νέω, <i>I swim,</i>
ἀπαντάω, <i>I meet,</i>	οἶδα, <i>I know,</i>
ἀπολαύω, <i>I enjoy,</i>	οἰμώζω, <i>I lament,</i>
ἄρπάζω, <i>I seize,</i>	ὀλολύζω, <i>I cry aloud,</i>
βαδίζω, <i>I walk,</i>	ὀμνυμι, <i>I swear,</i>
βαίνω, <i>I go,</i>	ὁράω, <i>I see,</i>
βιόω, <i>I live,</i>	παίζω, <i>I sport,</i>
βλέπω, <i>I see,</i>	πάσχω, <i>I suffer,</i>
βοάω, <i>I shout,</i>	πηδάω, <i>I leap,</i>
γελάω, <i>I laugh,</i>	πίνω, <i>I drink,</i>
γηρά(σκ)ω, <i>I grow old,</i>	πίπτω, <i>I fall,</i>
γιγνώσκω, <i>I know,</i>	πλέω, <i>I sail,</i>
δάκνω, <i>I bite,</i>	πνέω, <i>I blow,</i>
δαρθάνω, <i>I sleep,</i>	πνίγω, <i>I strangle,</i>
δείδω, <i>I fear,</i>	ποθέω, <i>I desire,</i>
διδράσκω, <i>I run away,</i>	προσκυνέω, <i>I do obeisance,</i>
διώκω, <i>I pursue,</i>	ρέω, <i>I flow,</i>
ἐγκωμιάζω, <i>I praise,</i>	σιγάω, <i>I am silent,</i>
εἰμί, <i>I am,</i>	σιωπάω, <i>I am silent,</i>
ἐπαινέω, <i>I praise,</i>	σκώπτω, <i>I joke,</i>
ἐσθίω, <i>I eat,</i>	σπουδάζω, <i>I am zealous,</i>
ἔψω, <i>I cook,</i>	συρίττω(-ζω), <i>I pipe,</i>
θαυμάζω, <i>I wonder,</i>	τίκτω, <i>I produce,</i>
θέω, <i>I run,</i>	τρέχω, <i>I run,</i>
θηράω, θηρεύω, <i>I hunt,</i>	τρώγω, <i>I gnaw,</i>
θιγγάνω, <i>I touch,</i>	τυγχάνω, <i>I obtain,</i>
θνήσκω, <i>I die,</i>	τωθάζω, <i>I jeer,</i>
θρόωσκω, <i>I leap,</i>	φεύγω, <i>I flee,</i>
κάμνω, <i>I labour,</i>	φθάνω, <i>I anticipate,</i>
κλαίω, <i>I weep,</i>	χάσκω, <i>I gape,</i>
κλέπτω, <i>I steal,</i>	χωρέω, <i>I contain.</i>
κολάζω, <i>I punish,</i>	

SYNTAX.

CHAPTER I.

THE CHIEF ELEMENTS OF A SIMPLE SENTENCE.

§ 145. *Nature of a Sentence.—Subject.—Predicate.*

1. *SYNTAX* treats of *sentences*. A sentence is the *expression of a thought in words*; e. g. Τὸ ρόδον θάλλει.—Ὁ ἄνθρωπος θνητός ἐστιν.—Τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ. Every sentence must contain, at least, two elements related to each other and combined into one whole, viz. the idea of an *action* or *attribute*, and the idea of an *object* of which the action is predicated, or in which the attribute exists. The former is called the *predicate*, the latter, the *subject*; e. g. in the sentences, τὸ ρόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστιν,—τὸ ρόδον and ὁ ἄνθρωπος are the *subjects*, θάλλει and θνητός ἐστιν, the *predicates*.

2. The Greek language expresses the relation of ideas, sometimes by *inflection*; e. g. Τὸ ρόδον θάλλ-ει.—Ὁ στρατιώτης μάχ-ε-ται.—Οἱ στρατιῶτα, μάχ-ο-ν-τ-αι; and sometimes by *separate words*; e. g. Ὁ ἄνθρωπος θνητός ἐστιν. In this last example, the idea involved in ἄνθρωπος is connected by ἐστίν with that involved in θνητός.

3. The *subject* is either—(1) a *Noun*,—(2) a *substantive-Pronoun* or *Numeral*,—(3) an *Adjective* or *Participle* used as a *Noun*,—(4) an *Adverb*, which

becomes equivalent to a Noun by prefixing the Article,—(5) a Preposition with the Case which it governs,—or (6) an Infinitive. Indeed, every word, letter, syllable, or combination of words may be considered as a neuter Noun, and can, therefore, become a subject, the neuter Article being usually prefixed.

Τὸ ῥόδον θάλλει, *the rose blooms*,—Ἐγὼ γράφω, *I write*.—Τρεῖς ἦλθον, *three came*.—Ὁ σοφὸς εὐδαίμων ἐστίν, *the wise-man is happy*.—Οἱ πάλαι ἀνδρεῖοι ἦσαν, *the men of old were brave*.—Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο, *those with Miltiades fought gallantly*.—Τὸ διδάσκειν καλόν ἐστιν, *to teach is good*.—Τὸ εἰ σύνδεσμός ἐστιν, *εἰ is a conjunction*.

4. The subject is in the Nominative.

OBS. 1. The subject is in the Acc. in the construction *Accusativus cum Infinitivo*, (§ 172). In indefinite and distributive expressions of number, the subject is expressed by a Preposition and its governed Case; e. g. Εἰς τέτταρας ἦλθομεν, *about four of us came*;—similarly, καθ' ἑκάστους, *singuli*, κατὰ ἕνα, *singulæ gentes*.

OBS. 2. In the following cases, the subject is not expressed by a separate word:—

(a). When the subject is a personal-Pronoun, it is not expressed, unless it is particularly emphatic; e. g. γράφω, γράφεις, γράφει, *I write, thou writest, he writes*.

(b). When the verbal notion contained in the predicate is of such a nature that it is not applicable to every subject, but only to some particular one, the subject being obvious, and, to a certain extent, involved in the predicate; e. g. Ἐπεὶ οἱ πολέμιοι ἀνῆλθον, ἐκ ἡρῦξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι, *when the enemy had returned, the herald proclaimed to the Greeks to prepare*. So also, σημαίνει τῇ σάλπιγγι or ἐσάλπιγγεν (sc. ὁ σαλπικτής), *the trumpeter gives the signal with the trumpet*. The following expressions are to be similarly explained, viz.—ῥεῖ, *it rains*, νίφει, *it snows*, βροντᾷ, *it thunders*, ἀστράπτει, *it lightens*, (Ζεὺς being understood with each).

(c). When the subject is easily supplied from the context;—e. g. in such expressions as φασί, λέγουσι, &c., the subject ἄνθρωποι is regularly omitted, as being obvious.

OBS. 3. The indefinite-Pronouns, *one*, *they*, are usually expressed by *τις*,—or by the *III. Pers. Pl. Act.*, (e. g. λέγουσι, φασί),—or by the *III. Pers. Sing. Pass.*, (e. g. λέγεται),—or by the *personal Verb*, (e. g. λέγομαι, dicor),—or by the *II. Pers. Sing.*, particularly of the *Opt. with ἄν*, e. g. φαίης ἄν, dicas, *you may say, one may say, people may say.*

5. The *predicate* is either (1) a *Verb*, e. g. τό ρόδον θάλλει, or (2) an *Adjective, Noun, Numeral* or *Pronoun* in connexion with εἶναι. In this relation εἶναι is called a *Copula*, since it connects the *Adjective* or *Noun* with the subject, so as to form one thought; e. g. Τὸ ρόδον καλόν ἐστιν, *the rose is beautiful.*—Κῦρος ἦν βασιλεύς, *Cyrus was king.*—Σὺ ἦσθα πάντων πρώτος, *thou wert first of all.*—Οἱ ἄνδρες ἦσαν τρεῖς, *the men were three.*—Τὸ πρᾶγμα ἐστὶ τόδε, *the thing is this.* Without the copula εἶναι these sentences would stand, Τὸ ρόδον—καλόν. Κῦρος—βασιλεύς, &c., and, of course, would express no connected thought.

OBS. 4. It is necessary to distinguish the use of εἶναι, when it expresses a distinct, independent idea in itself, such as that of *being, existing, abiding, &c.*, (e. g. ἔστι θεός, *there is a God, God exists*), from its use as a *copula*. In the former sense it can be joined with an *Adverb*; e. g. Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις, *Socrates was always with the young.*—Καλῶς, κακῶς ἐστίν, *it is well, ill, &c.*

§ 146. Concord.

1. The finite *Verb* agrees with its subject in *number* and *person*;—the *predicative* or *attributive** *Adjective, Participle, Pronoun* or *Numeral*, and the *predicative Noun*, or the *Noun* in apposition (when it denotes a *person*), agree with the subject in *gender, number, and case (Nominative).*

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει, *I write, thou*

* See § 23, 1.

writest, he writes.—Ὁ ἄνθρωπος θνητός ἐστιν, *man is mortal*.—Ἡ ἀρετὴ καλὴ ἐστιν, *virtue is beautiful*.—Τὸ πρᾶγμα αἰσχρόν ἐστιν, *the deed is disgraceful*.—Οἱ Ἕλληνες πολεμικώτατοι ἦσαν, *the Greeks were very-warlike*.—Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον, *the beautiful boy, the wise woman, the little child*.—Κῦρος ἦν βασιλεύς, *Cyrus was king*, (the predicate βασιλεύς is masculine, because the subject is masculine).—Τόμυρις ἦν βασίλεια, *Tommyris was queen*, (the predicate βασίλεια is feminine, because the subject is feminine).—Κῦρος, ὁ βασιλεύς; Τόμυρις, ἡ βασίλεια, *Cyrus, the king; Tommyris, the queen*.

2. As εἶναι, when a copula, takes two nominatives, (viz. one of the subject and the other of the predicate), so also the following Verbs, (which of themselves cannot form a complete predicate), take two nominatives, viz. ὑπάρχειν, *to be*, γίγνεσθαι, *to become*, φῦναι, *to arise, spring from, be*, αὐξάνεσθαι, *to grow*, μένειν, *to remain*, καταστῆναι (from καθίστημι), *to be circumstanced*, δοκεῖν, εἰκέναι and φαίνεσθαι, *to appear*, δηλοῦσθαι, *to shew one's self*, καλεῖσθαι, ὀνομάζεσθαι and λέγεσθαι, *to be named*, ἀκούειν, *to hear one's self called, to be named* (like Lat. *audire*), αἰρεῖσθαι, ἀποδείκνυσθαι and κοίνεσθαι, *to be chosen so and so*, νομίζεσθαι, *to be considered so and so*—and other Verbs of this nature.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*.—Διὰ τούτων ὁ Φίλιππος ἡὕξθη μέγας*, *by these means Philip grew great*.—Ἀλκιβιάδης ἡρέθη στρατηγός, *Alcibiades was chosen general*.—Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσιν (audiunt), *instead of friends and guests, they now (hear themselves called=) are called flatterers and enemies of the gods*.

* Such a construction as this is called *proleptic* or *anticipative*; the effect of the action expressed by the Verb being anticipated, as if already accomplished.

OBS. Instead of the second Nom., several of these Verbs are connected with *Adverbs*, and thus form a complete predicate ; e. g. Τὸ ἄνθος καλῶς αὐξάνεται, *the flower grows beautifully*. The Verbs γίγνεται and φύεται especially are thus connected with the Adverbs δίχα, χωρίς, ἐκός, ἐγγύς, ἄλλης ; e. g. Τοῖς Ἀθηναίων στρατηγοῖς ἐγίγνοντο δίχα αἱ γνώμαι, *the opinions of the Athenian commanders were divided*.—Τὰ πράγματα οὕτω πρὸς ἑαυτὰ, *affairs are naturally so*.

LXXV.

(Exercise on §§ 145, 146.)

1. Piety is the beginning of every virtue. 2. To mortal men God is a refuge. 3. The wise strive-after virtue. 4. Learning¹ is pleasant both to the youth and to the old-man. 5. Before the gate stood about² four thousand soldiers. 6. The *maxim*, 'know³ thyself', is everywhere useful. 7. The general ordered³ *them* to keep⁴ *their* spears on² the right shoulder, till *the trumpeter* should-give-a-signal with the trumpet⁵. 8. *The herald* made-proclamation³ to the soldiers to prepare-themselves for² battle. 9. People admire brave soldiers. 10. Without self-control one can practise³ nothing good. 11. Semiramis was queen of Assyria. 12. Socrates always passed-his-time in public⁶. 13. After⁷ death the soul separates from the irrational body. 14. It is⁸ difficult to understand every man thoroughly⁹. 15. Perhaps the loves are called archers on this account, because the beautiful wound even from-a-distance. 16. Tyr-tæus, the poet, was given³ by the Athenians to the Spartans as a general. 17. The Lacedæmonians were¹⁰ the authors of many advantages¹¹ to the Greeks. 18. Minos, who-had-ruled¹² very-constitutionally and had-been-mindful¹² of justice, was appointed³ judge in¹³ Hades. 19. Virtue remains ever unchanged. 20. If¹⁴ any-one, chosen as a general,

has subdued³ an unjust and hostile city, shall we call him unjust ?

¹ Inf. ² εἰς. ³ Aor. ⁴ ἔχεν. ⁵ Dat. ⁶ ἐν τῷ φανερῷ εἶναι. ⁷ μετά, with Acc. ⁸ ἔχει. ⁹ Trans. 'to know thoroughly' by the Aor. of διαγινώσκειν. ¹⁰ καταστῆναι. ¹¹ ἀγαθά. ¹² Aor. Part. ¹³ κατὰ, with Gen. ¹⁴ ἴαν, with Subj.

§ 147. *Exceptions to the General Rules of Concord.*

(a). The form of the predicate in many cases does not agree with the subject *grammatically*, but with what is *implied* in it.—(This is called by Grammarians, *Constructio κατὰ σύνεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance*; (the Verb would regularly be *Singular* here, but is put in the *Plural*, because πλῆθος, being a *collective Noun*, includes many individuals).—Ὁ στρατὸς ἀπέβαινον, *the army departed*.—Τὸ στρατόπεδον ἀνεχώρουν, *the encampment withdrew*.—Τὸ μενράκιόν ἐστι καλός, *the boy is beautiful*; (here the Noun is *Neuter*, while the Adjective is *Masculine*, agreeing with the subject, therefore, *only in sense*).

(b). When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative *Adjective* is put in the *Neuter Singular*, without any reference to the Gender and Number of the subject. In English we sometimes join the word *thing* or *something* with the Adjective, and sometimes translate the Adjective as if it agreed with the Noun.

Οὐκ ἀγαθὸν πολυκοιρανία· εἷς κοίρανος ἔστω, *a plurality-of-rulers (is) not a good thing; let there be one ruler*.—Αἱ μεταβολαὶ λυ-

π η ρ ό ν, *changes (are) troublesome*.—Ἡ μοναρχία κράτιστον, *monarchy (is) a most excellent thing*.

OBS. 1. When a *demonstrative, relative, or interrogative Pronoun* is connected with a *Noun*, either as subject or predicate, by εἶναι or any of the Verbs mentioned in § 146, 2, the Pronoun agrees with the Noun in Gender, Number, and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνὴρ, *this is the man*.—Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν, *this is the fountain and beginning of all the evils*.—Τοῦτο ἐστὶ τὸ ἄνθος, *this is the flower*. In Greek, however, the Pronoun is often put in the *Neuter Singular*; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice*.—Τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως, *this is the fountain and beginning of being*.

(c). *Verbal-adjectives* in -τός and -τέος are often put in the *Neuter Plural* (instead of the Singular), when they are used *impersonally* like the Latin impersonal gerundive in -*dum*.

Πιστά (instead of πιστόν) ἐστὶ τοῖς φίλοις, *we should trust friends*.—Similarly, when the subject is an *Infinitive* or an *entire clause*, (in which case we would use the Pronoun 'it' in *English*); e. g. Τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῶ, *it is impossible even for the Deity to escape the destined fate*.—Δὴ λὰ ἐστὶν, ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλέα γενέσθαι, *it is plain that at least some one of us must be king*.

(d). A subject in the *Neuter Plural* generally takes a *Verb* in the *Singular*.

Τὰ ζῶα τρέχει, *the animals run*.—Τὰ πράγματα ἐστὶ καλά, *the deeds are excellent*.—Κακοῦ ἀνδρὸς δῶρα ὄνησιν οὐκ ἔχει, *the gifts of a bad man have no profit*.

OBS. 2. When the subject in the *Neuter Plural* denotes *persons or living beings*, the Verb is often put in the *Plural*, to give the personality more prominence; e. g. Τὰ τέλη τοὺς στρατιώτας ἐξέπεμψαν, *the magistrates sent out the soldiers*.—This is also the case when the idea of *individuality or plurality* is to be made

particularly prominent; e. g. *Φερεῖ δὲ ἦσαν ὑποχωροῦντες καὶ ἵπποι καὶ ἀνθρώπων ἰχνη πολλὰ*, *there were many tracks apparent of horses and men retreating.*

(c). A *Dual* subject is very often connected with a *Plural* predicate.

Δύο ἄνδρες ἐμαχέσαντο, *two men fought.*
—*Ἀδελφῶ δύο ἦσαν καλοί*, *the two brothers were handsome.*

OBS. 3. The *Dual* is not invariably used when two objects are spoken of, but only when they are of the same kind, either *naturally connected*, e. g. *πῖδες, χεῖρες, ὦτε*, *two feet, &c.*, or considered as standing in a *close and mutual relation* to each other, e. g. *ἀδελφά*, *a pair of brothers.*

OBS. 4. The *Dual* forms, *τά, τοῖν, τῶδε, τοῖνδε, τούτω, τούτοιν, αὐτά, αὐτοῖν, ὧ, οῖν* are of the *common Gender*; e. g. *Ἀμφω τὰ πόλεις*, *both the cities.*—*Τὰ γυναῖκες*, *the two women.*—*Ἀμφω τούτω τῶ ἡμέρα*, *both these days.*—*Τοῖν γενεαίῳν*, *of both generations.*—*Τούτω τὰ τέχνα*, *these two arts.*—The *Feminine* forms, *τά, ταῖν, τάδε, &c.*, are *very rarely* used.

(f). When the predicate is a *Superlative*, and stands in connexion with a *Genitive*, the *Gender* of the *Superlative* is regularly *the same as that of the subject*, as in *Latin*;—more rarely, however, it is the same as that of the *Genitive*.

Φθόνος χαλεπώτατός ἐστι τῶν νόσων, *envy is the most grievous of diseases.*—*Ὁ ἥλιος πάντων λαμπρότατός ἐστιν*, *sol omnium rerum lucidissimus est.*

LXXVI.

(Exercise on § 147)

1. The army of the enemy retired. 2. The people of the Athenians believe that Hipparchus¹, the tyrant, was killed² by Harmodius and Aristogeitôn. 3. Envy is something hateful. 4. Drunkenness is a troublesome thing to men. 5. Inactivity is indeed

sweet, but inglorious and base. 6. Beautiful indeed is prudence and justice, but difficult and laborious. 7. To learn from³ *our* ancestors, that is the best instruction. 8. Together with power, the pride of man also increases. 9. Money procures for men friends and honours. 10. Afflictions often become lessons to men. 11. The misfortunes⁴ of neighbours serve⁵ as⁶ a warning to men. 12. The Athenian⁷ tribunals, misled by a speech, often put-to-death the innocent⁸, while⁹ they often acquitted the guilty¹⁰, either moved-to-pity¹¹ by¹² the speech, or because they had spoken² gracefully. 13. Both these long roads lead to⁶ the city. 14. The Spartan youths, in the streets, kept their hands within the mantle. 15. The enemy possessed-themselves-of the *two* great and magnificent cities. 16. The eagle is *the* swiftest of all birds. 17. Virtue is *the* fairest of all blessings.

¹ Acc. with Inf. ² Aor. ³ παρά, with Gen. ⁴ κακά. ⁵ =become.
⁶ ἐίς. ⁷ =of the Athenians. ⁸ =those doing no wrong. ⁹ δέ.
¹⁰ =those doing-wrong. ¹¹ =pitying. ¹² ἐκ.

§ 147^b. Concord when there are several Subjects.

1. *Two or more* subjects require the Verb or Copula to be *Plural*. When the subjects are of *like Gender*, the Adjective is of *the same Gender*, and in the *Plural*; but when the subjects are of *different Genders*, then, when *persons* are spoken of, the *Masculine* takes precedence of the *Feminine* and the *Neuter*, and the *Feminine* of the *Neuter*; but, when *things* are spoken of, the *Adjective* is often in the *Neuter Plural*, without reference to the Gender of the subjects.

Φίλιππος καὶ Ἀλέξανδρος πολλὰ καὶ θαυμαστὰ ἔργα ἀπεδείξαντο, *Philip and Alexander performed many wonderful deeds.*—Σωκράτης καὶ Πλάτων ἦσαν σοφοί, *Socrates and Plato were wise.*—Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί, *the mother and the daughter were beautiful.*—Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί, *anger and stupidity are bad.*—Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν, *the man and the woman are good.*—Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν, *the woman and the children are good.*—Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἰδάκρυσεν, *when he saw his father, his mother, his brothers, and his wife made captive, he wept.*—Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἠσκημένα ἦν, *the forum and the town-hall were adorned with Parian stone.*—Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμένα οὐδὲν χρήσιμά ἐστιν, *stones, bricks, wood and clay flung-together without order are no-way useful.*

OBS. 1. Sometimes the Verb and Adjective agree in form with the nearest subject; e. g. Φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ, *your father and mother love you.*—Ἀγαθός ἐστιν ὁ πατήρ καὶ ἡ μήτηρ, *the father and mother are good.*

2. When several subjects of different Persons are connected, the first Person takes precedence of the second and third, but the second of the third; and the Verb is regularly in the Plural.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*; Ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*; Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*; Ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, *ὑμεῖς καὶ ἐκεῖνος γράφετε.*

OBS. 2. Sometimes, *in addition* to a subject-Nominative which expresses the idea of plurality, we have one or more subjects denoting *the parts of which the first is composed* (σχῆμα καθ' ὅλον καὶ μέρος); e. g. οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, *some of the soldiers withstood the enemy, but the others fled*; (here στρατιῶται, denoting *the whole*, is in the *Nom.*, instead of being in the *Gen.* governed by the partitives οἱ μὲν and οἱ δέ.)

LXXVII.

(Exercise on § 147^b.)

1. Socrates and Plato were very-wise. 2. Nisus and Euryalus were friends *in* word and deed. 3. Prudence and health were always the greatest blessings of men. 4. Kleônymus *the* Laconian and Basias *the* Arcadian, *two* gallant men, died in the battle fought¹ against² the Kardûchi. 5. Shame and fear are innate *in* men³. 6. I and my brother love thee. 7. You and your friends have done me many kindnesses⁴. 8. The citizens ran-in-different-directions⁵, each to⁶ his own. 9. When *my* friends saw me, they embraced me, one on one side, another on another⁷. 10. Some of the citizens rejoiced at⁸ the victory of Philip, others mourned.

¹ γίγνομαι. ² πρὸς. ³ Dat. ⁴ πολλὰ εὖεργετεῖν. ⁵ διαδιδράσκειν. ⁶ ἐπὶ, with Acc. ⁷ ἄλλος ἄλλοθεν, alius aliunde. ⁸ ἐπὶ, with Dat.

§ 148. *The Article.*

1. The Noun as a subject, as well as in every other relation, takes the Article ὁ, ἡ, τό, *the*, when the speaker wishes to represent the object as a definite one, and to distinguish it from others of the same kind. The Noun without the Article represents the idea merely in a general and indefinite manner, without

any limitation; e. g. ἄνθρωπος, *man*, (i. e. *an individual or some one of the race of men*); but the Noun with the Article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. ὁ ἄνθρωπος, (i. e. *the man whom I am considering, or have in view, and whom I consider as a distinct individual from the rest of men*). So, φιλοσοφία, *philosophy in general*; ἡ φιλοσοφία, *philosophy as a particular branch of knowledge*.

2. Hence the Article is also used to denote *the whole compass of the idea*, when the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. ὁ ἄνθρωπος θνητός ἐστιν, *man* (i. e. *all men*) *is mortal*; ἡ ἀνδρεία καλή ἐστιν (i. e. *everything which is understood by the term ἀνδρεία*);—τὸ γάλα ἐστὶν ἡδύ, *milk* (i. e. *milk in general, all milk*) *is sweet*.

Obs. 1. The English *indefinite Article*, *a* or *an*, has a *two-fold* signification. It denotes (1) a *class generally*, e. g. *a man*; in this case the Greeks use the Noun *simply*; e. g. ἄνθρωπος:—or (2) it denotes a *particular individual* of that class, but not defined and distinguished from the rest; in this case the Noun is usually joined in Greek with the indefinite Pronoun *τις*; e. g. Ἄνθρωπός τις, *homo quidam, a certain man*.—Γυνή τις ὄρνιν εἶχεν, *a certain woman had a hen*. *Τίς* is regularly placed *after* its Noun as an *Enclitic*, but sometimes in connected discourse it is placed *before* it.

3. The Article is very often *used instead of a Possessive Pronoun*, when it is connected with such Nouns as naturally belong to a particular person *mentioned in the sentence*.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, *parents love THEIR children*.—Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδν, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, *and Cyrus, leaping down from HIS chariot, put on HIS breast-plate, and, mounting HIS horse, took HIS javelins in HIS hands*.

OBS. 2. The Article is often used in a *distributive* sense; the Article is here to be explained by its giving *individuality* to the Noun with which it is connected; e. g. 'Ο Κῦρος ὑπισχνεῖται δώσειν τρία ἡμιδαρικὰ τοῦ μηνὸς τῷ στρατιώτῃ, *Cyrus promises to give three half-Darics Δ (=EACH) month to EACH soldier.*

4. The Article, being *originally a demonstrative Pronoun*, is often used where an object, at first stated indefinitely, is referred to a *second time*,—for the same reason it is used when the speaker *points* to an object.

‘Ο Κῦρος δίδωσιν αὐτῷ μυρίους δαρεικούς. ‘Ο δὲ λαβὼν τὸ χρυσίον, *Cyrus gives him ten-thousand Darics. And he taking THE (=THAT) money*;—(here χρυσίον has the Article, because it refers to the preceding δαρεικούς).—Φέρε μοι, ὦ παῖ, τὸ βίβλιον *Boy, bring me THE (=THAT) book!*

5. As a general rule, *proper names* do not take the Article.

Σωκράτης ἔφη, *Socrates said.*—Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους, *the Thebans conquered the Lacedaemonians.*—Μὴ οἷεσθε μήτε Κερσοβλέπτην ὑπὲρ Χερρόνου ἢ σου, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτρίων ἐφιεμένους, *do not imagine that Kersobleptes will go to war for the Chersonesos, or Philip for Amphipolis, when they see us coveting nothing of what belongs to others.*

They *take the Article*, however, when they have been *previously mentioned* and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as *well-known*; e. g. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὀρειθυίαν ἀρπάσαι, *Boreas is said to have carried off Oreithyia from the Ilissus.*

OBS. 3. *Proper names*, even in connexion with an *Adjective*, do not usually take the Article; e. g. Σοφὸς Σωκράτης, *the wise So-*

erates. The Article is also omitted with a proper name, when a Noun in apposition having the Article follows it; e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς, *Cræsus, the king of the Lydians.* The names of rivers are usually placed, as Adjectives, between the Article and the word ποταμός; e. g. ὁ Πηνειὸς ποταμός, *the river Peneus.*

6. When Adjectives or Participles are used as Nouns, they regularly take the Article (No. 2). In English, in such a case, we employ either an Adjective or a Noun; e. g. οἱ ἀγαθοί, *the good*, τὸ ἀγαθόν, *the advantage, the good*, ὁ λέγων, *the speaker*,—or we resolve the Participle into *he, who* (is, qui), &c. In Greek, this use of the Participle, in all its Tenses, is very frequent.

Ὁ πλεῖστα ὠφελῶν (=ἐκεῖνος ὃς ὠφελεῖ) τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται, *he who (=whoever) benefits the commonwealth most is deemed worthy of the highest honours*; ὁ πλεῖστα ὠφελήσας (=ἐκεῖνος ὃς ὠφέλησε) τὸ κοινὸν μ. τ. ἠξιώθη; ὁ πλ. ὠφελήσων τ. κ. μ. τ. ἀξιοθήσεται.—Πολλοὺς ἔξομεν τοὺς ἐτοίμως συναγωνιζομένους, *we will have many who will readily succour us.*

But if the Adjectives are intended to express only a part of the whole, the Article is omitted; e. g. κακὰ καὶ αἰσχρὰ ἔπραξεν, *he did bad and disgraceful things.*—The Infinitive also has the Article, when it is considered as a Noun; e. g. τὸ γράφειν, *to write, or writing.*

7. Ἄλλοι means *others*, οἱ ἄλλοι, *the others, the rest*, (i. e. all besides those who have been mentioned); ἡ ἄλλη Ἑλλάς, *the rest of Greece.*—Ἐτερος, *alter*, takes the Article (ὁ ἕτερος) when it denotes definitely *one of two*; so also, οἱ ἕτεροι, *the one of two parties.*—Πολλοί means *many*, οἱ πολλοί, *the many, the multitude, the mass* (as distinguished from the component parts); πλείους, *plures, several*, οἱ πλείους, *the greater portion* (as distinguished from the smaller portion); πλεῖστοι, *plurimi*, οἱ πλεῖστοι, *the most* (of a preponderance in number).

8. In Greek, *Adverbs* of *place* and *time*, (more rarely of *quality*), may be changed into *Adjectives* or *Nouns* by prefixing the Article. In like manner, a *Preposition with its Case* may be considered as an *Adjective* or a *Noun*.

Ἡ ἄνω πόλις, *the upper city*;—ὁ μεταξὺ τόπος, *the intervening place*;—οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε, *the men there*;—ὁ νῦν βασιλεύς, *the present king* (νῦν, *now*);—οἱ πάλαι σοφοὶ ἄνδρες, *the wise men of-old*;—οἱ τότε, *those then existing*;—ἡ αὔριον (sc. ἡμέρα), *the next day*;—ὁ αἰεὶ, *the ever enduring*;—οἱ πάντων στρατιωτῶν, *the best of the soldiers*;—ἡ ἄγαν ἀμέλεια, *the too-great carelessness*;—ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*;—ἡ ἐν Χερρόνησῳ τυραννίς, *the Chersonesian sovereignty*.

9. When a Noun having the Article has *attributive* words also connected with it, [viz. an *Adjective*, an *adjective-Pronoun* or a *Numeral*, a Noun in the *Genitive*, an *Adverb*, or a *Preposition with its Case* (No. 8)], with respect to the *position of the Article* the two following cases should be distinguished:—

(a). The *attributive* is connected with its Noun so as to express a *single idea*. (e. g. *the good man* = *the worthy*; *the wise man* = *the sage*), and denotes an *object which is contrasted with others of the same kind, by means of the accompanying attributive*. In this case, the *attributive* either stands *between the Article and the Noun*, or is placed *after the Noun with the Article repeated*.

Ὁ ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός, *the good man* (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι, *the rich citizens* (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or

ὁ δῆμος ὁ τῶν Ἀθηναίων, *the people of the Athenians* (in opposition to another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν, *the men of the present day* (in opposition to men of former days); ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας, *the Persian war* (in opposition to other wars). In all these examples the *emphasis* is on the *attributive*.

(b). The attributive is not connected with its Noun to express a single idea, but is to be considered as the *predicate of an abridged subordinate clause*;—here the attributive is not contrasted with another object of the same kind, but *with itself*, inasmuch as it is intended that the object should be considered with respect to a certain property or quality, *by itself*, without reference to any other object. In English, we use in this case the *indefinite Article* with a *Singular Noun*, but with a *Plural Noun* we use *no Article*. Under these circumstances the *Adjective without the Article* is placed in Greek *either after the Article and Noun, or before the Article and Noun*.

Ὁ ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *a good man* [= ἀγαθὸς ὢν, *the man who is good, inasmuch as* (or *because, or if*) *he is good*].—Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *men hate a bad man* [i. e. *they hate the man, inasmuch as* (or *because, or if*) *he is bad*].—(On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, as distinguished from the good; hence, τοὺς μὲν ἀγαθοὺς ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν, *we love good men, but we hate bad men*).—Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *the king gladly gratifies good citizens, i. e. if or because they are good*; (on the other hand, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, as distinguished from bad citizens).—Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, *God has implanted in man a soul,*

which is the most excellent or perfect.—Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, *those on whom the sun shines have blacker skins*, (the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου).

OBS. 4. When a Noun with the Article has a Genitive connected with it, the position mentioned in (a) occurs only when the Noun with its Genitive forms a contrast to another object of the same kind; e. g. Ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, (the Athenians, in contrast to another people); the emphasis is then on the Genitive. On the contrary, the Genitive without the Article of the governing Noun is placed before or after that Noun, when this latter Noun expresses a part of what is denoted by the Genitive; the emphasis is then on the governing Noun; e. g. Ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, (i. e. the people, and not the nobility).—When the Genitive of the substantive-Pronoun is used instead of the possessive-Pronoun, the reflexives ἑαυτοῦ, τριαντοῦ, &c., have the position indicated in (a); e. g. Ὁ ἑαυτοῦ πατήρ or ὁ πατήρ ὁ ἑαυτοῦ, &c.; but the simple personal-Pronouns μου, σου, &c., stand without the Article, either after or before the Noun which has the Article; e. g. Ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, my, thy, his (ejus) father, ὁ πατήρ ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, our, your, their (eorum) father. In the Sing. and Dual the enclitic forms are always used.

OBS. 5. The difference between the two cases above-mentioned is very plain in the case of the Adjectives ἄκρος, μέσος, ἰσχατός. When the position mentioned in (a) occurs, the Noun with its attribute forms a contrast to other objects of the same kind, e. g. ἡ μέση πόλις, the middle city, (in contrast to other cities), ἡ ἰσχάτη νῆσος, the most-remote island, (in contrast to other islands). When, on the other hand, the position mentioned in (b) occurs, the Noun is contrasted with itself, since the attributive only defines it more clearly. In this last case we usually translate these Adjectives into English by Nouns, and the Nouns with which they agree as though they were in the Genitive; e. g. Ἐπὶ τῷ ὄρει ἄκρῳ or ἐπὶ ἄκρῳ τῷ ὄρει, on the top of the mountain, (properly, on the mountain where highest); ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, in the middle of the city; ἐν ἰσχάτῃ τῇ νήσῳ or ἐν τῇ νήσῳ ἰσχάτῃ, on the margin of the island. (Comp. the Lat. summus mons, &c.).

OBS. 6. In like manner, the Adjective μόνος has the position mentioned in (a), when it expresses an actual attributive explanation of its Noun; e. g. Ὁ μόνος παῖς, the ONLY son; on the contrary, it has the position mentioned in (b), when it is a more definite explanation of the predicate; e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, the boy plays a lone (i. e. without company); whereas ὁ μόνος παῖς would mean, the ONLY son plays.

10. Further remarks on the use of the Article with a Noun which has an Adjective agreeing with it.—

(a). The Article is used with a Noun which has an *adjective-Pronoun* connected with it, when the object is to be represented as a *definite* one; the adjective-Pronoun is then placed *between* the Article and the Noun, e. g. Ὁ ἐμὸς ἀδελφός;—on the other hand, ἐμὸς ἀδελφός would mean *a brother of mine*, (leaving it undetermined which); ἐμὸς παῖς, *a child of mine*.

(b). The Article is used with a Noun with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικούτος agree, when the quality or quantity designated by these is to be considered as belonging to a *definite* object, or to a whole class of objects *previously named*. The Article regularly stands *before* the Pronoun and the Noun; e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, *such a man* (as this) *is admirable*.—Τὰ τοιαῦτα πράγματα καλὰ ἐστιν, *such actions* (as those I have mentioned) *are honourable*. On the contrary, the Article must be *omitted* when the object is *indefinite*, (any one of those who are of such a nature, or are so great); e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης, *you would not praise any man of such a character*.

(c). When πᾶς, πάντες occur with a Noun, the following cases must be distinguished:—

(α). When the idea expressed by the Noun is considered as quite *indefinite*, the Article is *not* used; e. g. Πᾶς ἄνθρωπος, *every man*, (i. e. every one of whom the term *man* may be predicated), πάντες ἄνθρωποι, *all men*. In this case, πᾶς in the *Singular* may always be translated by *each, every*.

(β). When the Noun to which πᾶς, πάντες belong is to be considered as a *whole in contra-*

distinction to its component parts, it takes the Article, which occupies the position indicated in No. 9, (a); e. g. Ἡ πᾶσα γῆ, the whole earth, οἱ πάντες πολῖται, all the citizens without exception, the citizens as a whole or body. This construction occurs less frequently than that mentioned in (a). In this case, πᾶς in the Singular may always be translated by the whole, all.

(γ). When the idea of the *whole* or *all* is joined with a *definite* object, (and, consequently, having the Article), merely for the purpose of a fuller explanation, but without any special emphasis, its *position* is that indicated in No. 9, (b); e. g. Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν or ἅπαν τὸ στρατόπεδον, *the soldiers took the entire camp*.—Οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο, *the soldiers all fought well*. This is by far the *most frequent* use of πᾶς, πάντες. The word ὅλος also has the same construction when connected with a Noun having the Article; e. g. Διὰ τὴν πόλιν ὅλην or διὰ ὅλην τὴν πόλιν, *through the whole city*.

(d). When ἕκαστος, *each, every*, is joined with a Noun, the Article is *omitted*, (as with πᾶς in the sense of *each, every*), when the idea expressed by the Noun is considered as *indefinite*; e. g. Καθ' ἑκάστην ἡμέραν, *every day, on all days*;—on the other hand, when the idea involved in the Noun is to be made prominent, the Article is joined with it, and occupies the *position* indicated in No. 9, (b); e. g. Κατὰ τὴν ἡμέραν ἑκάστην, or (usually) καθ' ἑκάστην τὴν ἡμέραν, *each single, individual day*.

(e). When ἕκαστερος, *each of two*, ἄμφω and ἄμφοτερος, *both*, occur with a Noun, the Article

is *always* used, and occupies the *position* indicated in No. 9, (b); e. g. Ἐπὶ τῶν πλευρῶν ἐκατέρων or ἐφ' ἐκατέρων τῶν πλευρῶν, upon *each side*; τῶ ὧτε ἀμφοτέρω or ἀμφοτέρω τῶ ὧτε, *both the ears*; ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν, *with both the hands*.

(f). When a *cardinal number* is joined with a Noun, the Article is *omitted*, if the idea involved in the Noun is *indefinite*; e. g. Τρεῖς ἄνδρες ἦλθον, *three men came*. On the other hand, the Noun *takes the Article* (1) in the position indicated in No. 9, (a), when the Noun, with which the Numeral agrees, contains the idea of a *definite combination*; e. g. Οἱ τῶν βασιλέων οἰνοχόαι διδόασι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, *the kings' cup-bearers present the cup, holding it with the three fingers* (i. e. the three generally used); indeed the Article is very frequently used, when reference is made to a preceding Noun *without the Article*, but with a cardinal agreeing with it;—(2) in the position indicated in No. 9, (b), when the numeral is joined with a *definite object*, merely to define it more fully, but without any special emphasis; e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλῖται χίλιοι or χίλιοι οἱ μετὰ Περικλέους ὀπλῖται, *the hoplites with Pericles, to the number of 1,000, fought*.

(g). Nouns to which the *Demonstratives* οὗτος, ὁδε, ἐκεῖνος, and αὐτός, *ipse*, are joined, also regularly *take the Article*; but the Article *never occupies any position but that indicated in No. 9, (b)*; e. g.—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, (*not* ὁ οὗτος ἀνὴρ),
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεύς or ὁ βασιλεὺς αὐτός, *ipse rex or rex ipse*,—(but ὁ αὐτὸς βασιλεύς=*idem rex, the same king*).

Obs. 7. The Article with these words is *omitted*—(1) when the *Pronoun* is the *subject*, and the *Noun* the *predicate*; e. g. Ἀρετὴ ἰστὶν ἀνδρὸς ἀρετὴ, *this is the virtue of a man*; so there is a difference between τοῦτῳ τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτῳ διδασκάλῳ χρῶνται, *they have this man as or for a teacher*:—(2) when the *Noun* is a *proper name*; e. g. Οὗτος, ἱκίνοσ, αὐτὸς Σωκράτης.

LXXVIII.

(Exercise on § 148.)

1. Avarice is the root of every vice. 2. Good education is *the* source and root of excellence. 3. Wisdom is worthy of all diligence. 4. Man has understanding. 5. O young-man, strive-after wisdom! 6. A kid, standing on¹ a house, when he saw a wolf passing-by, reviled and scoffed-at him. But the wolf said: Hark-you,² you do not revile me, but the place. 7. An honourable war is preferable to a disgraceful peace. 8. Over³ solicitude is sometimes injurious. 9. In the war against⁴ the Persians the Greeks shewed-themselves very-brave. 10. The Athenians, persuaded by Alcibiades to seek-for⁵ power on⁶ the sea, lost⁵ even their supremacy on land. 11. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. 12. The halcyon, a sea-bird, utters a mournful cry [No. 9, (b)]. 13. Those who were born of the same parents and have grown-up⁷ in the same house and have been beloved by the same parents, those indeed⁸ are of all the most-intimate. 14. Thy mind directs thy body as it chooses. 15. I saw thy friend. 16. Through⁹ the midst of the park in Celænæ flows the river Mæander. 17. On the top of the tree sits a bird. 18. In⁶ the middle of Caucasus is a rock which-has¹⁰ a circumference of ten stadia. 19. The city lies on¹¹ the margin of the island. 20. The words of those who¹² pursue¹³ truth often avail more than the vio-

lence of others. 21. If¹⁴ such men promise one anything, they perform nothing less than others who give¹⁰ at-once. 22. The earth bears and nourishes everything fair and everything good. 23. Among all men it-is-an-established-custom¹⁵, that the elder¹⁶ begin every work and word. 24. The generals resolved to put-to-death⁵ not only those¹⁷ present, but all the Mytilenæans. 25. Most of the cities sent, every year, as a memorial of former kindness, the first fruits of *their* grain to¹⁸ the Athenians. 26. Every day deserters were coming to Cyrus. 27. Mysus came-in, holding a buckler in each of his *two* hands. 28. The pel-tasts ran⁵ to¹⁹ each of the *two* wings. 29. When Darius was sick and expecting the end of *his* life, he desired that both *his* sons¹⁶ might be present-before *him*. 30. Both the ears of the slave were bored-through. 31. Both the cities were destroyed by the enemy. 32. These works are very-pleasant to me. 33. That man is very-wise. 34. Dionysius, the tyrant of *the* Syracusans, founded in Sicily a city directly²⁰ under the mountain of Ætna, and named it Adranum. 35. According-to⁶ these laws the judge decides. 36. This is a sufficient defence. 37. This is true justice. 38. Not only the soldiers, but also the king himself fought very-bravely. 39. This they use *as* a mere excuse. 40. This Charmides recently met me, dancing. 41. Cyrus sent to Cilicia the soldiers that Menôn had, and Menôn, the Thes-salian, himself. 42. The period of maturity for woman²¹ is twenty years, for man²¹ thirty years. 43. The three cities lying on²² the sea were destroyed by the enemy.

¹ ἐπί, with Gen. ² ὡς οὐτος. ³ ἄγαν. ⁴ πρός. ⁵ Aor. ⁶ κατά, with Acc. ⁷ Aor. Part. ⁸ δή. ⁹ διά, with Gen. ¹⁰ Part. ¹¹ ἐν. ¹² οἱ αὐτοί. ¹³ ἐπιτηδεύειν. ¹⁴ ἐάν, with Subj. ¹⁵ νομίζεται. ¹⁶ Acc. with Inf. ¹⁷ = the. ¹⁸ ὡς. ¹⁹ ἐπί, with Acc. ²⁰ ἀπὸ. ²¹ Dat. ²² παρά, with Acc.

§ 149. *Classes of Verbs.*

The Predicate or *Verb* may be expressed in different ways with reference to the subject. Hence arise different classes (*Genera*) of Verbs, which are indicated by different forms, (*Active, Middle and Passive*).

1. The Subject appears as *active*; e. g. Ὁ παῖς γράφει, *the boy writes*; τὸ ἄνθος θάλλει, *the flower blooms*. The Active form, however, has a *two-fold* signification:—

(α). *Transitive*, when the object to which the action is directed is in the *Accusative*, and therefore *receives* the action; e. g. Τύπτω τὸν παῖδα, *I strike the boy*; γράφω τὴν ἐπιστολήν, *I write the letter*.—(*Transitive Verb*).

(β). *Intransitive*, when the action is either *confin-
ed to the Subject*, e. g. τὸ ἄνθος θάλλει, or when the Verb has an object in the Gen. or Dat., or is connected with it by a Preposition; e. g. Ἐπιθυμῶ τῆς ἀρετῆς, *I long for virtue*; χαίρω τῇ σοφίᾳ, *I rejoice in wisdom*; βαδίζω εἰς τὴν πόλιν, *I go into the city*.—(*Intransitive Verb*).

2. The Subject performs an action which is *re-
flected on itself*; hence the Subject is at the same time the object of the action; e. g. Τύπτομαι, *I strike myself*; βουλεύομαι, *I advise my-
self*.—(*Middle or Reflexive Verb*).

ONS. 1. When the reflexive action is performed by *two or more* Subjects on each other, e. g. Τύπτονται, *they strike each other*; δια-
κελεύονται, *they encourage each other*, it is called a *reciprocal action*, and the Verb a *reciprocal Verb*.

3. The Subject is represented as *receiving the ac-
tion*; e. g. Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώ-

χθῆσαν, *the soldiers were pursued by the enemies.*—(*Passive Verb*).

OBS. 2. The *Act.* and *Mid.* have *complete* forms. In Greek the *Pass.* has only *two* Tenses peculiar to itself, viz. the *Fut.* and *Aor.* All the other forms are expressed by the *Mid.*, inasmuch as the passive action was considered as a *reflexive* one.

§ 150. Observations on the Classes of Verbs.

1. Many *Active Verbs*, especially such as express *motion*, besides a *transitive* signification, have also an *intransitive* one.—(Comp. the English expressions, *I move* [intrans.] and *I move the book* [trans.], *the tree breaks* [intrans.] and *the ice breaks the trees* [trans.], and the Latin *vertere, mutare, declinare*);—thus, e. g. ἀνάγειν, *to draw back*, regredi, διάγειν, *to continue*, perstare, ἐλαύνειν, *to ride, drive*, ἐμβάλλειν and εἰςβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἀποκλίνειν, like *declinare*, τρέπειν, like *vertere*, στρέφειν, like *mutare*, ἔχειν in connection with *Adverbs*, e. g. εὖ, κακῶς ἔχειν, *bene, male se habere*, τελευτᾶν, *to end, to die*, and many others.

2. Several *Active Verbs* with a *transitive* meaning, which form *both* Aorists, have in the AOR. I. a *transitive*, but in the AOR. II. an *intransitive* meaning; e. g.—

δύω, <i>I wrap up,</i>	Aor. I. ἔδῦσα, <i>I wrapped up,</i>
ἵστημι, <i>I place,</i>	— ἔστησα, <i>I placed,</i>
φύω, <i>I produce,</i>	— ἔφῦσα, <i>I produced,</i>
σκέλλω, <i>I make dry,</i>	— ἔσκηλα (Poët.), <i>I made dry,</i>

Aor. II. ἔδυν, <i>I went in, sunk,</i>
— ἔστην, <i>I stood,</i>
— ἔφῦν, <i>I was produced,</i>
— ἔσκλην, <i>I withered.</i>

In like manner, several Active Verbs with a *transitive* meaning, which form *both* Perfects, have in the PERF. I. a *transitive*, but in the PERF. II. an *intransitive* meaning; e. g.—

ἐγείρω, <i>I awake,</i>	Perf. I. ἐγήγερκα, <i>I have awakened,</i>
ὀλλύμι, <i>perdo,</i>	— ὀλώλεκα, <i>perdidī, I have</i>
<i>I destroy,</i>	<i>destroyed,</i>
πείθω, <i>I persuade,</i>	— πέπεικα, <i>I have persuaded,</i>
Perf. II. ἐγρήγορα, <i>I am awake,</i>	
— ὀλωλα, <i>perii, I am ruined,</i>	
— πέποιθα, <i>I trust.</i>	

Moreover, some PERFECTS II. of *transitive* Verbs which have no Perf. I., have an *intransitive* meaning; e. g. ἄγνυμι, *I break,* Perf. II. ἔαγα, *I am broken*; πῆγνυμι, *I fasten,* πέπηγα, *I am fixed or stand fast*; ῥήγνυμι, *I rend,* ἔρρωγα, *I am rent*; σήπω, *I make rotten,* σέσηπα, *I am rotten*; τήκω, *I smelt* (e. g. iron), τέτηκα, *I am melted*; φαίνω, *I shew,* πέφηνα, *I appear.*

3. The following remarks on the meaning and use of the *Middle-form* should be attended to:—

(a). The *Middle-form* denotes, in the first place, an *action which the subject performs directly on himself or itself*, (in which case we use in English the Active Verb and the Accusative of the reflexive-Pronoun); e. g. τύπτομαι, *I strike myself,* ἐτυψάμην, *I struck myself,* τύψομαι, *I will strike myself.* This use of the Middle is *rare*. To this class belong the following Verbs, which are presented in the Aorist form: ἀπέχω, *I keep from,* ἀποσχέσθαι, *se abstinere, to keep one's self from*; ἀπάγξαι τινά, *to strangle, to hang some one,* ἀπάγξασθαι, *to strangle or hang one's self*; τύψασθαι, κόψασθαι, *to strike one's self*; ἐπιβαλέσθαι τινί, *to throw or place one's self upon something, to apply one's self to something*; παύσασθαι, *to cease* (from παύω, *I cause to cease*); δείξασθαι, *to shew one's self*; and particularly Verbs which express an action

performed by the subject *on his own body*: λούσασθαι (*to wash one's self*), νίψασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσασθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι, and the like.—With the exception of the above Verbs and some others this *reflexive* relation is usually expressed by the *Active* form with the *Accusative* of the *reflexive-Pronoun*; e. g. ἐπαινεῖν ἑαυτόν, *to praise one's self*, ἀναρτᾶν ἑαυτόν, *to make one's self dependent on*, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, *to free one's self*, ἀποσφάπτειν ἑαυτόν, ἀποκτείνειν ἑαυτόν, ῥίπτειν ἑαυτόν. Under these circumstances the *Middle-form* has the signification of the *Passive*; e. g. ἐπαινέσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, (*laudari, interfici, jugulari*), and also has its *Aorist* and *Future* of the *Passive* form.

Obs. 1. In all the *Middle* Verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash *another* as myself. But the action may be of such a nature as necessarily to refer to the subject, inasmuch as the subject which performs the action must be considered *one and the same* as the object which receives the action; in that case the *Middle* form expresses the simple idea of an *intransitive* action; this is a frequent use of the *Middle*. To this class belong particularly very many Verbs which express a *mental act* or *perception*. Only a very few Verbs of this kind have their *Aor.* of the *Middle* form; e. g. φυλάσσεσθαι, *to guard one's self, to beware* (φυλάσσειν τινά, *to guard any one else*), βουλευσασθαι, *to advise one's self, to deliberate* (βουλευσάσθαι τινι, *to advise any one else*), γεύσασθαι, *to taste*, (Act., *to cause to taste*).—On the contrary, most Verbs of this kind have their *Aor.* of the *Passive* form, but the *Future* of the *Middle* form; e. g. ἀναμνησθῆναι, ἀναμνήσεσθαι, *to remind one's self, to remember*, recordari (ἀναμνησάσθαι τινά, *to remind any one*), αἰσχυνθῆναι, αἰσχυνέσθαι, *to be ashamed* (αἰσχύναι τινά, *to make any one ashamed*), φοβηθῆναι, φοβήσεσθαι, *to fear* (φοβῆται τινά, *to make any one afraid, terrere*), πορευθῆναι, πορεύσεσθαι, *to go, proficisci* (πορεύσασθαι τινά, *to cause any one to go to convey one*), περαιωθῆναι, περαιώσεσθαι (ποταμόν), *to pass over, to cross* (περαιώσασθαι τινά, *to bring any one across, trajicere*), πλάγχθῆναι, πλάγχσεσθαι, *to wander about, circumvagari* (πλάγχσει τινά, *to cause any one to wander*), ἀνιάσθαι, ἀνιάσεισθαι, *to afflict one's self, to be annoyed* (ἀνιάσσει τινά, *to annoy any one*); also, διαλυθῆναι, διακριθῆναι, *to separate one's self, to depart, discedere*, ἀπαλλαγήναι, abire, κοιμηθῆναι, *to sleep*, φανῆναι, apparere, παγῆναι, *to congeal*, ἵπαρθῆναι, *to raise one's self*, and many others.

(b). In the second place, the *Middle-form* denotes an action *which the subject performs on an object belonging to itself, connected with itself, or standing in an intimate relation with itself*. In this case we commonly use in English either a possessive-Pronoun, or a Preposition with a personal-Pronoun; e. g. τύπτομαι, ἐτυψάμην τὴν κεφαλὴν, *I strike, struck my head* (τύπτειν τὴν κεφαλὴν, *to strike the head of another*), λούσασθαι τοὺς πόδας, *to wash one's own feet* (λούειν τοὺς πόδας, *to wash the feet of another*), ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's own affairs*; καταστρέψασθαι γῆν, *sibi subjicere terram, to subjugate land to one's self*, ἀναρτήσασθαί τινα, *sibi devincire, to make dependent on one's self*, ἀπολύσασθαί τινα, *to free for one's self, to redeem*, πορίσασθαί τι, *sibi aliquid comparare, to procure for one's self* (πορίζειν τί τινι, *alii aliquid comparare, to procure something for another*), κτήσασθαί τι, παρασκευάσασθαί τι, *sibi comparare, to acquire, prepare for one's self*; ἀμύνασθαι τοὺς πολεμίους, *propulsare a se hostes, to keep off the enemy from one's self*; ἀπώσασθαι κακά, *a se propulsare mala*.—This use of the Middle is *far the most frequent*.

OBS. 2. As the Active may be used, when the subject does not itself perform the action, but *causes it to be done by another*, (e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, *Alexander caused the city to be destroyed*), so also the Middle may be used in the same way, but with this difference, that with the Middle the action is *always referred in some way to the subject*; e. g. Ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο, which means, *the father educated his own children*, or, (if it is evident from the context), *he caused them to be educated*; κείρασθαι, *to shave one's self or to get one's self shaved*.—Ἀργεῖοι ἑαυτῶν εἰκόνας ποιησάμενοι ἀνέθισαν εἰς Δελφοῦς, *the Argives having got statues of themselves made, erected them at Delphi*.—Παραθέσθαι τράπεζαν, *to set a table before one's self, or have it set before one's self*.

4. From the *reflexive* meaning of the Middle the *Passive* meaning is derived, inasmuch as *the subject permits the action to be performed by another upon itself, so that it appears the recipient of the action*. e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), *I receive blows,*

punishment, *I let myself be struck, punished* == *I am struck, punished (by some one)*; βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice*; διδάσκομαι, *I let myself be instructed, I receive instruction, I learn*, hence διδάσκομαι ὑπό τινος, *I am taught by some one* = doceor ab aliquo; πείθομαι, *I persuade myself, or I permit myself to be persuaded*, πείθομαι ὑπό τινος, *I let myself be persuaded by some one* = *I am persuaded*.

5. For two Tenses, however,—viz. the *Fut.* and *Aor.*—there are separate forms to express the *Passive* notion; yet, the *Aor. Pass.* (see Obs. 1) of many reflexive and intransitive Verbs is used instead of the *Middle-form*; all the other Tenses are expressed by the *Middle-form*. Hence the rule:—*the Fut. and Aor. Mid. have a reflexive (or intransitive) signification, (not Passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.); all the other Tenses of the Middle are used to denote the Passive also.*—(In a few Verbs, the *Fut. Mid.* has the meaning of the *Fut. Pass.*; e. g. τιμήσομαι, *honorabor, I will be honoured.*)

Obs. 3. The cause or the agent in the case of a *Passive Verb* is generally expressed by the Preposition ὑπό with the *Gen.*; e. g. Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, *the soldiers were pursued by the enemy.*—Instead of ὑπό, πρὸς with the *Gen.* is used, when at the same time the powerful and direct influence of a person is to be denoted; e. g. Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος, *to be insulted, wronged by any one.*—Παρά with the *Gen.* is used, when the agent is, at the same time, to be represented as the person from whose vicinity, or through whose means (internal or external) the action has come; hence especially with πέμπεισθαι, δίδοσθαι, ἀφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεισθαι, ἐπιδείκνυσθαι (demonstrari); e. g. Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως, *the messenger was sent from the king, by the king.*—Ἡμεῖστίη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δίδοται, *the greatest prosperity was given to this man by the gods.*—Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν, *much wealth was collected for Cyrus by his friends.*

6. It is a peculiarity of the Greek language, that not merely the *Active* of transitive Verbs governing the *Accusative* may be changed into the *personal*

Passive form, as in Latin, but also the Active of *intransitive Verbs* governing the *Gen.* or *Dat.*

Φθονοῦμαι ὑπό τινος, *I am envied by some one*, invidetur mihi ab aliquo (from φθονεῖν τινι, invidere alicui).—Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, *creditor, non creditor mihi ab aliquo* (from πιστεύειν, ἀπιστεῖν τινι).—Καὶ ἐπιβουλεύοντες καὶ ἐπιβουλεῖν οἱ διάξουσιν πάντα τὸν χρόνον (from ἐπιβουλεύειν τινί), *both those plotting and those plotted-against will spend their whole time*.—Ἀσκέεται τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμάζομενον (from ἀμελεῖν τινος), *that which is always honoured is practised, but that which is dishonoured is neglected*. Similarly, ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος (from ἄρχειν, κρατεῖν, καταφρονεῖν τινος).

Obs. 4. *Deponents* (§ 118, Obs.) are Verbs, which *want the Active-form*, are found only in the *Middle-form*, and have a *reflexive or intransitive meaning*.

LXXIX.

(Exercise on §§ 149, 150.)

1. Cyrus, as he was riding-by, cried-out to Clearchus to lead the army against¹ the centre of the enemy. 2. The river Acheron, which-flows² through Thesprôtis, falls into the Acherusian lake. 3. Cyrus died fighting¹¹ very-bravely. 4. The general commanded the soldiers to go-forward, until they should engage⁴ with Cyrus. 5. In the third year of the Peloponnesian war Lesbos revolted from the Athenians. 6. The Athenians say that the first men⁵ were born in⁶ Attica. 7. When the soldiers were sleeping, the general was-awake. 8. Nothing among men, neither good nor evil, has a steadfast⁷ order (§ 148, 9. b.). 9. The wicked are pale through⁸

cares, and lean (=dried-up) *in* body⁹ 10. Antisthenes prided himself *in* always exhibiting¹⁰ the torn part of his garment. 11. Troy was taken by the Greeks. 12. Some came after-they-had-exercised¹¹ and anointed-themselves¹¹, others¹² after-they-had-bathed¹¹. 13. Beware-of (*sing.*) the flatterer⁹! 14. Abstain (*sing.*) from intercourse¹³ with bad men¹³! 15. The youths had adorned-themselves with garlands. 16. The Sphinx flung³ herself from the height. 17. Ajax killed himself in-a-fit-of-madness¹⁴. 18. Those whom¹⁵ men fear³ very-much they cannot look-in-the-face, even if they encourage *them*¹⁶. 19. Xerxes, after the sea-fight at¹⁷ Salamis, departed-from¹⁸ Europe with¹⁹ a portion of his force. 20. The soldiers separated³. 21. Agêsilaus travelled³ from Sparta into²⁰ Asia. 22. Ulysses (*Odyseus*) wandered-about³ ten years. 23. Ninus, the king of the Assyrians, having collected¹¹ a considerable army, made³ (for himself) an alliance with²¹ Ariæus, the king of the Arabians. 24. The wrestlers anointed³ *their* bodies with oil. 25. What thou hast not²² laid-up³, take not! 26. When Alexander had taken³ the city of the Thebans, he sold³ all the freemen. 27. The Platæans repelled the attacks of the Thebans, wherever they met²³ *them*. 28. Fair is the man who-has-adorned¹¹ *his* mind with education. 29. In-addition-to²⁴ necessary evils, men themselves provide-themselves-yet²⁵ others. 30. The soldiers held³ their shields before²⁶ *them*. 31. Always lay-up-for-thyself provision for²⁰ old-age! 32. If-thou-hast-acquired¹¹ reflection, thou wilt neither strive-after riches, nor reproach poverty. 33. Sensible parents get their children educated. 34. Darius caused a stone monument to be made²⁷ *and* erected³ *it*. 35. If-we-keep-off¹¹ the enemy, we shall possess the city free and little exposed-to-stratagems²⁸. 36. A government that-has-been-neglected¹¹ and has begun to degenerate²⁹ is difficult-to-restore³⁰. 37. Hate (*sing.*

flatterers² as deceivers²; for both, being trusted¹¹, injure those-who-trust² them. 38. It is burdensome to be governed by a bad-man³¹.

¹ κατὰ, with Acc. ² Part. ³ Aor. ⁴ Aor. Opt. ⁵ Acc., with Inf.
⁶ φῦναι ἐκ. ⁷ ἐστηκώς. ⁸ ὑπό, with Gen. ⁹ Acc. ¹⁰ ποιῶν φανερόν.
¹¹ Aor. Part. ¹² Translate 'some—others' by οἱ μὲν—οἱ δέ. ¹³ Gen.
¹⁴ =being mad, (Aor. Part.) ¹⁵ οὐς ἄν, with Subj. ¹⁶ Trans. 'to look
 them in the face, even if they encourage them', by οὐδὲ παραμυθουμένοις
 ἀντιβλέπειν (lit. not even to look full at them encouraging). ¹⁷ περί,
 with Acc. ¹⁸ ἀπαλλαγήναι. ¹⁹ μετά, with Gen. ²⁰ εἰς. ²¹ πρὸς,
 with Acc. ²² μή. ²³ Opt. ²⁴ πρὸς, with Dat. ²⁵ προσπορίζεσθαι.
²⁶ I hold before myself = προβάλλομαι. ²⁷ Trans. 'caused to be made'
 by the Aor. Part. of ποιοῦμαι. ²⁸ Trans. by the Pres. Part. of ἐπι-
 βουλεύομαι. ²⁹ I begin to degenerate = μεταβολὴν ἐπὶ τὸ κακὸν λαμβάνω
 (lit. I take a change for the bad). ³⁰ δυσεπανόρθωτος. ³¹ use the Com-
 parative.

§ 151. Tenses and Moods.

1. Tenses (*Tempora*) indicate the *time* of the predicate, inasmuch as it is represented thereby either as *present*, *future*, or *past*; e. g. *The rose blooms, will bloom, bloomed.*

2. Moods (*Modi*) indicate the *manner* of representing the assertion contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an *actual fact*, as a *conception*, or as a *direct expression of the will*. The Mood which expresses a *fact*, (e. g. *The rose blooms*), is called the *Indicative*; that which denotes a *conception*, (e. g. *The rose may bloom*), the *Subjunctive*; that which denotes a *direct expression of the will*, (e. g. *Give*), the *Imperative*.

§ 152. A. *More particular review of the Tenses.*

1. The *Tenses* may be divided, according to their form and meaning, into two classes, viz. (1) the *Principal* Tenses, which, in the *Ind.*, always indicate something either *present* or *future*;—(2) *Historical* Tenses, which, in the *Ind.*, always indicate something *past*.

2. The *Principal* Tenses are the following:—

- (a). The *Present*, (1) *Indicative*, e. g. γράφομεν, *scribimus*; (2) *Subjunctive*, e. g. γράφωμεν, *scribamus*; (3) *Imperative*, e. g. γράφε, *scribe*.
- (b). The *Perfect*, (1) *Indicative*, e. g. γεγράφαμεν, *scripsimus*; (2) *Subjunctive*, e. g. γεγράφωμεν, *scripserimus*; (3) *Imperative*, e. g. βεβούλευσο, *have deliberated, be determined*.
- (c). The *Future*, *Indicative*, e. g. γράψομεν, *scribemus, we will write*; (Subj. and Imper. *wanting*).
- (d). The *Future III.*, *Indicative*, e. g. βεβουλεύσομαι, *I will have advised myself, I will have deliberated, I will have been advised*; (Subj. and Imper. *wanting*).

3. The *Historical* Tenses are the following:—

- (a). The *Aorist*, (1) *Indicative*, e. g. ἔγραψα, *I wrote*; (2) *Optative*, e. g. γράψαιμι, *I might write, or might have written*; (3) *Imperative*, e. g. γράψον, *scribe*.
- (b). The *Imperfect*, (1) *Indicative*, e. g. ἔγραφον, *scribebam*; (2) *Optative*, e. g. γράφοιμι, *scriberem*.—"Ἐλεγον, ὅτι γράφοι, *I said that he would write*.
- (c). The *Pluperfect*, (1) *Indicative*, e. g. ἔγεγράφειν, *scripseram*; (2) *Optative*, e. g. γεγράφοιμι, *scripsissem*.—"Ἐλεγον, ὅτι γεγράφοι, *I said that he would have written*.
- (d). The *Optative* of the simple *Future*, e. g. γράψοιμι, *I would write*, and of the *Fut. III.*, e. g. βεβουλεύσοίμην, *I would have deliberated, or have been advised*.—"Ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικήσουσιν, *the messenger said that the enemy would conquer*.—"Ἐλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσονται, *he said that everything would have been well planned by the general*.

4. The *Present* (*Indicative*) represents the action in the time *present* to the speaker, and as yet in *process of accomplishment*. The *Present* is often used in

the *narration of past events*, since in a vivid description what is past is viewed as present. This is called the *Historical Present* (*Præsens historicum*).

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα, *the great king constructs this trench as a protection, when he learns that Cyrus is advancing.*—Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν, *there was one Polydorus, the youngest of Priam's offspring, son of Hecuba, whom his father Priam gives (i. e. sends) to me from Troy to rear up in my home.*

OBS. 1. The Present εἶμι with its compounds has a *Future* meaning in the Ind. and Subj., (*I will go*); the Inf. and Pres. Part. have both a *Present* and *Future* meaning; e. g. Οὐκ εὐθὺς ἀφ' ἧσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρῆσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω, *I will not at once let him go nor will I depart, but will question, examine and reprove him.* The *Present* is expressed by ἔρχομαι, (comp. § 126, 2. and § 137, Obs. 3).—Οἶχομαι and ἵκω, with *Present* forms, are often translated in English as *Perfects*, viz., οἶχομαι, *I have departed*, and ἵκω, *I have come*; (οἶχομαι properly means *I am gone*, and ἵκω, *I am here*, adsum); e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *do not grieve, because Araspas has gone over (= transfugit) to the enemy.*—Ἦκω νεκρῶν κενέμωνα καὶ σκότου πύλας λιπών, *I have come, leaving the vault of the dead and the gates of darkness.*—Ὑμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλας ἤκομεν, *you scarcely reach where we have come long-since.*

5. The *Perfect* (Indicative) represents an action as *completed* (or *remaining completed*) in time present to the speaker.

Γέγραφα τὴν ἐπιστολήν, *I have written the letter, the letter is now written*, (it being immaterial whether it was written just now or a long time ago); ἡ πόλις ἔκτισται, *urbs condita est, the city is now built, now stands there built.*

OBS. 2. Many Greek *Perfects* are translated into English by the *Present Tense*; in this case a *condition* or *state consequent on the*


completion of the action is denoted ; e. g. *δέδεμαι* (= *I have been bound*), *I am now in a bound state, am bound* ; *τέθνηκα* (= *I have died*), *I am dead* ; *πέφνηκα* (= *I have shewn myself*), *I appear* ; *οἶδα*, *novi* (= *I have seen*), *I know* ; *τέθηλα* (= *I have bloomed*), *I am blooming* ; *πέπειθα* (= *I have convinced or persuaded myself*), *I trust* ; *βέβηκα* (= *I have stepped out*), *I go* ; *μέμνημαι*, *memini* (= *I have reminded myself*), *I remember* ; *κέκτημαι* (= *I have acquired for myself*), *I possess* ; *κέκλημαι* (= *I have been named*), *I am called*, and many others. When the Perfect is translated by the Present, the Plpf. is translated by the Impf. ; e. g. *ἔπεφάνειν*, *I appeared*.

6. The *Future* (Indicative) denotes an action as *future* in relation to the time present to the speaker. The Greeks very often use the *Fut. Ind.* in *subordinate clauses*, even after a *Historical tense*, to express that which *should, must or may be*, in which case the Latins would use the *Subj.* ;—the other forms of the *Fut.*, particularly the *Part.*, are also used similarly.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντίμος καὶ ἐλεύθερος ὁ βίος παρασκευασθῇσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται, *laws ought to be such, that by them a life honourable and free may be provided for the good, but a mean, painful and insupportable existence may be imposed on the wicked.*—Ἡγεμόνας ἔλαβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξουσιν ἐνθὺν ἔξουσιν τὰ ἐπιτήδεια, *the soldiers took guides, who should lead them to where they might obtain provisions.*

7. The *Future III.* (Indicative) represents the action as in a *permanent state of completion in the future*.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good will have been mixed with evil (and remain so).*—Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τοῦτων ἐπιστήμων, *the state will have been regulated perfectly (and remain so), if such a man, who is skilled in those things watch over it as a guardian.*

 The Fut. III. of Verbs whose Perfects are translated by the Present (Obs. 2) must be translated by the *simple Future*; e. g. μεμνήσομαι, *meminero*, (= *I will have reminded myself*), *I will remember*.

OBS. 3. The idea of the bare completion of an action in the future *without the accessory idea of the continuance of that completion*, (which is expressed in Latin by the *Futurum exactum*), cannot be expressed in Greek by the *Fut. III.* In subordinate clauses which are intended to indicate *the completion of an action in the future*, the Greeks use the *Aor. Subj.* in connexion with a *Conjunction combined with ἄν* [ἰάν (= εἰ ἄν), ἰπάν (= ἵπαι ἄν), ἰπειδάν (= ἵπειδὴ ἄν), ὅταν (= ὅτε ἄν), πρὶν ἄν, ἕως ἄν, ὅς ἄν, &c.]; e. g. Ἐὰν τοῦτο λέξῃς, *si hoc dixeris, if you shall have said (or, if you say) this*.

8. The *Aorist* (Indicative) expresses a *past action* in a manner *quite indefinite*, without any accessory idea; (it corresponds to the French *Perfect Definite*); e. g. Ἐγραψα, *j'écrivis, I wrote*.—Κῦρος πολλὰ ἔθνη ἐνίκησεν, *Cyrus conquered many nations*. It thus stands in contrast with the other Tenses which express past time; however, since it indicates past time *indefinitely*, it may be used instead of *any* of these Tenses.

9. The *Imperfect* (Indicative) represents an action not only as *past*, but as *going on* at some past time.

Ἐν ᾧ σὺ ἐπαιζεις, ἐγὼ ἔγραφον, *while you were playing, I was writing*.—Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the Greeks fought*.—Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Ἕλληνες ἐμάχοντο, *when the barbarians had come on, the Greeks fought*.—Τότε (= ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρράλεώτατα ἐμάχοντο, *then (i. e. in that battle) the Greeks fought most bravely*.

OBS. 4. The *Impf. Ind.* is also used to denote,—(1) the *beginning* of an action; e. g. Ἐπεὶ ἐγγὺς ἐγένοντο ἑξαπίνης, οἱ μὲν αὐτῶν ἐτόξευον, *when they approached suddenly, some of them began to shoot*.

their arrows;—(2) the continuance of an action; e. g. οἱ μὲν ἰπορρεύοντο, οἱ δ' εἵποντο, *one party continued their march, the other continued to pursue*;—(3) habit or custom, e. g. Αὐτὸν οἵπερ πρότερον προσεκύνουν καὶ τότε προσεκύνησαν, *those who were before accustomed to do obeisance to him, did it then also*;—(4) endeavour or attempt; e. g. Πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι, *Clearchus tried to compel his soldiers to advance*.

10. Hence the *Aor. (Ind.)* is used in historical narration to relate *the principal events*, the *Impf. (Ind.)* *the accompanying circumstances*. The *Aor. narrates*, the *Impf. describes and paints*; the *Aor.*, generally speaking, denotes a *single, momentary action*, the *Impf.* a *continued action*.

Τοὺς πελταστὰς ἐδέξαυτο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἵποντο, *the barbarians withstood the peltasts and fought; and when the hoplites were near, they turned; and the peltasts straightway pursued*.

OBS. 5. The *Aor. (Ind.)* is often used in *general propositions*, which express a *fact deduced from experience*; the Verb is then translated into English by the *Pres.*, or by '*is wont*' or '*is accustomed*,' with the *Inf.*; e. g. Κάλλος ἢ χρόνος ἀνάλωσεν ἢ νόσος ἐμάρῃεν, *either time destroys (i. e. is wont to destroy) or disease impairs beauty*.

11. The *Pluperfect (Indicative)* represents an action as *completed (or remaining completed) in past time*.

Ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμοι ἀπεπεφεύγεσαν, *when the Greeks had come on, the enemy had taken to flight (and were still fleeing)*.—Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν, *when the allies were approaching, the Athenians had conquered the Persians (and were still conquerors)*.—Ἐγεγράφειν τὴν ἐπιστολήν, *I had written the letter (and it lay there ready)*.

OBS. 6. There are essential points of *difference* between the *Lat.* and the *Greek* Plpf.:—(1) the *Lat.* Plpf. represents an action as completed *before another past action*; e. g. *Scripseram epistolam, quum amicus venit*; (2) it does *not* involve the accessory idea of the *abiding effect* of the action.—In *subordinate* clauses, in which an action is intended to be represented as *completed before another past action*, the *Greeks* use the *Aor.*; e. g. Ἐπειδὴ οἱ Ἕλληνες ἐπὶ ἡλθον, οἱ πολέμιοι ἀπεπεφύγισαν.—Indeed, the *Aor.* is often used instead of the *Perf.* too, when the relation of the past to the present does *not* require to be *particularly indicated*.

12. As the Indicative shews whether an action is *being accomplished, about to be accomplished, or already accomplished*, so also do the other Moods (Subj., Opt. and Imper.), and the Inf. and Part.—As the *Aor. Ind.* expresses the action *merely, without any regard to the attendant circumstances*, thus giving prominence to *the action*, the remaining Moods, the Inf. and the Part. of the *Aor.* are used to convey the same idea. Hence the *Aor.* (not only in the *Ind.*, but in all its other forms) stands in contrast with the other Tenses which express the *duration* or *progress* of an action, or its *continuance in a state of completion*; e. g. Φύγε lays stress on the mere act of flight, without regard to anything else; φεύγε, on the other hand, refers rather to the *performance* of the action; οἱ ἀποφύγοντες means, '*those who fled*', οἱ ἀποπεφύγοντες, '*those who have fled and are still fleeing*'. In the same way the following forms stand contrasted:—

- (a). The *Aor. Subj.* with the *Pres.* and *Perf. Subj.*; e. g. Φύγωμεν and φεύγωμεν, *let us fly*.—Λέγω, ἵνα μάθῃς and ἵνα μάθῃς, *I speak that thou mayest learn*.—Ἐὰν ἀγαθόν τι ὑπό τινος πάθωμεν, στήρομεν αὐτόν, [*if we shall have received (acceperimus, Fut. exact.) a kindness from any one, we will love him*], and ἔαν πεπρόθωμεν, [*if we will be in possession of a kindness received from any one, acceptum habebimus*].
- (b). The *Aor. Imp.* with the *Pres.* and *Perf. Imp.*; e. g. Φύγε and φεύγε, *fly*.—Δός and δίδου μοι τὸ βιβλίον, *give me the book*.—Βούλευσαι, (*determine*), and βεβούλευσο, (*be determined*).
- (c). The *Aor. Inf.* with the *Pres.* and *Perf. Inf.*; e. g. Ἐέλω φύγεῖν and φεύγειν, *I wish to fly*.—Κελεύω σε δοῦν.

ναί and διδόναι μοι τὸ βιβλίον, *I bid you give me the book.*—*Ἔλεγε τοὺς πολεμίους ἀποφύγεῖν, (he said that the enemy had taken to flight), and ἀποπεφευγέναι, (were fleeing).*

(d). The Aor. Opt. with the Impf. and Plpf. Opt.; e. g. *Ἔλεγον, ἵνα μάθοις and ἵνα μανθάνοις, I spoke that thou mightest learn, (ut disceres).*—*Ἐλθε τοῦτο γένοιτο and γίγνοιτο, O that this might happen!*—*Οἱ στρατιῶται ἐφοβοῦντο, μὴ Κῦρος ἀποθάνοι, (the soldiers were afraid that Cyrus had died), and μὴ τεθνάῃη, (that he was dead).*

(e). The Aor. Part. (which always denotes *past time*), with the Perf. Part.; e. g. *Οἱ αὐτόμολοι ἠγγειλαν τοὺς πολεμίους ἀποφύγοντας, (the deserters announced that the enemy had taken to flight), and ἀποπεφευγότας, (that they were fleeing).*

LXXX.

(Exercise on § 152.)

1. After Darius was dead and Artaxerxes had succeeded-to¹ the sovereignty, Tissaphernes tra-duced² Cyrus to³ his brother, asserting that he was plotting-against⁴ him. And the latter⁵ believes⁶ it, and arrests Cyrus, intending to put him to death⁷; but his mother by entreaty obtains his release⁸ and sends him back again to⁹ his government. 2. Hector, whither has gone the courage that thou formerly hadst? 3. Be not troubled because Araspas has gone-over to¹⁰ the enemy. 4. In good time¹¹ art thou come. 5. Themistocles wrote: “*I, Themistocles, have come to¹² thee.*” 6. If any one does not know himself, and believes that he knows that which he does not¹³ know, he is a fool. 7. The envoys from Sinope said: “We are come to congratulate¹⁴ you, O warriors, that ye are-here, preserved, as we have heard, through many great dangers¹⁵.” 8. Under¹⁶ Cecrops and the first kings until¹⁰ Theseus, Attica was always inhabited by cities¹⁷. 9. God has carefully regulated everything in the world. 10. The dwellings in Memphis have remained until¹⁸ modern¹⁹ times. 11.

Œnoe, which-lies²⁰ on²¹ the frontiers of Attica and Bœotia, had been fortified. 12. Zêno scourged a slave for²² theft; upon his saying²³: "It was fated for me to steal," Zeno said: "To be thrashed¹ too." 13. The world is a stage, life a passage-across *that stage*; thou camest, thou sawest, thou wentest-away. 14. Xerxes bridged the Hellespont and dug-through Athos. 15. Destiny casts-down²⁴ whom²⁵ she has exalted¹. 16. Even the worst *man* acquires²⁴ riches easily. 17. Idleness teaches²⁴ much vice. 18. To bid is easier than to do. 19. Cyrus called Araspas, a Mede, who had been a companion of his from youth²⁶, and bade him guard *for him* the wife of Abradatas, the Susian, and the tent, until he himself should take-*them-in-charge*. 20. The people resolved to choose thirty men, who should draw up the laws of-the-country, according-to²⁷ which they should administer the government. 21. Everywhere in Greece the custom prevails²⁸, that the citizens²⁹ swear to be united³⁰. 22. The soldiers hoped to take the city. 23. I believe that those who³¹ practise wisdom, and think themselves competent to teach the citizens *what is* useful, by-no-means become violent. 24. Say what I must do, and it shall be done. 25. It³² is very-beautifully said and will be said³³, that the useful is beautiful, the hurtful odious. 26. Tyrants will acquire nothing valuable. 27. Noble men we shall ever remember.

¹ Aor. ² Historical Present. ³ *πρός*, with Acc. ⁴ Opt. ⁵ *ὅ*.
⁶ = *is persuaded*. ⁷ *ὥς* with Fut. Part. ⁸ = *having begged him off for herself*, (Aor. Part.). ⁹ *ἐπί*, with Acc. ¹⁰ *εἰς*. ¹¹ *εἰς καλόν*.
¹² *παρά*, with Acc. ¹³ *μή*. ¹⁴ Fut. Part. ¹⁵ *διὰ πολλῶν τε καὶ δεινῶν πραγμάτων*. ¹⁶ *ἐπί*, with Gen. ¹⁷ *κατὰ πόλεις*, (observe the distributive force of *κατὰ*). ¹⁸ *μέχρι*. ¹⁹ Comp. of *νέος*. ²⁰ Trans. 'which lies' by the Pres. Part. of *εἶναι*. ²¹ *ἐν*. ²² *ἐπί*, with Dat. ²³ Gen. Abs.
²⁴ A general proposition, and therefore to be put in the Aor. ²⁵ *οὗς ἄν*, with Subj. ²⁶ *ἐκ παιδός*. ²⁷ *κατά*, with Acc. ²⁸ *κεῖμαι*. ²⁹ Acc. with Inf. ³⁰ Fut. ³¹ See § 148, 6. ³² = *this*. ³³ i. e. *will remain said*, (Fut. III.).

§ 153. B. *More particular review of the Moods.*

1. The three following Moods are to be distinguished, viz. the *Indicative*, the *Subjunctive* (*Optative*), and the *Imperative* (§ 151, 2).

a. The **INDICATIVE** expresses a *fact* or *phenomenon*, asserts something directly; e. g. Τὸ ρόδον θάλλει, *the rose blooms*.—Ὁ πατήρ γέγραφε τὴν ἐπιστολήν, *the father has written the letter*.—Οἱ πολέμοι ἀπέφυγον, *the enemies fled*.—Οἱ πολῖται τοὺς πολεμίους νικήσουσιν, *the citizens will conquer the enemies*.

b. The **SUBJUNCTIVE** denotes a *conception*. The Subj. of the *historical* Tenses is called the **OPTATIVE** in Greek (§ 73, II.).

(a). The Subj. of the *principal* Tenses, (i. e. of the *Pres.* and *Perf.*), and also the Subj. *Aor.*, in Greek always represents that which is conceived as something *future*; it denotes that what is expressed by the Predicate *will take place* according to the *conception* of the speaker. The Subj. of the *principal* Tenses is used in *principal clauses*: (1) in the *I. Pers. Sing.* and *Pl.* to express an *exhortation* or *admonition*; (2) in the *II. Pers. Sing.* and *Pl.* of the *Aor.* (not the *Pres.*) with μή to express a *prohibition*; (3) in *doubtful questions*, (Subj. *deliberativus*); in *principal clauses*, however, almost exclusively in the *I. Pers. Sing.* and *Pl.*, but in *subordinate clauses*, it may be in *any* of the Persons.

Ἰωμεν, *eamus, let us go!*—Μὴ ἴωμεν, *let us not go!*—Μὴ φοβηθῇς, *ne metueris, do not fear!*—Τί ποιῶμεν; *quid faciamus? what shall we do? what are we to do?* In *subordinate clauses*, Οὐκ ἔχω, ὅποι τράπωμαι, *non habeo,*

quo me vertam, *I do not know where to turn to.*
 Οὐκ ἔχει, ὅποι τράπηται, *he does not know where to turn to.*

(β). The *Subj.* of the *historical Tenses*, [viz. the *Opt.* of the *Aor.*, *Impf.* and *Plpf.*], as well as the *Opt.* of the *Fut.* (§ 152, 3, d), represent *what is conceived* either as *past* or *future*. In *principal* clauses the *Optative* of the *Future* is *not* used, but the *Optative* of the *Impf.*, *Plpf.* and *Aorist* is; these latter *Optatives* regularly take ἄν, in the *Common language*, to express a *future contingency* (No. 2. c.). Sentences expressive of a *wish* in which the *Optative* with εἴθε, εἰ γάρ (*Would that, O that*) occur, are *subordinate* clauses, the *principal* clauses requisite to complete the sense being *understood*; e. g. Εἴθε (εἰ γὰρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! *O that the gods would bestow on me this power!* (see No. 2, c. Obs.). But very often the *Optative* without ἄν is used in *subordinate* clauses to express sometimes the *past*, sometimes the *future*, as we shall see in the Chapter on *Subordinate Sentences*.

OBS. 1. When a wish is to be represented as one which the speaker knows *cannot be realized*, the *Ind.* of the *historical Tenses* is used; e. g. Εἴθε τοῦτο ἐγίγνετο! *O that this were to happen!* εἴθε τοῦτο ἐγένετο! *O that this had happened!* Similarly in Latin, *O si* (or usually *utinam*) *hoc factum esset!*

c. The *IMPERATIVE* denotes the *direct expression of the will*; e. g. Δός and δίδου μοι τὸ βιβλίον, *give me the book!*—Βούλευσαι, *determine!* and βεβούλευσο, *be determined!*—Κλειέσθω ἡ θύρα, *let the door be closed!*—Γράψάτω and γράφετω τὴν ἐπιστολήν, *scribito, let him write the letter!*

OBS. 2. The difference between the Pres. and Aor. Imper. is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e.g. Πείθου τοῖς σοφωτέροις, *obey those wiser than yourself* (a direction to be observed at all times); ἀνατεῖνάτω τὴν χεῖρα, *let him raise his hand*; βλέψον εἰς τὰ ὄρη, *look upon the mountains* (single, instantaneous acts). See § 152, 12, (b).—The Perf. Imper., which is of rare occurrence, is used to indicate that the consequences of the action are to remain or be permanent; e. g. Κεκλείσθω ἡ θύρα, *let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imper. has any reference to *past* time.

OBS. 3. In *negative* or *prohibitive* expressions with μὴ (ne) prefixed, the Greeks use the Pres. IMPER. or the Aor. SUBJ.—but *not* the Aor. IMPER.; e. g. Μὴ γράφῃ (not μὴ γράφῃς) or μὴ γράψῃς (not μὴ γράψῃ), ne scripseris.

REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal Adverb ἄν is intimately connected with the consideration of the Moods. This Adverb is used to shew the relation of a *conditional* expression to its *condition*, inasmuch as it indicates that the predicate of the sentence to which it belongs is *contingent on another idea*. A complete view of the use of ἄν cannot be presented until Conditional Sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:—

a. With the IND. of the *historical* Tenses, (Impf., Plpf. and Aor.)—

(a). To indicate that something *might take place under a condition, but did not, because the condition was not fulfilled*.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, si hoc dixisses, errasses, *if you had said this, you would have erred*, (but now I know you did not say it, consequently you did not err); or without a *protasis*, (see § 185, 1), e. g. Ἐχάρης ἄν, laetatus esses (sc. si hoc vidisses), *you would have been glad* (i. e. if you had seen this).—If the conditional proposition, though past, has a reference to the present and future, the

Impf. Subj. is used in Latin; usually in Greek the Impf. Ind. (and sometimes the Plpf., § 152, Obs. 2.), more rarely the Aor.; e. g. Ἀλέξανδρος· Εἰ μὴ, ἔφη, Ἀλέξανδρος ἦν, Διογένης ἂν ἦν (essem), *Alexander said: "If I were not Alexander, I would be Diogenes."*


(β). To indicate that an action took place (or was repeated) at some past time in certain cases, or under certain circumstances. The historical Tense of the principal clause is then usually the Imperfect.

Εἰ τις Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον, *if (i. e. as often as) any one contradicted Socrates about anything, he would (i. e. he was accustomed to) carry back the whole argument to the original proposition.*

OBS. 3. "Ἄν is never used with the Indicative of the Pres. and Perf., or with an Imperative; very rarely with the Indicative of the Fut.

b. With the SUBJ., in order to represent the *conceived future event*, which is naturally expressed by the Greek Subj. [No. 1, b. (a)], as *conditional*, and *dependent on circumstances*. In the Common language, this construction occurs *only in subordinate clauses*, the modal Adverb then standing in close connexion with the Conjunction of the subordinate clause, or combining with it and forming *one word*. In this way are formed, ἰάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπότεν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, &c., ὃς ἄν (*quicunque* and *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others. (See the Chapter on Subordinate Sentences.)

c. With the OPT. of the Aor., Impf. and Plpf. (but not with the Opt. Fut.), to represent a *future contingency*, an *undetermined possibility*, a mere *supposition*, *admission* or *conception as conditional*.

 The *Opt.* with ἄν must *always* be considered as the *principal* clause of a conditional proposition, even if the condition belonging to it is *not expressed*, [comp. No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν, *if you were to say this, you would err*. Εἰ τι ἔχοις, δοίης ἄν, *if you had anything, you would give it*. (In this case the Latin differs from the Greek, inasmuch as the former uses the *Pres. Subj.*; e. g. *Si hoc dicas, erras*).—The *Opt.* with ἄν is also used very frequently *without a protasis* (§ 185, 1); e. g. Χαίροις ἄν, *gaudeas, you would, might rejoice*, (sc. *if you heard this*). Ἡδέωσ ἄν τοῦτο ἀκούσαιμι, *I would gladly hear this*, (sc. *if it were possible*). Γένοιτ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *it might all happen in course of time*. Λέγοις ἄν, *dicas, you might say*, (sc. *si tibi placuerit*).—Very often, too, the *Opt.* with ἄν is used, when the speaker wishes to make a *strong affirmation* in a *modest way*.

Obs. 4. From sentences of this form is derived the mode of expressing a wish by εἴθε or εἰ γάρ (would that, O that) in connexion with the *Opt.* of the *historical Tenses*, inasmuch as the conditional clause belonging to it is *understood*. This construction is employed in the case of a wish which refers to the *future*, whether it is *possible to be realized or not*; whereas εἴθε (εἰ γάρ) with the *Ind.* of the *historical Tenses* implies that the wish *has not been realized*, (Obs. 1.). In the former case the Latins use *o si* (or usually *utinam*) with the *Pres. Subj.* Εἴθε τοῦτο γίγνοιτο (γένοιτο), *O that this may happen!* *Utinam hoc fiat* (not fieret)!

d. With the *INF.* and *PART.* (but very rarely with the *Fut. Inf.* and *Part.*), when the finite Verb would be connected with ἄν, if it were used instead of the *Inf.* and *Part.*

Εἰ τι εἶχεν, ἔφη δ οὐ ναι ἄν, *he said, if he had anything he would have given it*, *si quid habuisset, dixit se daturum fuisse*, (*oratio recta*, εἰ τι εἶχον, ἔδωκα ἄν, *if I had anything, I would have given it*). Εἰ τι ἔχοι,

ἔφη δ' οὐ ναὶ ἄν, si quid haberet, dixit se daturum esse, (oratio recta, εἴ τι ἔχοιμι, δοίην ἄν). Δῆλος εἶ ἁμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἁμαρτάνοις ἄν, εἰ τοῦτο λέγοις), *it is plain that you would err, if you were to say this.*

OBS. 5. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. Λέγοιμι ἄν ταῦτα, ἔλεγον ἄν ταῦτα : however, it usually follows that member of a sentence which is to be made *emphatic*. It is, therefore, regularly joined to such words as *modify the entire meaning of the sentence*, viz., *negative Adverbs* and *Interrogatives*; e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, &c.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, &c.;—also to *Adverbs of place, time, manner*, and other *Adverbs*, which in various ways modify the idea contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, ῥαδίως ἄν, ἡδέως ἄν, &c. Hence it happens that ἄν is sometimes *repeated* in the same sentence.

LXXXI.

(Exercise on § 153.)

1. Let us shun the unseemly and aspire-after the beautiful! 2. Let us pray¹ the gods to guide² the present *enterprise* to³ the most-honourable issue! 3. Let us not yield to the enemy! 4. How shall I, who-am⁹ mortal, contend-with divine destiny? 5. Tell me whether⁴ we shall say that Socrates in his conversations speaks-seriously or jests⁵. 6. When Hercules was-at-a-loss which-of-two⁶ ways to⁷ life he should enter⁸, there appeared² to him two majestic women. One, running-to² him, spoke thus: "I see, O Hercules, thou art-at-a-loss⁹ which way to life thou shouldst enter. If¹⁰ therefore thou wilt make me a friend¹¹, I will lead thee to the pleasantest and easiest way". 7. O gods, that ye might avert danger from us! 8. O that the triad of the Graces¹² might ever assist² me! 9. Would that I might ever associate-with the wise and good, and never have-intercourse-with the wicked! 10. O if I could have lived-with you then,

when you were still a youth! 11. If I were *but* able¹³ to make what-is-done¹⁴ undone! 12. Fight bravely, soldiers! 13. Strive-after virtue, young-men! 14. Let the temple-robber be-torn-in-pieces by wild-beasts! 15. Historians should neither extol¹⁵ anything¹⁶ for³ favour, nor omit anything¹⁶ deserving of mention and remembrance. 16. Judge² (*pl.*) not contrary-to¹⁷ the laws! 17. O soldiers, despair² not of yourselves¹⁸! 18. He who¹⁹ ventures to employ-force²⁰ may need not a few allies; but he who¹⁹ can persuade, none. 19. How could those-who-do⁹ evil *deeds* become friends to those-who-hate⁹ such *deeds*? 20. Who without self-control could either learn or properly practise anything good? 21. With²¹ a wise understanding one may pass² life most-pleasantly. 22. The bad no-one could render²² useful.

¹ Aor. of εὔχεσθαι. ² Aor. ³ πρὸς, with Acc. ⁴ πρότερον. ⁵ = *whether we shall call Socrates speaking-seriously or jesting.* ⁶ ὁπότερος, with Gen. ⁷ ἐπί, with Acc. ⁸ = *turn himself.* ⁹ Part. ¹⁰ ἴαν, with Subj. ¹¹ Fem. ¹² χάριτες. ¹³ *to be able* = ὅτιν τε εἶναι. ¹⁴ Perf. Part. ¹⁵ εἰς ὕψος ἐξαίρειν. ¹⁶ see § 177, 6. ¹⁷ παρὰ, with Acc. ¹⁸ *to despair of one's self* = ἀπογινώσκειν ἐκυτόν. ¹⁹ § 148, 6. ²⁰ βιάζεσθαι. ²¹ μιτά, with Gen. ²² Aor. of τιθέναι.

CHAPTER II.

§ 154. *The Attributive Relation.*

1. An *Attributive* notion is one that modifies a Noun without being connected with it by *the Copula*. Attributives serve to explain *more definitely* the idea contained in the Noun to which they belong; e. g. τὸ καλὸν ῥόδον, *the beautiful rose*; ὁ μέγας παῖς, *the tall boy*. The *Attributive* may be:—

a. An *Adjective, Participle, or Adjective-Pronoun*; e. g. τὸ καλὸν ῥόδον, *the beautiful rose*; τὸ

ἄνθος θάλλων, *the blooming flower*; ὁ ἐμὸς πατήρ, *my father*;

b. A Noun in the Genitive; e. g. οἱ τοῦ δένδρου καρποί, *the fruits of the tree*;

c. A Noun with its governing Preposition; e. g. ἡ πρὸς τὴν πόλιν ὁδός, *the road to the city*;

d. An Adverb; e. g. οἱ νῦν ἄνθρωποι, *the men of-the-present-day*, (lit. the now men);

e. A Noun in apposition; e. g. Κροῖσος, ὁ βασιλεὺς, *Cræsus, the king*.

Obs. When the Noun, which is to be more fully explained by the Attributive, contains a *general idea*, or one which can be *easily supplied from the context*, or, by frequent usage in a particular connexion *may be supposed to be known*, then the Noun, as it is subordinate in the idea to be expressed, is often *omitted*, and the Adjective or Participle, (usually with the Article), is used as a Noun. Such Nouns are, ἄνθρωπος, ἀνὴρ (*man, husband*), γυνή, (*woman, wife*), πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρεῖμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, &c.

Οἱ θνητοί (sc. ἄνθρωποι), *mortales*.—Τὰ ἡμέτερα (sc. χρεῖματα), *res nostræ*.—Ἡ ὑστεραία (sc. ἡμέρα), *the next (day)*.—Ἡ πολεμία and ἡ φιλία (sc. χώρα), *the hostile and the friendly (country)*.—Ἡ οἰκουμένη (sc. γῆ), *the inhabited (earth)*.—Τὴν ταχίστην (sc. ὁδόν), *quam celerrime*.—Τὸ κακόν, *evil*.—Τὰ κακά, *evils*.—Ἀλέξανδρος, ὁ Φιλίππου, (sc. υἱός), *Alexander, the (son) of Philip*.—Ἐν ᾧδου (sc. οἴκῳ) εἶναι, *to be in (the home) of Hades*.—Εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, *to go to a teacher's (house), to Plato's (house)*.—Τὰ τῆς τύχης, *fortune and all connected with it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the war and all connected with it*.—Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι), *the (men) of-the-present-day, the (men) then, the (men) of-yore*.—Τὰ οἴκοι (sc. πράγματα), *res domesticæ*.—Οἱ καθ' ἡμᾶς, *our cotemporaries*.—Οἱ ἀμφὶ or περὶ τινα, *a person with his companions, followers or disciples*; οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and his school*.

2. When a Noun is *in the same Case* with another to define it more accurately, it is said to be in *apposition* with that Noun. A word may be in *apposition* not merely with a Noun, but also with a *substantive-Pronoun*; e.g. Ἡμεῖς, οἱ σοφοί.—Ἐκεῖνος, ὁ βασιλεύς; and even with a *personal-Pronoun* implied in the *Verb*.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come to you.*—Ὁ Μαΐας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ, ὁ Μαΐας, sc. υἱός), *I, the (son of) Maia, the daughter of Atlas, wait upon them.*

3. When a word is in *apposition* with the *possessive-Pronouns* ἡμέτερος, ὑμέτερος, σφέτερος, it is put in the *Gen.*, because these Pronouns supply the place of the *Gen.* of the *personal-Pronouns*.

Ἡμέτερος τῶν ἀθλίων βίος, *our life, wretched as we are*, (similarly in Latin, *nostra miserorum vita*).—Ἡμέτερα τῶν δυστήνων κακά, *the misfortunes of us, unhappy beings!*—Ὑμετέρα τῶν καλλίστων εὐμορφία, *your beauty, most lovely creatures!* Such Genitives may generally be rendered in English by an *exclamation*. On such phrases as ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see § 169.

LXXXII.

(Exercise on § 154.)

1. In Hades dwell¹ all the dead. 2. Men send their children to school² that-they-may-learn³ literature, music and the⁴ exercises in the gymnasium. 3. Alexander, the son of Philip, achieved many and brilliant actions. 4. Many, who-neglect⁵ domestic affairs, attend-to those of the state. 5. Leonidas and the three hundred with him fought

bravely at⁶ Thermopylæ against⁷ the Persians. 6. Thales and his school and almost all the philosophers abstained-from politics. 7. The *character* of the Deity we must reverence very highly⁸. 8. O fortunate *beings*, your life⁹ have the gods adorned with every blessing! 9. Unhappy that we are, our (=the) enemies have utterly-destroyed our native-land!

¹ = are. ² = to the house of teachers. ³ Fut. Part. ⁴ τὰ.
⁵ Aor. Part. ⁶ ἐν. ⁷ ἐπί. ⁸ περί πολλοῦ ποιῖσθαι. ⁹ Trans. as if
 'your life of the fortunate'.

CHAPTER III.

§ 155. *The Objective Relation.*

As the attributive relation (§ 154) serves to define the *Subject* (which is a Substantive-idea) more particularly, so the *objective* relation serves to define the *Predicate* (which is a Verbal-idea) more particularly. The *attributive* notion may be called *the complement of the Subject*, the *objective* notion *the complement of the Predicate*. By *Object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (1) the *Cases alone*, (2) the *Cases in conjunction with their governing Prepositions*, (3) the *Infinitive*, (4) the *Participle*, and (5) the *Adverb*.

Ἐπιθυμῶ τῆς σοφίας, *I desire wisdom.*—
 Γράφω τὴν ἐπιστολήν, *I write the letter.*—
 Εὐχομαι τοῖς θεοῖς, *I pray to the gods.*—Ὁ
 στρατηγὸς ἔστη παρὰ τῷ βασιλεῖ, *the general stood
 beside the king.*—Ἐπιθυμῶ γράφειν, *I desire
 to write.*—Γελῶν εἶπον, *I said laughingly.*—
 Καλῶς ἐμάχesanτο οἱ στρατιῶται, *the soldiers fought*

well. In each of these examples it is evident that the *Verb* is limited, defined, or more fully explained by the word or words connected with it.

THE CASES.

§ 156. I. *The Genitive.*

The *Genitive* primarily denotes the relation involved in *Whence*, and therefore expresses—(a) in a *local* relation, the *out-going*, *removal* or *separation* from an object, since it designates the object or point *from which* the action of the *Verb* proceeds; e. g. εἶκειν ὁδοῦ, *cedere viâ, to get out of the way*;—(b) in a *causal* relation, the *cause*, *source*, *author*, in general the object which *calls forth*, *produces* (*gignit*), *excites* or *occasions* the action of the *Verb*: e. g. ἐπιθυμῶ τῆς ἀρετῆς; (here ἀρετῆς is the object which *calls forth*, &c., the desire expressed by ἐπιθυμῶ).

§ 157. A. *Local Relation.*

Genitive of Separation (*Genitivus separativus*).

The *Genitive*, in a *local* relation, is used with expressions denoting *removal*, *separation*, *being distant from*; *originating*, *beginning*; *loosing*, *abstaining*, *desisting*, *ceasing*, *freeing*, *missing*, *deviating from*, *differing from*, *depriving*.

Examples of words of this class.—The *Verbs* παραχωρεῖν, ὑποχωρεῖν, εἶκειν, ὑπείκειν, ὑπανίστασθαι, ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφίεναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, ἄρχειν, ἄρχεσθαι, ὑπάρχειν, ἐξάρχειν, πατάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλ-

λάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἰρημοῦν, διαφέρειν, διέχειν, ἀμαρτάνειν, σφάλλῃσθαι, ψεύδεσθαι;—the *Adjectives* ἐλεύθερος, καθαρός, ἴτερος, διάφορος, and many compounded with *α* privative;—the *Adverbs* ἄνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἴκουσι τῆς ὁδοῦ, *the young men among the Lacedæmonians meeting with their elders withdraw from the road.*—Ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μάγαρα πλὴν τῶν πεντακοσίων σταδίων, *Megara, the nearest city, is distant from the silver-mines much more than 500 stades.*—Μήτηρ παιδὸς εἴργει μύτιαν, *the mother keeps the fly from her child.*—Παύου τῆς ὕβρεως, *cease your insolence.*—Ἡ πόλις ἡλευθερώθη τῶν τυράννων, *the city was freed from the tyrants.*—Οἱ πολέμιοι τοὺς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν, *the enemy deprived the citizens of their goods.*—Τῶν ὧν οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζώων, *men differ from other animals by their reason.*—Ἀρχεσθαί τινος means ‘to begin something’ in general, without any reference to others; e. g. σὺν τοῖς θεοῖς ἀρχεσθαὶ χρὴ παντὸς ἔργου, *with the gods we should begin every work*; but ἀρχεῖν, ἐξάρχεῖν, ὑπάρχεῖν, κατάρχεῖν τινός, mean ‘to be the first to do’ (i. e. with reference to others), ‘to begin’, hence also ‘to be the author of’, ‘to originate’; e. g. Οἱ πολέμιοι ἤρξαν ἀδίκων ἔργων, *the enemy were the first to commit unjust deeds.*—Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι, *libertatis auctores fuerunt.*—Ἐλεύθερος φόβου, *free from fear*; καθαρὸς ἀδικίας, *free from injustice*; διάφορος τῶν κακῶν, *differing from the bad*; χωρὶς τῶν ἄλλων, *apart from the others*; πλὴν Νέωνος, *except Neon*; πέραν τοῦ ποταμοῦ, *beyond the river*; ἔξω βελῶν εἶναι, *to be beyond the reach of the darts.*

§ 158. B. *Causal Relation.*

The *Genitive*, in the *causal* relation, signifies also an *out-going*, but not, as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power the action of the subject is *called forth* and *produced* (*gignitur*).

a. The Genitive as an expression of Action in general.

1. In the *first* place, the *active Gen.* stands as the Gen. of the *origin* or *author* (*Genitivus auctoris*), and is connected with Verbs denoting *to originate from*, *spring from*, *arise from*, *produce from*, *be produced from*, *be born from*; e. g. γίγνεσθαι, φύειν, φῦναι, εἶναι.

Ἀρίστων ἀνδρῶν ἄριστα βουλευματα γίγνεται, *the best counsels originate from the best men.*—Πατρὸς μὲν λέγεται Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι, *Cyrus is said to have sprung from a father (i. e. to have had as his father) Cambyses, king of the Persians, (now this Cambyses was of the race of the Perseidæ), and he is universally allowed to have been born of Mandane, who was his mother.*

2. *Secondly*, the *active Gen.* stands as the object which has *acquired* another, *made it its own* and *possesses it*,—hence, as Gen. of the *owner* or *possessor* (*Gen. possessoris sive possessivus*). This Gen. occurs with the Verbs εἶναι, γενέσθαι; also with the Adjectives ἴδιος, οἰκεῖος, ἱερός, κύριος.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses the greatest beauty*.—Τοῦ Σωκράτους πολλὴ ἦν ἀρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality* (Gen. *qualitativus*), with which in English we connect the Nouns *business, manner, custom, peculiarity, duty, mark, &c.*; e. g. Ἀνδρός ἐστὶν ἀγαθοῦ εἶ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or, *it becomes a good man, a good man is wont, &c.*—Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἱδιοὶ, μισθὸς δ' οὐκ ἔστιν, *dangers are often the lot of* (lit. *peculiar to*) *commanders, and they have no compensation*.—Κῦρος ταύτης τῆς χώρας κύριος ἐγένετο, *Cyrus was master of this country*.

3. *Thirdly*, the *active Gen.* stands as the object which *includes* another or several other objects as *parts* belonging to it; the Gen. in this case expresses *the whole in relation to its parts*, and is usually called the *partitive Genitive* (Gen. *totius sive partitivus*). This Gen. is used:—

(a). With the Verbs εἶναι and γίγνεσθαι, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, *Socrates also was among those who served around Miletus*; (στρατευομένων here denotes the whole, of which Socrates is a part).—Ἡ Ζέλειά ἐστι τῆς Ἀσίας, *Zeleia is a part (or a city) of Asia*.—Τὸν θάνατον ἡγοῦνται πολλοὶ τῶν μεγίστων κακῶν εἶναι, *many consider death to be one of the greatest evils*.

OBS. 1. The *partitive Gen.* has very often the force of an *attributive*:—(1) with *Nouns*, e. g. Σταγόνες ὕδατος, *drops of water*, (here ὕδατος is the whole, parts of which are expressed by σταγόνες,

and so in the other examples) ; σώματος μέρος, a part of the body ;—(2) with *Adjectives* used *substantively*, more especially with *Superlatives*, and with *substantive-Pronouns* and *Numerals*, e. g. Οἱ χρηστοὶ τῶν ἀνθρώπων, the useful among men, i. e. useful men.—Οἱ εὖ φρονοῦντες τῶν ἀνθρώπων, the wise among men.—Πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώπων. (On the contrary, οἱ θνητοὶ ἄνθρωποι means simply, mortal men, because the property of mortality belongs to the whole class ; πολλοὶ or ὀλίγοι ἄνθρωποι denotes a whole, consisting of many or few, but πολλοὶ or ὀλίγοι ἀνθρώπων represents the many or the few as a part of the whole) ;—(3) with *Adverbs*, (α) of place, e. g. Οὐδαμῇ Αἰγύπτου, nowhere in Egypt.—Οὐκ οἶδα, ὅπου γῆς ἐστίν, I do not know where on earth he is.—Πανταχοῦ τῆς γῆς, ubi vis terrarum, everywhere in the world ;—(β) of time, e. g. Ὁψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, late in the day, late in life, &c.—Τρίς τῆς ἡμέρας, thrice a day.—Πολλάκις τῆς ἡμέρας, many times a day.

(b). With words which denote participation, sharing in, imparting, communicating ;—touching, taking hold of, attachment to, dependence on, bordering on ;—acquiring, attaining, or striving to acquire.

Examples of words of this class.—The Verbs μετέχειν, μέτεστι μοι, μεταδίδου, διαδίδου, κοινωνεῖν and κοινοῦσθαι (these latter often taking a Dat. besides the Gen.), ἐπαρκεῖν (to impart a share of), δίδου, προσδίδου ;—ψαύειν, ἀπτεσθαι, θγγάνειν, λαμβάνεσθαι, μεταλαμβάνειν, συλλαμβάνεσθαι, ἀντιλαμβάνεσθαι, ἐπιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (to adhere to, to border upon), περιέχεσθαι, ἀντέχεσθαι, γλίχισθαι ;—τυγχάνειν (to acquire, to hit), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, something belongs to me) ;—ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι ;—the Adjectives κοινός, ἴσος, ὁμοιος, (all these, however, usually take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδωχος (also with Dat.) ;—the Adverbs ἐξῆς, ἐφεξῆς, &c.

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, evil men often partake of offices and honours.—Θάλασσας μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share with slaves heat, cold, food, drink and sleep, but we are not to share with them warlike skill and practice.—Ὁ σοφὸς τῆς ὑβρεως ἄμοιρός ἐστιν, the wise man is free from (is no sharer of) insolence.—Ἀπτεσθαι τῆς χειρός, to cling to the hand.

—Λίμνη ἔχεται τοῦ σήματος μεγάλη, *the great marsh borders on the monument.*—Ἔργου ἔχωμεθα, *opus aggrediamur.*—Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares the same dangers as the soldiers.*—Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθανάτου μνήμην καταλιπεῖν, *since you have got a mortal body, but an immortal spirit, try to leave behind you an immortal memory of your spirit.*—Τυγχάνειν, λαγχάνειν χρημάτων, εὐτυχίας, *to attain, acquire wealth, good fortune.*—Τυχεῖν τελευτῆς, ὀνόματος, *to find an end, a name.*—Ὁρέγεσθε ἢ ἐφίεσθε τῆς ἀρετῆς, *strive to attain virtue.*

OBS. 2. Verbs signifying *to take hold of* govern the *Acc.* of the person, the *Gen.* of the part taken hold of; e. g. ἔλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἐλεῖν τινα, *to take one by the hand*. So any Verb may govern the *Gen.*, when its action refers not to the whole of an object, but to a part; e. g. Ἐπαῖξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded Glous and Pigres, having taken A PART of the foreign army.*—Ἐδόκει, συγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, *they resolved, having called together the captains, the targeteers, and A PART of the heavy-armed.*

4. *Fourthly*, the active *Gen.* denotes the place where (*Gen. loci*), and the time when (*Gen. temporis*) an action occurs. The action or event belongs, as it were, to the place and time, and to a certain extent proceeds from them, and is produced by them.

The *Gen.* of place is rare in prose. Adverbs of place in the form of the *Gen.* occur very frequently; e. g. οὗ, *where*, αὐτοῦ, *there, at that place*, οὐδαμοῦ, *nowhere*, and others.—Ἀνθὴ θάλλει τοῦ ἔαρος, *flowers bloom in the spring*, (the spring being considered as the producer of the blossoms). Similarly, θέρους, *in summer*, χειμῶνος, *in the winter*, ἡμέρας, *by day*, τῆς αὐτῆς ἡμέρας, *the* νυκτός, *the*

same day, night. The Gen. too denotes the time within which anything is done; e. g. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *the king will not fight within ten days.*

5. Finally, the active Gen. denotes the material of which anything is made, and, as it were, produced, or the source from which anything is derived (Gen. *materiae*). This Gen. is used:—

(a). With Verbs signifying to make or form from something;—with expressions denoting fulness and want;—with Verbs signifying to eat, to drink, to taste, to cause to taste, to enjoy, to derive profit or advantage from; to smell (intransitive), and to emit an odour of something.

Examples of words of this class.—The Verbs ποιεῖν, πλήθειν, πληρύνειν, τιμπλάναι, γέμειν, σάττειν, εὐπορεῖν, ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρή, ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, ὀζειν, προσβάλλειν, &c.;—the Adjectives πλέης, πλήρης, κενός, μεστός, πλούσιος, δασύς, πένης, ἐνδεής, &c.;—the Adverb ἅλῃς, &c.

Χαλκοῦ πεποιημένα ἐστὶ τὰ ἀγάλματα, *the statues are made of brass.*—Ἐστρωμένη ἐστὶν ἡ ὁδὸς λίθου, *the road is paved with stone.*—(Hence, in an attributive relation, Ἐκπωμα ξύλου, *a cup made of wood.*—Τράπεζα ἀργυρίου, *a table of silver.*—Στέφανος ὑακίνθων, *a chaplet of hyacinths.*)—Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, *the ship was laden with men.*—Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *the books of Anaxagoras are full of wise sayings.*—Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, *there were there many villages abounding in food and wine.*—Ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, *to be in want of means.*—Ἐσθίειν κρεῶν, *to eat flesh.*—Κορέσασθαι φορβῆς, *to be sated with food.*—Πίνειν οἴνου, *to drink some of the wine.*—Ἀπολαύειν πάντων τῶν ἀγαθῶν,

to enjoy all good things.—Γεύεσθαι τιμῆς, *to taste honour.*—Γεύειν τινὰ τιμῆς, *to cause one to taste honour.*—Ὁ ζεῖν ἰῶν, *to smell of violets.*—Πνεῖν, πρὸς βάλανον, *to emit an odour of myrrh.*—Πνεῖν τράγου, *to have the odour of a he-goat.*—Ὁ ζεῖν κρομύων, *to have the savour of onions.*—Ὡς ἡδύ μοι πρὸς ἐπνευσε χοιρεῖων κρεῶν, *so sweet was the smell of swine's flesh to me.*—Κενὸς φρενῶν, *devoid of judgment.*—Θηρίων πλήρης, *full of animals.*

OBS. 3. Verbs of *eating and drinking* govern the *Acc.*, (1) when the article in question is represented as consumed *wholly* or in a *great measure*; (2) when it is implied that the article forms one's ordinary diet; e. g. Πίνω τὸν οἶνον, πολὺν οἶνον, *I drink wine, much wine.* (Hence the *Gen.* with Verbs of eating and drinking has a *partitive* sense, like the English expressions, *to eat or drink of something*).—Ἀπολαύειν τινός τι, means '*to enjoy something from some one*', '*to receive good or evil from some one*'.

OBS. 4. Δεῖ (impersonal) may take the *Dat.* of the person with the *Gen.* of the thing or person needed; e. g. Εἰ μὲν ὑμῖν τινος ἄλλου δεῖ, *if you need anything else.*—Δεῖ and χεῖ in the sense of *necesse, opus est*, are followed either by the *Inf.* alone or by the *Acc.* of the person with the *Inf.*; e. g. δεῖ (χεῖ) σε ταῦτα ποιεῖν, *you must do this.* Δεῖ also, though more rarely, takes the *Dat.* of the person with the *Inf.*; e. g. εἴ σοι δεῖσι διδάσκειν, *if it were necessary for you to teach.*

(b). With Verbs of *sensation and perception*; e. g. ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὁσφραίνεσθαι, συνιέναι (*to understand*);—and with Verbs of *reminding, remembering and forgetting*; e. g. μιμνήσκειν, ἀναμιμνήσκειν, ὑπομιμνήσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, ἀμνημονεῖν; and the corresponding Adverbs, e. g. λάθρα, κρύφα, &c.

Καὶ κωφοῦ συνίημι καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man and hear him, although he does not speak.*—Ὡς ὥσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον, *as soon as ever the horses smelt the camels and saw them, they*

turned back.—Οὐκ ἀκροώμενοι τοῦ ᾄδοντος ὠμύετε ἄδιν ἄριστα, *not having heard the singer you swore that he sang most excellently.*—Ἀκούειν δίκης, *to hear a suit; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλής, to take notice of a cry, a tumult, a plot.* (These Verbs often govern the *Acc. of the thing*; they also frequently take the *Acc. of the thing besides the Gen. of the person*; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, *when the Armenian heard from the messenger the communication of Cyrus, he was amazed*).—Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends.*—Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness.*—Ἀάθρα τῶν στρατηγῶν, *without the knowledge of the generals.*

(c). With expressions of *being acquainted and unacquainted with, of experience and inexperience, of knowledge and ignorance, of making trial of something, and of ability, dexterity and skill in anything.*

Examples of words of this class.—The Adjectives ἀπειρος, ἔμπειρος, ἐπιστήμων, ἀνεπιστήμων, ἐπιστάμενος, συγγνώμων, ἀπαίδευτος, ἀδάης, ἰδιώτης, and Adjectives in -ικός (derived from transitive Verbs) which express the idea of *capability or aptness for*;—the Verbs πειρᾶσθαι, ξένως and ἀπείρως εἶναι, &c.

Ἐμπειρος ὁ ἐπιστήμων εἰμὶ τῆς τέχνης, *I am acquainted with the art.*—Ἀπαίδευτος ἄρετῆς, μουσικῆς, *ignorant of virtue, music.*—Συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (having a fellow-feeling with) human actions.*—Ἀπείρως ἔχω τῆς μουσικῆς, *I am unacquainted with music.*—Κῦρος ἀπεπειράθη τῆς τῶν ἀγγέλων γνώμης, *Cyrus made trial of the judgment of the messengers.*—Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ πορι-

στικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *a general must be capable both of providing what pertains to the war, and of procuring necessaries for the soldiers.*

(d). Finally, with Verbs signifying *to see, to observe, to judge, to examine* something, some action, external indication or peculiar circumstance in one (τινός), particularly with Verbs signifying *to admire, to praise, to blame*.—The person in whom one sees, &c., something, is put in the *Gen.*, and *that which is seen, &c.*, in the *Acc.*, or in an accessory clause, or in the *Gen. of the Part.* which then agrees with the person.

Examples of Verbs of this class—ὀρεῖν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἰννοεῖν, γινώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, ἄγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεισθαι, ψέγειν.

Τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε, *be not ashamed of the slowness and delay, which they blame most on our part.*—Εἰ ἄγασαι τοῦ πατρὸς ἢ ὅσα βεβούλευται ἢ ὅσα πέπραχε, πάνν σοι συμβουλεύω ταῦτον μιμεῖσθαι, *if you admire your father either for what he has determined on or what he has done, I earnestly advise you to imitate him.*—Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν, *I praise Agesilaus for this also, that he despised the friendship of the king in comparison with pleasing the Greeks.*—Γοργίου μάλιστα ταῦτα ἄγαμαι, *I admire these things especially in Gorgias.*—Ὁ θαυμάζω τοῦ ἐταίρου, τόδε ἐστίν, *what I admire in a friend is this.*—Πολλὰ Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*—Ἐγὼ ἐμοῦ τοῦτο ποιοῦντος, *he perceived that I was doing this.*

Obs. 5. When Verbs of this kind refer merely to a *thing* which one admires, blames or praises, they govern the *Acc.*, sometimes also the *Acc. of the person alone*; e. g. ἱπαινῆν, ψέγειν, μέμφεσθαι *τινά*; so also, ἀγασθαι, θαυμάζειν *τινά*, to look with wonder at one, either at the person himself, or at his character altogether.

b. The Genitive as an expression of Cause (Gen. causæ, Gen. causativus).

6. The *second* division of the *causal* Gen. includes the Gen. which expresses *the cause*, i. e. the object which *calls forth* and *occasions* the action of the Subject. This Gen. stands:—

I. With many Verbs which denote some *disposition* or *emotion of the mind* (*Verba affectuum*), viz.
(a) with Verbs signifying *to desire, to long for*;—
(b) *to care for, to be concerned for*, or the contrary;—
(c) *to be pained, to be grieved, to pity*;—(d) *to be angry, to be displeased*;—(e) with φθονεῖν, *to envy* (τινί τινος, Dat. of the person and Gen. of the thing);—
(f) *to admire, to approve of, to praise, to blame* (τινά τινος, Acc. of the person and Gen. of the thing).

Examples of Verbs of this class.—(a) ἐρᾶν, ἠθυμεῖσθαι, ἐπιθυμεῖν, ἰρωτικῶς ἔχειν or δακνέσθαι, διψῆν, πεινῆν;—(b) ἐπιμίλεισθαι, κήδεσθαι, καταφρονεῖν, φροντίζειν, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, ἀμιλεῖν, μεταμίλει, ὀλιγαρεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἔλειν and οἰκτεῖρειν (τινά τινος);—(d) θυμούσθαι, ὀργίζεσθαι, χαλιπαίνειν, μνησκειν (all with Dat. of the person and Gen. of the thing);—
(f) θαυμάζειν, ἀγασθαι, εὐδαιμονίζειν, ζηλοῦν, αἰνεῖν, ἱπαινῆν, μέμφεσθαι (all with Acc. of the person and Gen. of the thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink merely, but wholesome drink, nor food, but wholesome food; for all desire what is good.*—Τὸ ἀνόμοιον ἀνομοίω ἐπιθυμεῖ καὶ ἐρᾷ, *the dissimilar desires and loves the dissimilar.*—Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, *to*

crave for food, drink, praise.—Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for the public good.*—Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος, *the parents grieved for their dead son.*—Τῶν ἀδικημάτων ὀργιζόμεθα, *we are angry with unjust actions.*—Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, *the wicked envy the good their wisdom.*—Ἀγαμαί σε τῆς ἀνδρείας, *I admire thee for thy bravery.*—Θαυμάζομεν Σωκράτη τῆς σοφίας, *we admire Socrates for his wisdom.*—Ζηλῶ σε τοῦ πλούτου, *I deem thee happy for thy wealth.*—Εὐδαιμονίζω σε τῶν ἀγαθῶν, *I consider thee happy on account of thy blessings.*—Αἰνῶ σε τῆς προθυμίας, *I praise thee for thy zeal.*

OBS. 6. The Verbs ἀγαπᾶν, φιλεῖν, στέργειν, *to love*, do not govern the Gen., but the Acc.—Μέλει (impersonal) takes the Dat. of the person caring, and Gen. of the person or thing cared for; e. g. Μέλει μοί τις (or περί τινος), *I care for some person or thing.* If the thing cared for is expressed by a neuter-Pronoun, it may stand in the Nom. as the subject of the Verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, *God will take care of these things.*—The Verbs θαυμάζειν and ἄγασθαι have the following constructions: (1) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole character of a person or thing; e. g. θαυμάζω (ἄγαμαι) τὸν στρατηγόν, *I wonder at the general,*—θαυμάζω τὴν σοφίαν, *I admire wisdom*;—(2) the Gen. of the person and the Acc. of the thing or an accessory clause, when we admire some action, external manifestation, or particular circumstance in a person; e. g. τοῦτο θαυμάζω σου, *I wonder at this on your part.*—θαυμάζω (ἄγαμαί) σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτηῖσθαι μᾶλλον ἢ σοφίας, *I admire your preferring not to acquire treasures of silver and gold rather than wisdom*, [comp. 5, (d)];—(3) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἄγαμαι) Σωκράτη τῆς σοφίας, *I admire Socrates for his wisdom*, [comp. 6, I.]. Instead of the Gen. of the thing a Preposition may be used, usually ἐπί with the Dat.; e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

II. With Verbs which signify to requite, to revenge,

to punish, to accuse, to condemn. The Gen. represents the offence or crime as *the cause* of the requital, revenge, &c.

Examples of Verbs of this class.—Τιμωρεῖσθαι, τίσασθαι, διώκειν (*to prosecute*), γράφεισθαι (*to indict*), αἰτιᾶσθαι, ἐπαιτιᾶσθαι, εἰσάγειν, ὑπάγειν, καταγιγνώσκειν, προσκαλεῖσθαι, αἰεῖν (*to convict*), δικάζειν, κρίνειν (*all with Acc. of the person and Gen. of the thing*); ἐπεξίεναι, ἐγκαλεῖν ἐπισκῆπτεισθαι (*all with Dat. of the person and Gen. of the thing, but ἐγκαλεῖν more frequently with Acc. of the thing*); φεύγειν (*to be accused, to be defendant in a lawsuit*), ἁλῶναι and ὀρλεῖν (*to be convicted*), κατηγορεῖν (*but usually with Gen. of the person and Acc. of the thing*).

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, *Ulysses took vengeance on the suitors for their transgressions.*—Τιμωρεῖσθαί τινα φόνου, *to punish a man for murder.*—Ἐπαιτιᾶσθαί τινα φόνου, *to accuse one of murder.*—Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερρόνῃσῳ, *his enemies prosecuted (judicially pursued) Miltiades for his government in the Chersonesus.*—Γράφεισθαί τινα παρὰ νόμων, *to indict one for unconstitutional measures.*—Φεύγειν κλοπῆς, φόνου, ἀσεβείας, *to be tried for theft, murder, impiety.*—Κρίνεσθαι ἀσεβείας, *to be accused of impiety.*—Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, *the Persians condemn ingratitude as a crime.*—Ἀλῶναι κλοπῆς, *to be convicted of theft.* The penalty of the crime is also put in the Gen., e. g. Θανάτου κρίνειν, κρίνεσθαι, *to try, to be tried for one's life.*

c. The Genitive used to denote certain Mutual Relations.

7. The *third* division of the *causal* Gen. includes the Gen. by which certain *mutual relations* are ex-

pressed (Gen. *comparationis sive relationis*). In these mutual relations, one idea (e. g. that of *superiority* or *inferiority*) necessarily supposes the other, and thus, to a certain extent, *calls it forth* and *causes it*. Hence the Gen. is used:—

(a). With expressions of *ruling, superiority, excelling, prominence*, and the contrary, viz. those denoting *subjection, yielding to* and *inferiority*.

Examples of words of this class.—The Verbs ἄρχειν, κρατεῖν (to master, to govern), δεσπόζειν, στρατηγεῖν, τυραννεῖν, τυραννεύειν, ἐπιτροπεύειν, ἐπιστατεῖν, ἡγεμονεύειν, ἡγεῖσθαι (to rule), βασιλεύειν, προέχειν, περιεῖναι, περιγίγνεσθαι, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, κυριεύειν, πρωτεύειν, πρεσβεύειν, πρεκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, λείπεσθαι, ἀπολείπεσθαι, ἱλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι;—the Adjectives ἀκρατής, ἰγκρατής, ὑπήκοος, κατήκοος, &c.

Ὁ λόγος τοῦ ἔργου ἐκράτει, *the report exceeded the thing itself*.—Τὰ μοχθηρὰ ἀνθρώπια πασῶν τῶν ἐπιθυμιῶν ἀκρατῇ ἐστίν, *depraved men are unable to control any of their passions*.—Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured*.—Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (lit. are worsted by) their passions*.

(β). With the *Comparative*, and with *Adjectives in the Positive which have the force of the Comparative*, (e. g. Numerals in -άσιος, -πλοῦς, &c.), the object with which the comparison is made is put in the *Genitive* (Gen. *comparativus*).

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρός, *the son is greater than his father*.—Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is more powerful with men than a myriad of words*.—Τὸ Ἑλληνικὸν στράτευμα φαίνεται πλάσιον ἔσεσθαι τοῦ ἡμετέρου, *the Greek army*

seems likely to be many times larger than ours.—Οὐδενὸς δεύτερος, ὕστερος, *inferior to no one.*—Τῶν ἀρκοῦντων περιττὰ κτήσασθαι, *to acquire more than sufficient.*

(γ). With Verbs signifying *to buy and sell, exchange and barter*, and with expressions of *valuing, of being worthy or unworthy* (ἀξιοῦν, ἄξιος); and, generally, the *price of a thing* stands in the Gen.

Examples of Verbs of this class.—Πρίασθαι, ὠνεῖσθαι, ἀγοράζειν, παραλαμβάνειν, κτᾶσθαι, περιδίδασθαι, ἀποδίδασθαι, δίδοναι, πωλεῖν, λύειν, ἀλλάττειν, ἀλλάττεσθαι, ἀνταλλάττεσθαι, διαμείβειν, ἀξιοῦσθαι, ποιῆσθαι, τιμᾶν, τιμᾶσθαι.

Οἱ Θρᾷκης ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *the Thracians buy their wives from their parents for great sums of money.*—Τῶν πόρων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *the gods sell all good things to us for toils.*—Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο, *the good would exchange the freedom of their country for no gain.*—Ἰατρὸς πολλῶν ἄλλων ἀντάξιός ἐστιν, *a physician is worth many other men.*—Ἐγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι, *I think there is nothing more unequal among men than that the bad man and the good man should be valued equally.*—Ἀξιος τιμῆς, *worthy of honour.*—Πόσον διδάσκει; Πέντε μινῶν, *for how much does he teach? For five minæ.*—Ἀργυρίου, μισθοῦ ἐργάζεσθαι, *to work for money, for hire.*

LXXXIII.

(Exercise on §§ 157, 158.)

1. We must restrain the soul from evil desires.
2. It is mournful and grievous to be deprived of the good-will of men.
3. The soul, if¹ it depart from the body polluted and impure, is not immediately with God.
4. As the body bereft² of the soul sinks-away³, so also a state bereft of laws will be dissolved.
5. He-who⁴ does not⁵ consider the highest-good⁶, but in⁷ every way seeks to do *what is* the most-agreeable, wherein⁸ would he differ⁹ from the irrational brutes?
6. The battle has delivered us from shameful slavery.
7. We esteem the old-man happy, because he is free from passions.
8. Epaminondas sprang¹⁰ from an obscure father.
9. From Telamon sprang¹¹ Ajax and Teucer; from Peleus, Achilles.
10. It is *the business* of the general to command, but *the duty* of the soldiers to obey.
11. Stags were sacred-to Artemis (*Diana*).
12. Of all friends *the first* and *the most-trusty* is a brother.
13. Socrates generously imparted¹² what was his¹³ to all.
14. The hired-labourers, who⁴ for-the-sake-of a subsistence performed servile labours and participated-in no office, were the poorest of the Athenians.
15. A good king allows the citizens to enjoy¹⁴ a just freedom of speech and action.
16. The saying takes-hold-of the mind.
17. Young-men, hold-fast-to instruction, and direct-yourselves to¹⁵ *what is* more-excellent!¹⁶
18. The virtues of good men obtain honour and fame even with enemies.
19. The young¹⁷ should¹⁸ aspire-after the good¹⁶ and abstain-from evil actions.
20. The pains of the sick are more violent by-night than by-day.
21. In-winter men wish-for summer, but in-summer, winter.
22. Hercules reclaimed¹⁹ Lybia, which-was²⁰ full of wild-beasts.
23. The good lack not praise.
24. Natures which-seem²⁰ to be the best

need education most. 25. The earth is full of injustice. 26. Virtue leads us *by* a path rugged and full of toil²¹. 27. *Ætna* is-full-of²² valuable firs and pines. 28. We contrive many-things whereby²³ we may enjoy the good¹⁶ and avert the evil. 29. Milo, the Crotonian, ate twenty minæ of flesh¹⁶ and as much bread¹⁶, and²⁴ drank three flagons of wine. 30. Men derive many advantages²⁵ from sheep, horses, cows and other animals. 31. It is written in the laws that both the plaintiff and the defendant should be heard alike²⁶. 32. It is fair and right to be mindful of the good¹⁶ rather than of the evil. 33. It is pleasant to the unhappy to forget², even for a short time, present evils. 34. Since-thou-art²⁰ young, be-willing to hear thine (=the) elders! 35. Those *who are* unacquainted-with literature see not, though they see²⁷. 36. *Hermes* (*Mercury*) had great experience in medical science. 37. It is better to die² than to experience insult. 38. Socrates considered with respect to philosophers, whether²⁸ they devoted themselves²⁹ to³⁰ reflection³¹ upon the celestial¹⁶, *from* thinking³² that they already sufficiently understood³³ the human¹⁶, or *that* they supposed that they did what-was-befitting in neglecting³² the human¹⁶ and³⁴ contemplating the divine¹⁶. 39. This we admire in Socrates, that *even* while³⁵ bantering he instructed the young-men who-associated-with²⁰ him. 40. Socrates exhorted young-men to aspire-after the fairest and choicest virtue, by which³⁶ both states and households are well regulated. 41. Pluto being-in-love-with³⁷ Proserpine, carried her off secretly with the coöperation of Jupiter³⁸. 42. He is a sorry president, who⁴ cares-for the present time, but is not⁵ also provident-for³⁹ the future. 43. Do not neglect even absent friends! 44. Be-sparing-of time! 45. The good *man* is more concerned for the common weal, than for his-own fame. 46. Many care⁴⁰ more for the ac-

quisition of money than for that of friends. 47. The Athenian state often repented⁴¹ of sentences passed⁴² in⁴³ anger and not⁵ after⁴³ examination. 48. I pity thee for thy (=the) sad fate. 49. Envy² me not the memorial! 50. Demosthenes we admire for his (=the) greatness of nature and self-command in⁴⁴ practice, and for his dignity⁴⁵, promptitude, boldness-of-speech and firmness. 51. Anaxagoras is said to have been condemned² for impiety, because he called the sun a red-hot mass. 52. Melétus indicted² Socrates for impiety. 53. Themistocles was accused, in-his-absence⁴⁶, of treason and condemned to death. 54. All-things everywhere are subject-to the gods, and the gods rule-over all alike. 55. Apollo led the nine Muses, whence he was also called the leader-of-the-Muses. 56. Why do the educated rank-before⁴⁷ the uneducated? 57. Cadmus, the Sidonian, reigned-over⁴⁸ Thebes, but over the whole of the Peloponnesus reigned Pelops, the son of Tantalus. 58. Many are slaves-to⁴⁹ money. 59. Master appetite, sleep and anger! 60. The bravery of the Greeks triumphed-over⁵⁰ the power of the king of the Persians. 61. Nothing is more valuable to men than the cultivation of the mind. 62. No teacher of hunger, thirst and cold is better than necessity. 63. Thou canst⁹ not purchase virtue and nobleness-of-mind for money. 64. Diphridas took Tigrānes with his wife, and released *them* for a large sum of money⁵¹. 65. The Chaldæans served for pay, because they were very-warlike and poor. 66. Only those who⁵² practise virtue are worthy of honour. 67. The benefactors of men are-deemed-worthy² of immortal honours.

¹ ἰάν, with Subj. ² Aor. ³ = falls. ⁴ ὅς τις. ⁵ μή. ⁶ τὸ ἀριστον.
⁷ ἐκ. ⁸ τί. ⁹ see § 153, 2. c. ¹⁰ = was. ¹¹ γίνεσθαι. ¹² ἐπαρκεῖν.
¹³ τὸ ἐαυτοῦ. ¹⁴ to allow one to enjoy a thing = μεταδιδόναι τινὶ τινος
 (i. e. to give share of a thing to any one). ¹⁵ πρὸς, with Acc.
¹⁶ Plur. ¹⁷ Comp. ¹⁸ χεῖρ, with Acc. and Inf. ¹⁹ Aor. of ἐξημεροῦν.
²⁰ Part. ²¹ = sweat (ἰδρώς). ²² γέμει. ²³ δι' ὧν. ²⁴ δι. ²⁵ to derive

an advantage from anything = ἀπολαύειν τινός τι. ²⁶ Trans: to hear alike, &c. ²⁷ Trans: seeing see not. ²⁸ whether—or, πότερα—ἢ. ²⁹ = turned themselves. ³⁰ ἐπί, with Acc. ³¹ τὸ φροντίζειν. ³² Aor. Part. ³³ Inf. ³⁴ = but. ³⁵ ἀμα. ³⁶ Dat. ³⁷ Aor. Part. of ἔρᾶν. ³⁸ Gen. Abs. ³⁹ to be provident for = προνοεῖσθαι. ⁴⁰ μίλει. ⁴¹ Say: it often repented (Aor.) the state of the Athenians, &c. ⁴² Aor. Part. of γίγναι. ⁴³ μετά, with Gen. ⁴⁴ = περί, with Acc. ⁴⁵ = gravity. ⁴⁶ ἀποδημῶν. ⁴⁷ προίχειν. ⁴⁸ Aor. of βασιλεύειν. ⁴⁹ ἥττονες. ⁵⁰ Aor. of περιγίγναι. ⁵¹ Say: for much money. ⁵² see § 148, 6.

§ 159. II. The Accusative.

1. The *Accusative* primarily denotes the relation involved in *Whither*, and therefore expresses—(a) in a *local* relation, the *limit* or *point* to which the action of the Verb is directed; (in *prose*, however, a *Preposition* is regularly used to express this relation; e. g. εἰς ἄστυ ἐλθεῖν);—(b) in a *causal* relation, the *effect* or *result* of the action indicated by the Verb, or the *object on which the action is performed*.

(a). Accusative denoting Effect.

2. The *Accusative of effect* is used as in other languages; e. g. γράφω ἐπιστολήν (ἐπιστολήν being the *effect* or *result* of the action of the Verb). It is to be observed that in Greek a Verb (either transitive or intransitive) very frequently governs the *Acc. of a Noun*, which is either from the same Root as the Verb, or has a kindred signification. An attributive Adjective or Pronoun is generally found with this *Acc.*—This is usually called the *Acc. of kindred* or *cognate signification*.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence*.—Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request*. *Si*

milarly, καλὰς πράξεις πράττειν, *to perform good actions*;—ἐργάζεσθαι ἔργον καλόν, *to work a good work*;—ἀρχειν ἀρχήν, *to hold a government*;—δουλείαν δουλεύειν, *to suffer slavery*;—πόλεμον πολεμεῖν, *to wage a war*;—νόσον νοσεῖν, *to be sick of a disease*;—ὄρκους ὀμνύναι, *to swear oaths*;—ἀσθενεῖν νόσον, *to be sick of a disease*;—ζῆν βίον, *to live a life*.

(b). Accusative of the Object on which the action is performed, i. e. the *suffering Object*.

3. The Verbs which will be mentioned here are, generally speaking, only those which, in Latin, take *some other Case than the Acc.*, or are construed with *Prepositions*.

(1) The Verbs ὠφελεῖν, ὀνινάναι, (λυσিতেλεῖν, however, always with the *Dat.*), *to profit*; βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι; εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεῦν, *insidiari*; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν, *to act as ἐπίτροπος or guardian to any one*; κολακεύειν, θωπεύειν, θώπτειν, προσκυνεῖν; πείθειν; ἀμείβεσθαι, *respondere and remunerari*; φυλάττεσθαι, εὐλαβεῖσθαι; μιμείσθαι, ζηλοῦν.

Θεράπευε τοὺς ἀθανάτους, *serve the immortals*.—Μὴ θῶπτε τὸν κρατοῦντα, *do not flatter the man in power*.—Ἀλκιβιάδης ἔπειθε τὸ πλῆθος, *Alcibiades persuaded the multitude*.—Πλειίσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευε Πausanias, *Pausanias was the guardian of Pleistarchus, being a king and still young*.—Μὴ κολάκευε τοὺς φίλους, *do not flatter friends*—Ὡφέλει τοὺς φίλους, καὶ μὴ

βλάπτε τοὺς ἐχθρούς, *benefit friends, and do not injure enemies.*—Μὴ ἀδίκηι τοὺς φίλους, *do no wrong to thy friends.*—Μὴ ὑβρίζει τοὺς παῖδας, *do not insult boys.*—Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, *even slaves often take vengeance on unjust masters.*—Ἀμείβεσθαί τινα μύθοις, λόγοις, *to answer one with words;* ἀμείβεσθαι χάριν, εὐεργεσίαν, *or ἀμείβεσθαι τινα χάριτι, to return any one a favour.*

(2) Verbs which signify *to do good or evil to any one by word or deed.*

Examples of Verbs of this class.—Εὐεργετεῖν, εὖ ποιεῖν, κακουργεῖν, κακοποιεῖν, εὐλογεῖν, κακολογεῖν, εὖ (καλῶς, κακῶς) λέγειν or εἰπεῖν.

Ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς, *man, do not harm the dead!*—Μὴ κακούργει τοὺς φίλους, *do not injure your friends.*—Εὐεργέτει τὴν πατρίδα, *do good to your country.*—Εὖ ποίει τοὺς φίλους, *confer favours on your friends.*—Εὖ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποίει τὸν εὖ ποιοῦντα, *speak well of him who speaks well, and do well to him who does well.* Instead of the Adverbs εὖ and κακῶς with ποιεῖν, &c., the Greek also uses the corresponding Adjectives, καλὰ, κακὰ ποιεῖν or λέγειν τινά, *to do or say good or ill to any one.* (On the double Acc. see § 160, 2.).

(3) Verbs which signify *to persevere, to await, to wait for, and their opposites;* e. g. μένειν, θαρρῆν; φεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεῦγε τὸν κίνδυνον, *do not flee from danger.*—Χρὴ θαρρῆν θάνατον, *it is neces-*

sary to meet death bravely (=not to fear death), *fidenti animo expectare mortem*.—Ὁ δοῦλος ἀπέδρα τὸν δεσπότην, *the slave ran away from his master*.—Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα, *the favourable opportunities for action do not wait for our sloth*.

(4) Verbs of *concealing* and *being concealed*, e. g. λαυθάνειν, κρύπτειν (*celare*), κρύπτεσθαι;—the Verbs φθάνειν (*to anticipate, antevertere*), λείπειν, ἐπιλείπειν (*to fail, deficere*);—also Verbs of *swearing* and the like. With Verbs of *swearing*, the *object sworn by* is put in the *Acc.* Hence also *Adverbs of swearing* are followed by the *Acc.*; e. g. νῆ, μά, οὐ μά, ναὶ μά.

Θεοὺς οὔτε λαυθάνειν, οὔτε βιάσασθαι δυνατόν, *it is not possible either to escape the notice of the gods, or to compel them*.—Οἱ πολέμιοι ἔφθησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ, *the enemy anticipated the Athenians in coming into the city, (i. e. reached the city before them)*.—Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα, *the time, the day fails me*.—Ὁ μνυμι πάντας τοὺς θεοὺς, *I swear by all the gods*.—Ναὶ μὰ Δία, νο, *by Zeus!*—Νὴ τοὺς θεοὺς, *aye, by the gods!*

(5) Very many Verbs denoting a *feeling* or an *affection of the mind*; e. g. φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτεῖρειν, ἐλεεῖν, ὀλοφύρεσθαι, &c.

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, *we must reverence the gods*.—Αἰσχύνομαι τὸν θεόν, *I am ashamed before the deity*.—Ὀλοφύρου τοὺς πένητας, *pity the poor*.

(6) With Verbs of *motion*, the *space* or *way* is put in the *Acc.*, these being the objects on which the action of the Verb is performed;—so also the *time* during which an action takes place, (answering to the question, *How long? How long ago?*)—also words expressing *bulk* and *weight*, (answering to the question, *How much?*).

Βαίνειν (περᾶν, ἔρπειν, πορεύεσθαι) ὁδόν, *to go a journey* (like *itque reditque viam*).—Χρόνον, τὸν χρόνον, *a long time*, νύκτα, ἡμέραν, *during the night, day*.—Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα, *Sybaris was most flourishing during this time*.—Ἰσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην, *the Thebans too had some power during these latter times, after the battle at Leuctra*.—Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας ἕξ καὶ εἴκοσιν ἡμέρας, *Miltiades sailed away, having besieged Paros twenty-six days*.—Τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνᾶς, *the Babylonian talent is worth (is equivalent to) seventy Eubœan minæ*.

(7) Finally, the *Acc.* is used with *intransitive* or *passive Verbs* and *intransitive Adjectives* of all kinds, to explain them more fully. Here, also, the *Acc.* represents the object *as acted upon* or *suffering*, since it denotes the object to which the *intransitive* action of the Verb or the property expressed by the Adjective refers. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. partis affectæ*.

Κάμνω τοὺς ὀφθαλμούςς, *I suffer in the eyes*, (i. e. *I have sore eyes*).—Τὰς φρένας ὑγιαίνω, *I am sound in mind*.—Ἀλγῶ τοὺς πόδας, *I feel pain in my feet*.—Οἱ στρατιῶται καὶ τὰ σώματα

καὶ τὰς ψυχὰς εὖ ἐπεφύκεσαν, *the soldiers were well constituted in both their bodies and minds.*—Διαφέρει γυνὴ ἀνδρὸς τὸν θυμόν, *woman differs from man in her disposition.*—Οὗτος ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ, *this man has a pain in his finger.*—Ἀγαθὸς εἰμι ταύτην τὴν τέχνην, *I am good at this art.*—Διεφθαρμένος τὴν ψυχὴν, *corrupt in spirit.*—Τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχροῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; *who, if he were a slave to pleasures, would not be shamefully affected in body and mind?*—Φάνης καὶ γυνώμην ἱκανός, καὶ τὰ πολλέμια ἄλκιμος ἦν, *Phanes was both competent in judgment and brave in battle.*—Πάρις θαυμαστός ἦν τὸ κάλλος, *Paris was wonderful for beauty (i. e. was of a wondrous beauty).*—Ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυῆς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἰοικώς, *Pheraulas stood up, in person not uncomely, and in mind not like a low-born man.* In English we generally employ certain *Prepositions* with this *Acc.*, such as *in*, *with respect to*, *of*; or, when it occurs with an *Adjective*, the *Acc.* of the thing is sometimes turned into a personal *Noun* and the *Adjective* as an attributive is made to agree with it; e. g. ἀγαθὸς τέχνην, *a good artist*; or, the *Prepositions of* or *with* are placed before the *Noun* denoting the thing, and the attributive *Adjective* is made to agree with that *Noun*; e. g. νεανίας καλὸς τὴν ψυχὴν, *a youth of or with a noble spirit.*

OBS. In this way many *Adverbial* expressions are to be explained, as, εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τί, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, οὐδέν, ἄμφοτερά, ἄλλα, &c.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, *Kleandros was from Arcadia, a Phigalean by descent.*—Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, *after this they came to the river Zabatos, four plethra in width.*

LXXXIV.

(Exercise on § 159.)

1. He who¹ is enslaved² to pleasures submits-to³ the most shameful servitude. 2. The laws not only punish the evil-doers, but also benefit the just. 3. If thou wishest to be beloved by friends, benefit thy (=the) friends; if thou desirest to be honoured by any state, benefit and do-good-to the state. 4. Wealth often injures both the body⁴ and the mind⁴. 5. He who¹ flatters friends wrongs and injures *them* much⁵. 6. Revenge not thyself on thine enemies! 7. Wine drunk⁶ in-moderation benefits⁷ the body, but does not injure the mind. 8. Those who¹ injure a benefactor are punished by God. 9. We worship no man *as* lord, but the gods. 10. Sedentary trades injure the body⁴ and wear-out the mind⁴. 11. The hunter lies-in-wait-for the hares. 12. Endeavour to repay benefactors with gratitude⁴! 13. Especially beware-of meetings for⁸ carousal! 14. Imitate wise men! 15. The prudent man takes-heed-to the danger from which he has once been rescued⁹. 16. We must¹⁰ emulate the works and acts, not the words of virtue. 17. They say that Xerxes¹¹ threw-down⁹ fetters into the Hellespont to-revenge-himself-upon⁶ the Hellespont forsooth. 18. A slave who-has-run-away-from¹² his (=the) master is worthy of punishment. 19. Shun a pleasure which afterwards brings⁶ pain! 20. The general must¹³ *demean* himself kindly¹⁴ towards¹⁵ his (=the) soldiers, that they may-have-confidence-in¹⁶ him. 21. Tell me, what¹⁷ punishment the betrayer of his country will have-to-expect¹⁸ after¹⁹ death. 22. Conceal-from²⁰ me nothing, *my* friend! 23. To deceive⁹ men is easy, but to remain-concealed-from⁹ God is impossible. 24. Provisions failed the army. 25. I swear to you by all the gods and all the goddesses

that I have never injured²¹ any of the citizens. 26. Young-men must²² in²³ the house respect their(=the) parents, in⁸ the streets those-who-meet⁶ *them*, in⁹ solitude⁴ themselves. 27. The beginning of wisdom is to fear God. 28. Compassionate⁹ me, who-am⁶ undeservedly²⁴ unfortunate! 29. The Lacedæmonians revered old-men not less than *their* fathers. 30. Do not shrink-from going²¹ a long way to¹⁵ those who¹ profess to teach anything useful! 31. For a long²⁵ time the Lacedæmonians had⁹ the supremacy of Greece both by²⁶ land and by²⁶ sea. 32. Theophrastus died⁹ after-he-had-lived¹² eighty-five years. 33. Phanes had sufficient judgment²⁷, and was brave in battle²⁸. 34. Men appear to be well²⁹ in body⁴ after³⁰ many labours. 35. Cyrus was very-beautiful in person, of a humane heart, very-fond-of-learning and very-eager-for-honour. 36. Larissa was built of earthen bricks³¹; and underneath-was a stone foundation of twenty feet in height.

¹ § 148, 6. ² Act. Part. ³ = δουλεύει. ⁴ Plur. ⁵ πολλά. ⁶ Pres. Part. ⁷ Aor. of ὀνάναι. ⁸ ἐν. ⁹ Aor. ¹⁰ χρεῶν. ¹¹ Acc. with Inf. ¹² Aor. Part. ¹³ χρεή, with Acc. and Inf. ¹⁴ φιλοφρόνως ἔχειν. ¹⁵ πρὸς, with Acc. ¹⁶ θαρρείν. ¹⁷ ὁποῖος. ¹⁸ ὑπομένειν. ¹⁹ μετὰ, with Acc. ²⁰ Aor. Mid. ²¹ Inf. ²² δεῖ, with Acc. and Inf. ²³ ἐπί, with Gen. ²⁴ παρ' ἀξίαν. ²⁵ πολὺς. ²⁶ κατὰ, with Acc. ²⁷ Trans: *was sufficient in judgment*. ²⁸ = warlike affairs (τὰ πολέμια). ²⁹ εὖ ἔχειν. ³⁰ ἀπό. ³¹ Dat.

§ 160. *Double Accusative.*

In the following instances *two objects* are put in the Acc. with *one Verb* in Greek:—

1. In the construction mentioned in § 159, 2, when the Verb has a *transitive* signification, (e. g. *φιλίαν φιλεῖν*), the idea of activity, being expressed by the *union of a Verb and a Noun*, (with the latter of

which an *Adjective* usually occurs), may at the same time be extended to a *personal* object; e. g. Φιλῶ μεγάλην φιλίαν (= μέγα φιλῶ) τὸν παῖδα, *I love the boy with great love* (= *greatly*).—Καλῶ σε τοῦτο τὸ ὄνομα, *I call you this name* or *by this name*. (Here φιλίαν and ὄνομα are *Accusatives* of cognate signification, having a meaning which is involved in that of their respective Verbs).

2. Expressions of *doing* or *saying* good or evil to, (which may contain an *Acc.* of the thing said or done), take also an *Acc.* of the object to which the good or evil is done by word or deed. The *Acc.* here also denotes the object acted on, or the *patient*; e. g. ποιεῖν, ἐργάζεσθαι, &c., λέγειν, εἰπεῖν, &c., ἀγαθὰ, κακά τινα, *to do good or evil to any one, to say good or evil of any one*. Similarly, μέγα ὠφελεῖν or βλάπτειν τινά, *to benefit or injure one greatly*, &c.

Τότε δὴ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *then Themistocles said much evil both of him the Corinthians*.—Οὐδὲ πώποτε ἐπαύοντο πρὸς ἡμᾶς ποιοῦντες κακά, *they never ceased doing us much harm*.

3. Moreover, the *double Accusative* occurs with Verbs which signify *to make* (a person or thing some thing), *to choose*, *to appoint*, *to nominate*, *to consider* (as anything), *to declare*, *to represent*, *to regard*, *to know*, *to say*, *to name*, *to call*, &c.; e. g. ποιεῖν, τιθέναι, ἀποδεικνύναι (*to appoint*), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν, &c.—One of these *Accusatives* is the *Acc.* of the *patient*, the other is the complement of the *Predicate*, and consequently may often be an *Adjective*.

Κῦρος τοὺς φίλους ἐποίησε πλουσί-

ους, *Cyrus made his friends rich.*—Παιδεύω σε σοφόν, *I educate you wise, (i. e. I make you wise by education).*—Αἰρώ σε μέγαν, *I exalt you to be great.*—Νομίζω, ἡγοῦμαί σε ἄνδρα ἀγαθόν, *I think, consider you a good man.*—Ὀνομάζειν τινα σοφιστήν, *to call one a sophist.*—Αἰρεῖσθαι τινα στρατηγόν, *to choose one as a commander.*—Τὸν Γωβρούαν σύνδειπνον παρέλαβεν, *he made Góbrýas his companion at dinner.*—Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὖνοιαν, *I consider allies, confidence and good-will the wealth of a city.*

OBS. 1. In the passive construction this predicative Acc. is changed into the Nom., and agrees with the Subject; e. g. Ἀλκιβιάδης στρατηγὸς ἀπεδείχθη, *Alcibiades was appointed general.*

4. The double Acc. is also found with Verbs (α) of entreating, beseeching, desiring, enquiring and asking, e. g. αἰτεῖν, πράττειν (to demand), πράττεσθαι, ἐρωτᾶν, ἐξετάζειν, ἱστορεῖν; (β) of teaching, e. g. διδάσκειν, παιδεύειν; (γ) of dividing and cutting up, e. g. διαιρεῖν, τέμνειν, κατανέμειν; (δ) of depriving and robbing, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, κλέβειν; (ε) of concealing or hiding from, e. g. κρύπτειν; (ς) of putting on and off, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεσθαι.

Πέμψας Καμβύσης εἰς Αἴγυπτον κήρυκα ἦτει Ἀμᾶσιν θυγατέρα, *Cambyses, sending a herald to Egypt, asked Amasis for his daughter.*—Οἱ στρατηγοὶ τοὺς πολίτας ἑκατὸν τάλαντα ἔπραξαν, *the generals demanded of the citizens a hundred talents.*—Ἀργύριον πράττω σε, *I exact money from you.*—Πολλὰ διδάσκει με ὁ πολὺς βίος, *abundant means teaches me many things.*—Παιδεύ-

οὐσι οἱ Πέρσαι τοὺς παῖδας τρία μόνα, *the Persians teach their sons three things only.*—Γλῶττάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught their sons the Attic tongue and the customs of the Athenians.*—Τρεῖς μοίρας Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *Xerxes divided all his land force into three divisions.*—Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts.*—Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve parts.*—Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν, *he has deprived my only and beloved son of life.*—Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honour.*—Τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ ὁ Φίλιππος, *Philip is depriving us of our possessions.*—Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you.*—Παῖς μέγας μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ, *a large boy having a small tunic, stripping another boy who was small and had a large tunic, put on his own tunic on him, and clad himself in the other's.*

OBS. 2. Ἀποστερεῖν and ἀφαιρεῖσθαι, *to deprive, to take away*, have the following constructions—(a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and thing, very often;—(d) with Gen. of person and Acc. of thing, more rarely;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157), ἀφαιρεῖσθαι very seldom; στερεῖν has the constructions mentioned in (c) and (e).

OBS. 3. When the Active Verbs mentioned in No. 4 are changed into the Passive, the Acc. of the patient becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώμην, *I am asked my opinion.*—Παιδεύομαι, διδάσκομαι μουσικὴν, *I get myself taught, am taught, or learn music.*—Γῇ δὲ καὶ οἰκήσεις τὰ

αὐτὰ μέρη διανεμηθήτω, *let the land and the dwellings be divided into the same number of parts.*—Ἀφηρεῖθην, ἀπιστερήθην τὴν ἀρχήν, *I was deprived of my office.*—Κρύπτομαι τοῦτο τὸ πρᾶγμα, *I am kept in ignorance of this affair.*—Ἐνεδύθην χιτῶνα, *I was clad in a tunic;* (ἀμφιέννυμαι has a *Middle meaning only*).

OBS. 4. Even some Verbs which in the *Active* take the *Dat.* of the person and the *Acc.* of the thing, in the *Passive* change this *Dat.* of the person into the *Nom.*, while the *Acc.* of the thing remains unaltered. This is the regular construction with the *Passive* of ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Οἱ πολῖται ἐπετάχθησαν τὴν τῆς πόλεως φυλακὴν, *the citizens were assigned the protection of the city.*

LXXXV.

(Exercise on § 160.)

1. When Pyrrhus engaging-with¹ the Romans² had conquered³ *them* twice, having lost⁴ many of his friends and commanders, he said: If⁵ we conquer³ the Romans in one battle more⁶, we are ruined.
2. Critias and Alcibiades wrought³ very many evils to the state.
3. The gods have conferred many blessings upon human life.
4. Consider (*pl.*) labours the guide to a pleasant life⁷!
5. Plato called³ philosophy a preparation for death⁷.
6. Misfortune makes³ men more-thoughtful.
7. Socrates did not exact-from those who⁸ had-intercourse-with him *any* money for his conversation⁷.
8. Apollo, who-was⁹ the inventor of the bow, taught men archery.
9. Socrates benefitted¹⁰ men very greatly¹⁰ by teaching wisdom to all those who⁸ were willing
10. The Greeks, in the Median wars, took⁴ the supremacy from the Lacedæmonians and gave it to the Athenians.
11. The public-square of the Persians around the governor's-residence is-divided-into four parts; of these, one is for boys, another for youths, another for adult men, another for those who are¹¹ past military years¹².
12. Many, who have¹³ mean minds, are adorned-with¹⁴ fine per-

sons and fine lineage¹⁵ and wealth¹⁵. 13. Many young-men were taught wisdom by Socrates. 14. When Croesus was deprived-of⁴ his power, he lived-with Cyrus. 15. The soldiers to whom the guard had been entrusted¹⁶ had fled.

¹ Aor. Part. of συμβάλλειν. ² Dat. ³ Aor. ⁴ Aor. Part. ⁵ ἰάσθαι, with Subj. ⁶ ἔστι. ⁷ Gen. ⁸ § 148, 6. ⁹ Aor. Part. of γίγνεσθαι. ¹⁰ τὰ μέγιστα ὠφελεῖν. ¹¹ Perf. Part. of γίγνεσθαι. ¹² ὑπὲρ τὰ στρα-
τεύματα ἔτη. ¹³ Part. ¹⁴ = are invested with (ἀμφιεννύουσι). ¹⁵ Plur.
¹⁶ Say : having been entrusted (Perf. Part.) with the guard.

§ 161. III. The Dative.

1. The *Dative* expresses the relation involved in *Where*, and is therefore used, *first*, to denote,—(a) *the place at or in which an action is performed*; in *prose*, however, *Prepositions* are usually joined with the *Dative* to express this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which an action is performed*, e. g. ταύτῃ τῇ ἡμέρᾳ, *on this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; in this case also the *Preposition* ἐν is often used, and always when the *Noun* is *without an Attributive*; e. g. ἐν τῇ νυκτί;—(c) *the being with, associating, accompanying*, especially in the form of (a) the *Dat. Sing.* of *collective Nouns*, or the *Dat. Plur.* of *common Nouns*, connected with a *Verb* of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλὴθει οὐκ ὀλίγῃ, πολλὰς ναυσὶν, στρατῷ, στρατιώταις, &c., *the Athenians came with no small number, with many ships, with an army, with soldiers, &c.*; (β) the *Dat.* in connexion with the *Dat.* of αὐτός, to express the idea, *at the same time time with, together with*, e. g. Οἱ πολέμοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς,

the enemies burnt the city together with the sanctuaries, sanctuaries and all.

2. Secondly, the Dat. is used to denote an object, which *participates in and is concerned in* the action of the subject. Hence the Dat. is used:—

(a). With expressions of association and union (*Dativus communionis*);—to this class belong (a) expressions denoting *intercourse, associating with, mixing with, conversing with, communication, participation, giving*;—(β) expressions indicative of *going towards, encountering, meeting, approaching, being near to*, and their opposites, viz. *retiring, yielding, giving way to*, &c.;—(γ) expressions of *fighting, quarrelling, disputing, contending, vieing with*;—(δ) expressions of *following, serving, obeying, trusting, accompanying, attending*;—(ε) expressions of *ordering, counselling, inciting, encouraging*.

Examples of words of this class.—(α) the Verbs *διδόναι, παρέχειν, μίγνυναι, μίγνυσθαι, ὁμιλεῖν, χαρίζεσθαι, κοινωνεῖν, κοινῶν, κοινουῖσθαι, διαλλάττεσθαι, καταλλάττεσθαι, ξινοῦσθαι, σπένδουσθαι* or *σπονδὰς ποιεῖσθαι, πράττειν* (to treat with), *ὑποσχεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εὐχεσθαι, καταρᾶσθαι*; also Adjectives and Adverbs and even Nouns, as *κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος* and others compounded with *σύν* and *μετά*;—(β) the Verbs *ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πελάζειν, ἱγγίζειν, πλησιάζειν, εἴκειν, ὑπείκειν, χωρεῖν*; the Adjectives *πλησίος, ἐναντίος*; the Adverbs *ἐγγύς, πέλας*;—(γ) the Verbs *ἐρίζειν, ἐναντιοῦσθαι, μάχεσθαι, πολεμεῖν, διμάχεσθαι, ἀγωνίζεσθαι, ἀμφισβητεῖν*; the Adjectives *πολέμιος, δυσμενής, διάφορος, ἐχθρός*;—(δ) the Verbs *ἀκολουθεῖν, ἑπείσθαι, διαδέχεσθαι* (to succeed), *πιστεῦεν, πείθεσθαι, ἀπειθεῖν, πεποιθέναι, ὑπακούειν, ὑπηρετεῖν, δουλεύειν*; the Adjectives and Adverbs *ἀκόλουθος, ἀκολούθως, διάδοχος, ἐξῆς, ἐφεξῆς*;—(ε) the Verbs *προστάττειν, ἐπιτάττειν, παραινεῖν, παρακелеύεσθαι, συμβουλεύειν*.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, associate with good men.—*Εὐχεσθε τοῖς θεοῖς, pray to the gods.*—*Ἀπαντᾶν, πλησιάζειν, ἱγγίζειν τινί, to meet, approach, come near to any one.*—*Μὴ εἴκετε τοῖς πολεμίοις, do not yield to the enemy.*—*Οἱ Ἕλληνες καλῶς ἐμάχεσαντο τοῖς Πέρσαις, the Greeks fought nobly with the Per-*

sians.—Οἱ στρατιῶται ἀνῆκούστησαν τοῖς στρατηγοῖς, *the soldiers disobeyed their commanders.*—Πείθου τοῖς νόμοις, *obey the laws.*—Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue.*

(b). With expressions of *likeness* and *unlikeness*, of *equality* and *inequality*, of *agreement* and *difference*. Under those of *equality* is included ὁ αὐτός, *the same*.

Examples of words of this class.—Ὅμοιοῦν, ὁμοιοῦσθαι, ἰοικέναι, ὅμοιος, ἀνόμοιος, ὁμοίως, ἰμφερέης, ἰμφερέως, ἴσος, ἴσως, παραπλήσιος, παραπλησίως, διάφανος, ἄμα, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμόγλωττος, συμφωνεῖν, ὁμώνυμος, &c.

Οἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρί, *the children were very like their father.*—Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus.*

(c). With expressions signifying—(α) *assent, agreeing with, &c.*;—(β) *threatening, upbraiding, reproaching, being angry with, envying*;—(γ) *helping, being useful to, averting from*, and many Verbs compounded with σύν expressing these ideas, [some Verbs of this kind, however, take the *Acc.*; see § 159, 3. (1)];—(δ) *befitting, becoming, being suitable to, pleasing*, and many others, the *personal* object is put in the *Dat.* In addition to the *Dat.* of the person, these Verbs frequently govern the *Acc. of the thing*. The *Dat.* is also used with Verbs signifying *to rejoice at, to be pleased with*, and the like: in many cases, however, the *Dat.* with such Verbs may be regarded as the *instrumental Dat.* (comp. No. 3).—In general, the *Dat.* is used when the action takes place for the benefit or injury of a person or thing. This is called the *Dat. of advantage or disadvantage* (*Dat. commodi et incommodi*), and often includes what is termed the

limiting Dat., or the *Dat.* expressing the relation of *to* or *for*.

Examples of words of this class.—(α) ὁμονοεῖν, ὁμολογεῖν; —(β) μέμφοσθαι (with the *Acc.* it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ὀργίζεσθαι, ἐγκαλεῖν and ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, χολοῦσθαι, φθονεῖν and βασκαίνειν (*to envy*); —(γ) λυσιτελεῖν, ἀρῆγειν, βοηθεῖν, ἀμύνειν, ἀλέξειν, ἐπαρκεῖν, τιμωρεῖν, ἐπικουρεῖν, χραισμεῖν, ἀπολογεῖσθαι, συμφέρειν, συμπράττειν, συνεργεῖν; and *Adjectives* of similar signification, e. g. χ. ἴσιμος, φίλος, &c., and those of an opposite signification, e. g. βλαβερός, &c.; —(δ) προσήκειν, πρέπειν, ἀρμόττειν, εἰκός ἐστι, ἀρίσκειν; the *Adverbs* εἰκότως, πρεπόντως, ἀπρεπῶς, &c.

Ποσειδῶν σφόδρα ἐμενέεινεν Ὀδυσσεῖ, *Poseidon (Neptune) was very angry with Odysseus (Ulysses).*—Ἐπιπλήττω, ὀνειδίζω, ἐγκαλῶ σοί τι, *I reproach, charge you with something.*—Οὐ τοῖς ἀρχεῖν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν, *I do not reproach those wishing to rule, but those over-ready to obey.*—Ἡ νύχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians.*—Φθονῶ σοι, *I envy thee.*—Ἀμυνῶ, ὅσον περ δυνατός εἰμι, τῷ νόμῳ, *I will uphold the law, as far as I am able.*—Ὁρέστης ἠθέλησε τιμωρεῖν πατρὶ τὴν μητέρα ἀποκτείνας, *Orestes wished to avenge his father by killing his mother.*—Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον, *Achilles avenged the murder of his friend Patroclus.*—Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good.*—Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, *the Lacedæmonians are naturally pleased with you.*—Ἡ δεσθαίτινι, *to be pleased with a thing.*

(d). Finally, the *Dat.* is used to denote the possessor with the Verbs εἶναι, ὑπάρχειν and γίγνεσθαι, these Verbs being then translated by the Verb *to have*, and the *Dat.* as the *Nom.*; e. g. Κ ὑρῳ

ἦν μεγάλη βασιλεία, *Cyrus had a great kingdom.* In general the Dat. is used, where an action takes place *with regard to, in relation to* a person, or an object considered as a person; e. g. Σωκράτης τοιοῦτος ὢν τιμῆς ἄξιος ἦν τῇ πόλει μᾶλλον ἢ θανάτου, *Socrates, being such, deserved honour with regard to the city rather than death.* Hence the Dat. is also frequently used with the *Perf. Pass.*, and regularly with *Verbal-adjectives* in -τέος and -τός, instead of ὑπό with the Gen.; e. g. ὥς μοι πρότερον δεδῆλωται, *as has been before shewn by me.*—Ἀσκητέα ἐστὶ σοι ἡ ἀρετή, *virtue must be practised by thee.* (On the construction with the *Verbal-adjective*, see § 168, 1. 2).

3. *Thirdly*, the Dat. is used (like the Latin *Ablativus instrumentalis*) to denote the *cause*, the *means* and *instrument* (hence with χρῆσθαι), the *manner* and *way*, the *measure* (by which the action is limited), particularly with *Comparatives* and *Superlatives*, *conformity* (*according to, in accordance with*), often also the *material*.

Οἱ πολέμοι φόβῳ ἀπῆλθον, *the enemy departed through fear* (the fear being the *cause* of the action).—Ἀγάλλομαι τῇ νικῇ, *I exult at the victory.*—Στέργω (ἀγαπῶ) τοῖς ὑπάρχουσιν ἀγαθοῖς, *I am content with existing blessings.*—Ὀφθαλμοῖς ὁρῶμεν, ὠσὶν ἀκούομεν, *we see with our eyes, we hear with our ears.*—Ἰσχύϊ τῷ σώματι, *I am strong in body.*—Οἱ στρατιῶται συμφορᾷ μεγάλῃ ἐχρήσαντο, *the soldiers experienced a great misfortune.*—Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει, *Alexander employed Aristotle as his teacher.*—Οἱ πολέμοι βίᾳ εἰς τὴν πόλιν εἰσῆσαν, *the enemy entered the city by force.*—Οἱ Ἀθηναῖοι Μιλτιάδην πεντήκοντα ταλάντοις ἐζημίωσαν,

the Athenians fined Miltiades fifty talents.—Ἡ ἀγορὰ Παριῶν λίθῳ ἡσκημένη ἦν, *the Agora was adorned with Parian marble.*—Πολλῶ, ὀλίγῳ μείζων, *greater by much, by little* (the Dat. measuring the degree of difference between the things compared).—Τῇ ἀληθείᾳ κρίνειν, *to judge according to truth.*

4. The Dat. of the thing often stands with Verbs, Nouns, and Adjectives, to denote *in what respect* their signification is to be taken; e. g. ὑπερβάλλειν τόλμῃ, *to excel in or with respect to boldness*; Κύδνος ὀνόματι, *Cydnius by name*; ταχὺς ποσὶ, *swift of foot*. This Dat., however, is often the same as the Dat. of the *manner* or *instrument*.

5. The Dat. stands as the indirect object or complement of very many Verbs, to denote the relation expressed in English by *to* or *for*; e. g. δίδωμί σοι τὸ βιβλίον, *I give the book to you*; Κῦρος αὐτῷ εἶπεν, *Cyrus said to him*; ὡς φίλοι προσεφέροντο ἡμῖν, *they behaved to us as friends*; στρατεύμα συνέλεγετο Κύρῳ, *an army was collected for Cyrus*.

5. (a). The Dat. is also used as the complement of certain Adjectives, denoting the relation expressed by *to* or *for*, e. g. πᾶσι δῆλον ἐγένετο, *it became evident to all*.

OBS. Nos. 5 and 5. (a) are virtually included in the preceding paragraphs.

LXXXVI.

(Exercise on § 161.)

1. Cyrus resolved¹ on this day to engage-with the enemy; and after the battle he marched¹ the same day twenty stadia. 2. The Athenians made-an-expedition² with thirty ships against the islands of Æolus. 3. When the Persians came¹ with *their* entire force³, the Athenians dared⁴ to encoun-

ter¹ them, *and* conquered them. 4. The Athenians conquered the enemy and took their ships, crews⁵ and all. 5. Associate not with bad men, but always cleave-to the good! 6. Thamyras, who-was-distin-
guished⁴ for beauty and minstrelsy, contended¹ with the Muses in⁶ music. 7. Human nature is mingled-with a divine energy. 8. The Athenians were-at-war-with the Macedonians. 9. Marsyas, who-vied-with⁴ Apollo in⁶ music and was conquered⁴, was flayed as⁷ a punishment. 10. Truth discourses with⁸ boldness, and therefore men are-displeased-with it. 11. *It is* easy to advise¹ another⁹. 12. The general exhorted the soldiers to fight bravely with the enemy. 13. Life resembles a theatre. 14. Most of the Roman women used-to-wear¹⁰ the same shoes as the men. 15. Actions are not always like words. 16. Homer compares the race of men to leaves. 17. The understanding destroyed by wine is in the same case as¹¹ chariots that-have-lost¹² their charioteers. 18. Some object to the laws of Lycurgus, that they are indeed sufficient for¹³ *producing* bravery, but are insufficient for¹³ *producing* justice. 19. To please the multitude is to displease the wise. 20. Esteem *as* trusty friends those who¹⁴ censure faults. 21. Quails have¹⁵ a pleasant song. 22. Human-destinies¹⁶ have been deplored by many wise¹⁷ men, who-believed¹² that life¹⁸ is a punishment. 23. The gods rejoice-in *the* uprightness of men. 24. The bull wounds with *the* horn, the horse with *the* hoof, the dog with *the* mouth, the boar with *the* tusk. 25. The Thessalians practised¹⁹ lawlessness more than justice. 26. Helen was very²⁰ distinguished by birth as-well-as by *her* beauty and fame. 27. It is possible neither to use a horse safely without a bridle, nor riches without consideration.

¹ Aor. ² στρατεύειν. ³ παμπληθὲς στόλος. ⁴ Aor. Part ⁵ ἄνδρες.
⁶ περί, with Gen. ⁷ εἰς. ⁸ μετὰ, with Gen. ⁹ ἕτερος. ¹⁰ = ἡ. ἡ. ἡ.
¹¹ τὸ αὐτὸ πάσχειν, (to suffer the same, to be affected in the same way)

¹² Pres. Part. ¹³ to be sufficient (insufficient) for = ἰκανῶς (ἐνδεῶς)
¹⁴ § 148, 6. ¹⁵ Say : to quails is, &c.
¹⁶ τὰνθρώπων. ¹⁷ Say : many and wise. ¹⁸ Acc. with Inf. ¹⁹ χεῖσθαι.
²⁰ = much.

§ 162. Prepositions.

1. As the Cases denote the local relations *Whence*, *Whither* and *Where*, so the *Prepositions* denote other local relations, which designate the position or extension of objects in space, viz. either their *juxta-position* (BESIDE, BEFORE, BY, AROUND, WITH), or their being *locally opposed*, (ABOVE and BELOW, WITHIN and WITHOUT, BEFORE and BEHIND, &c.).

2. The Case connected with the Preposition shews in which of the three relations before-mentioned—*Whence*, *Whither*, *Where*—the local idea expressed by the Preposition must be considered.

Thus, e. g. the Preposition *παρά* denotes merely the local relation of *vicinity*, (near or by) ; but in connexion with the *Gen.*, e. g. ἦλθε παρά τοῦ βασιλέως, it denotes, moreover, the direction *Whence*, (he came from near the king, *de chez le roi*) ; in connexion with the *Acc.*, e. g. ἦει παρά τὸν βασιλέα, the direction *Whither*, (he went into the vicinity or presence of the king) ; and in connexion with the *Dat.*, e. g. ἔστη παρά τῷ βασιλεῖ, the position *Where*, (he stood beside the king).

3. The *Prepositions* are divided according to their construction:—

- (a). Into Prepositions with the *GEN.*: ἀντί, ἀπό, ἐκ, πρό, ἔνεκα ;
- (b). — — with the *DAT.*: ἐν and σύν ;
- (c). — — with the *ACC.*: ἀνά, εἰς, ὡς ;
- (d). — — with the *GEN.* and *ACC.*: διά, κατά, ὑπέρ ;
- (e). — — with the *GEN.*, *DAT.* and *ACC.*: ἀμφί, περί, ἐπί, μετά, παρά, πρὸς and ὑπό.

4. The local relation expressed by Prepositions is transferred to the relations of *time* and *causality* (*cause, effect, &c.*); e. g. ὑπὸ τῆς γῆς εἶναι, *to be under the earth*, and ὑπὸ φόβου φεύγειν, *to flee through (=under) fear*; ἐκ τῆς πόλεως ἀπελθεῖν, *to depart out of the city*, and ἐξ ἡμέρας ἀπελθεῖν, *to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. Ἀντί, (Lat. *ante*), primary meaning, *over against, before, opposite*; then, *for, instead of, in the place of*, e. g. στήναι ἀντί τινος, *to stand before one*;—δοῦλος ἀντὶ βασιλέως, *a slave instead of king*;—ἀντὶ ἡμέρας νύξ ἐγένετο, *in place of day it was night*;—ἀνθ' οὗ, ἀνθ' ὧν, *wherefore, because*, (lit. *for which*).

2. Πρὸ, (*pro, præ*), *before, for*, very nearly agrees with ἀντί in all its relations, but is used in a much greater variety of relations; e. g. στήναι πρὸ πυλῶν, *to stand before the gates*;—πρὸ ἡμέρας, *before day*, (ἀντί is not used of time);—μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, *to fight, to die for one's country*;—δοῦλος πρὸ δεσπότου, *a slave instead of master*;—πρὸ τῶνδε, *wherefore*, (lit. *for these things*).

3. Ἀπό, (*ab*), primary meaning, *from*, e. g. ἀπὸ τῆς πόλεως ἦλθεν, *he came from the city*;—of TIME: *from, since, after*, e. g. ἀπὸ δείπνου ἐμαχέσαντο, *they fought after dinner*;—εἶναι, γίγνεσθαι ἀπὸ τινος, *to be descended from some one*;—ὁ ἀπὸ τῶν πολλῶν

μῖωv φόβος, *fear of* (=from) *the enemy*, (like *metus ab aliquo*);—of the MEANS: *from, by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ πρὸς ὁδῶν, *to support the fleet by revenues*;—ἀπὸ τινος καλεῖσθαι, *to be called after some one*.

4. Ἐκ, ἐξ, (*ex*), primary meaning, *out of*, e. g. ἐκ τῆς πόλεως ἀπῆλθεν, *he departed out of the city*;—of TIME immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, after or as soon as it was day*; ἐκ παιδῶν, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἑξαπίνης νέφη, *after the clear and calm weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται, *your father in this one day from a foolish man has become discreet*.—Εἶναι, γίγνεσθαι ἔκ τινος, *to be descended from some one*;—according to, *by virtue of, after or from*, e. g. ἐκ τῆς ὀψεως τοῦ ὀνείρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἔκ τινος, *to be named after or from some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of, for the sake of, with respect to*;—*by virtue of*.

OBS. Some *Adverbs* and *oblique cases of Nouns* are also very often used as *Prepositions*, and are therefore called *Improper Prepositions* (§ 157, et seqq.); e. g. πρὸσθεν and ἔμπροσθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρὶς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratiâ, for the sake of*. Instead of the Gen. of the personal-Pronouns, χάριν regularly takes the possessive-Pronouns agreeing with it in Gender, Number and Case; e. g. ἐμὴν, σὴν χάριν, *meâ, tuâ gratiâ*.

LXXXVII.

(Exercise on § 163.)

1. No-one would¹ take² a blind guide instead-of one who could see³. 2. It is beautiful to

exchange⁴ a mortal body for immortal fame. 3. Those who⁵ have-made-proficiency² in⁶ philosophy become free instead-of slaves, truly rich instead-of poor, rational⁷ instead-of unintelligent and stupid. 4. Before action deliberate (*sing.*)! 5. A (=the) friend often does for his (=the) friend what⁸ he does not do² for himself.

6. Ephesus is-distant a three days' journey from Sardis. 7. The Hellespont was named from Helle, who-lost-her-life⁹ in it. 8. When Socrates presented¹⁰ small offerings from *his* small means, he believed *himself* to be no less meritorious than¹¹ those who⁵ from *their* many and great means offer many and great offerings. 9. Socrates lived very-contentedly¹² on very-little property. 10. We may not judge the best men by¹³ *their* exterior¹⁴, but by¹³ *their* morals. 11. *It* is easier to make¹⁵ evil out-of good than good out-of evil. 12. The character shews-itself chiefly in¹⁶ the actions. 13. From the fruit I know the tree. 14. After the war came¹⁷ peace. 15. Men plot-against each-other for-the-sake-of gold, fame⁸ and pleasures.

16. Semiramis reigned until old-age over the Assyrians. 17. A beautiful action is not performed¹⁷ without virtue. 18. The gods bestow-upon men nothing good¹⁸ and beautiful¹⁸ without labour and care. 19. Tempe lies between Olympus and Ossa. 20. Conceal (*sing.*) good-fortune on-account-of envy¹⁹! 21. I have written the letter for your sake.

¹ § 153, 2. c. ² Aor. ³ = a seeing one. ⁴ Aor. Mid. ⁵ § 148, 6. ⁶ to make proficiency in anything = ἐπιδιδόναι πρὸς or ἐπὶ τι. ⁷ μετριώ-
τεροι. ⁸ Plur. ⁹ Part. ¹⁰ Part. of ποιῆσθαι. ¹¹ οὐ μειοῦσθαι (lit. not
to fall short of). ¹² ἀταρκέστατα. ¹³ ἐκ. ¹⁴ σχήματα. ¹⁵ Aor. of
τιθέναι. ¹⁶ = from. ¹⁷ γίγνεσθαι. ¹⁸ Gen. Plur. ¹⁹ i. e. lest it excite
envy.

§ 164. 2. *Prepositions with the Dat. alone.*

1. 'Εν (Lat. *in* with *Abl.*) denotes that one thing is *in, on, at, by* or *near* another; it indicates an *actual union or contact* of the two objects spoken of, and hence is the *opposite* of ἐκ, e. g. ἐν νήσῳ, *in the island*, ἐν γῇ, *by land*, ἐν Σπάρτῃ, *at Sparta*;—ἐν ὀπλοῖς, ἐν τόξοις διαγωνίζεσθαι, *to fight in arms, equipped with bows and arrows*; ἐν προμάχοις, *among the foremost warriors*, ἐν τε θεοῖς καὶ ἀνθρώποις, *among gods and men*. Hence, *before* (*coram*);—*on, upon*, e. g. ἐν ὄρεσιν, *on the mountains*, ἐν ἵπποις, *on horse-back*, ἐν θρόνοις, *on the throne*;—*at, by, near*, (especially with the names of *cities*, and particularly in descriptions of *battles*); e. g. ἡ ἐν Μαντινείᾳ μάχη, *the battle at or near Mantinea*.—Of *TIME*, e. g. ἐν τούτῳ τῷ χρόνῳ, *in or within this time*, ἐν ᾧ, *while or during the time that*, ἐν πέντε ἡμέραις, *within five days*.—Of the *MEANS* and *INSTRUMENT* with the expressions δηλοῦν, δηλὸν εἶναι, σημαίνειν ἐν τινι, *to shew by something*; e. g. ὅτι οἱ θεοί σε ἰλεώ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δὴ λόγόν ἐστι καὶ ἐν οὐρανίοις σημείοις, *it is evident both by the victims and the signs from heaven that the gods conduct thee propitiously and graciously*.

OBS. 1. With several Verbs of *motion*, the Greeks often use ἐν with the *Dat.*, instead of εἰς with the *Acc.*; e. g. τιθέναι, κατατιθέναι, ἀνατιθέναι (*to consecrate to*), and the like.

2. Σύν (ξύν occurs mostly in old Attic). The primary meaning of σύν corresponds almost entirely with the Latin *cum* and the English *with*, e. g. ὁ στρατηγὸς σὺν τοῖς στρατιώταις, *the general*

with the soldiers;—of HELP, e. g. σὺν θεῷ, *with the help of God*;—of MANNER, e. g. σὺν τάχει, σὺν βίᾳ ποιεῖν τι, *to do anything with speed, with violence*.

OBS. 2. To this class also belongs ἄμα, *at the same time* *with, with*, one of the *Adverbs* used as improper *Prepositions*.

§ 165. 3. *Prepositions with the Acc. alone.*

1. Ἀνά. [Primary meaning, *up, on, upon*]. It forms the strongest contrast to κατά with the Acc. As κατά is used to denote motion *from a higher to a lower place*, so is ἀνά used to denote motion *from a lower to a higher place*; e. g. ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, *to sail up the river, up stream* (opposed to κατὰ ποταμόν, *down the stream*). Ἀνά usually serves to denote extension in TIME or SPACE, *from below upwards, from bottom to top, throughout*; e. g. ἀνὰ τὴν Ἑλλάδα, *throughout Greece*;—ἀνὰ (per) τὸν πόλεμον τοῦτον, *during this war*. Similarly, ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸ ἔτος, *during the whole year*; hence, *without the Article*, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time*.—Also to denote the MANNER and WAY; e. g. ἀνὰ κράτος, *with one's might, vigorously*, ἀνὰ μέρος, *in turn*.—Also in a *distributive* sense with Numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily*.—Also with *definite expressions of Number*, like the English *about* (Lat. *circa*);

e. g. ἀνὰ διακόσια στάδια, *about two hundred stadia*.

2. Εἰς (εἰς, old Attic) corresponds almost entirely with the Lat. *in* with the *Acc.*, and the Eng. *into*; e. g. ἵνα εἰς τὴν πόλιν, *to go into the city*.—In a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν, *they marched into or against Attica*.—With Numerals: *up to* or *about*, e. g. ναῦς εἰς τὰς τετρακοσίας, *about four hundred ships*.—In a distributive sense with definite expressions of number; e. g. εἰς ἑκατόν, *centeni, by hundreds*, εἰς δύο, *bini, two by two, two deep*.—In the sense of *coram*, *in the presence of*, but with the collateral idea of the direction *whither*; e. g. λόγους ποιῆσθαι εἰς τὸν δῆμον, *to make a speech to or before the people*.—Of TIME: *until, towards, for*, εἰς ἑσπέραν, *towards evening*, εἰς τὴν ὑστεραίαν, *for the following day*, εἰς τρίτην ἡμέραν, *against the third day*.—To denote PURPOSE, OBJECT OR REFERENCE; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; εἰς κέρδος τι δοῦν, *to do something for gain*; διαφέρειν τινὸς εἰς ἀρετήν, *to excel some one in or with respect to virtue*; εἰς πάντα, *in every respect*.

3. Ὡς, (*ad*), *to*, is used only with persons, or objects considered as persons, to denote direction *towards* them; e. g. ἵνα, πέμπειν ὡς βασιλέα, *to go, to send to the king*; ἦκειν ὡς τὴν Μίλητον, *to come to Miletus (i. e. to the Milesians)*.

LXXXVIII.

(Exercise on §§ 164, 165.)

1. *He is best who*¹ *is nurtured amid the greatest necessities*². 2. Diogenes said: "A friend

is one soul dwelling³ in two bodies". 3. My sons, do not lay⁴ my body either in gold or in silver, but restore it as quickly as possible to the earth! 4. The Grecian armament conquered the barbarians at Salamis. 5. With *the help* of the gods let us go against the unjust! 6. The acquisition of trusty friends is by-no-means⁵ made by⁶ violence, but rather by⁶ beneficence. 7. At day break⁷ the soldiers marched-out. 8. The Karduchi dwell on the mountains and are warlike. 9. The vessels could not sail up the river. 10. The deeds of Alcibiades were celebrated throughout all Greece. 11. During the whole war *there* was the greatest harmony among the generals. 12. The three daughters of Phorkys, having *but* one eye, used it in turn⁸. 13. The enemy pressed into the middle of the city. 14. Apollo was sent⁹ out-of heaven to the earth. 15. Time, revealing everything, brings *it* to the light. 16. The Athenians performed¹⁰ many (and) noble actions before all men, both individually and publicly¹¹. 17. The Lacedæmonians made-an-expedition against Attica. 18. Expend (*sing.*) the leisure of¹² life in listening-to¹³ beautiful discourses! 19. God brings like¹⁴ to like¹⁴. 20. Agesilaus sent ambassadors to the king of the Persians.

¹ ὅστις. ² τὰ ἀναγκαιότατα. ³ = *lying*. ⁴ Aor. Subj. (§ 153, Obs. 3).
⁵ οὐδαμῶς. ⁶ = *with*. ⁷ Trans: *together-with the day*. ⁸ ἐν μέρει.
⁹ Aor. ¹⁰ Aor. of ἀποφαίνεσθαι. ¹¹ καὶ ἰδίᾳ καὶ δημοσίᾳ. ¹² = *in*.
¹³ Inf. ¹⁴ Sing. Masc.

§ 166. B. Prepositions with the Gen. and Acc.

1. Διὰ. [Primary meaning, *through*].—A. With the GENITIVE: *through* and *out again, out through*, e. g. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θοράκης ἐπὶ τὴν Ἑλλάδα, *he marched his army*

through Thrace against Greece;—through (=across), e. g. διὰ πεδίου, *per campum*; διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of TIME, to denote the lapse of a certain period: *through, after*; properly, *to the end of the period, through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, a short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole time such things did not take place*.—So also of an action repeated at definite intervals, e. g. διὰ τρίτου ἔτους συνήσαν, *they assembled every three years*, quarto quoque anno, *always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἔτων, *sexto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the AGENT and the MEANS, e. g. δι' ἑμαυτοῦ ταῦτα ἐκτησάμην, *through myself I acquired these things*, δι' ὀφθαλμῶν ὁρᾶν, *to see through or with the eyes*;—the MANNER and WAY, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the ACCUSATIVE, to denote TIME, e. g. διὰ νύκτα, *per noctem*.—To denote the CAUSE or the MEANS, e. g. διὰ τοῦτο, ταῦτα, *therefore, on account of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν, *through or by means of wrath*.

2. Κατά. [Primary meaning, *from above down* (desuper)].—A. With the GENITIVE, e. g. ἐρρίπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *they threw themselves down from the wall*;—*down into*, e. g. καταδευκέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς, *under the earth*.—To denote the CAUSE or the OCCASION: *de, concerning, about*, e. g. λέγειν κατὰ τινος, *dicere de aliqua re, to speak about some-*

thing; especially in a *hostile* sense, e. g. λέγειν κατὰ τινος, *to speak against one*, ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the ACCUSATIVE, κατὰ forms a strong contrast to ἀνά with respect to *the point where the motion begins*, but agrees with ἀνά in denoting the *direction to an object and the extension over it*, the former meaning *down through*, the latter *up through*. The use of ἀνά in prose is not so frequent as that of κατὰ.—To denote *local extension from above downwards: throughout, through, over*, e. g. καθ' Ἑλλάδα, *throughout Greece*, κατὰ πᾶσαν τὴν γῆν, *throughout all the land*; it often signifies *over against, opposite to*, (e. g. regione), e. g. κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, *Cephallenia lies opposite Acarnania*.—Of TIME, to denote its *extension or duration: during, through*, e. g. κατὰ τὸν αὐτὸν χρόνον, *during the same time*; κατὰ τὸν πρότερον πόλεμον, *during the former war*.—To denote OBJECT OR INTENTION, e. g. κατὰ θεὸν ἦκειν, *spectatum venisse*; CONFORMITY (secundum) or RELATION, e. g. κατὰ νόμον, *according to law*; κατὰ λόγον, *ad rationem, pro ratione, conformable to reason*; κατὰ γνώμην τὴν ἐμήν, *in accordance with my judgment*; κατὰ τοῦτο, *hoc respectu, hence, propter hoc*; κατὰ φύσιν, *secundum naturam*; κατὰ δύναμιν, *to the best of one's power*; κατὰ κράτος, *with all one's might, by force*; κατὰ μικρόν, *nearly, by degrees*; κατ' ἀνθρώπον, *according to the manner or standard of man*.—To denote an indefinite QUANTITY, e. g. καθ' ἑξήκοντα ἔτη, *about sixty years*.—To denote MANNER and WAY, e. g. κατὰ τάχος, *swiftly*, κατὰ συντυχίαν, *casu, by chance*.—In a *distributive* sense, e. g.

κατὰ κώμας, *vicatim, by villages*, κατὰ μῆνα, *monthly*, καθ' ἡμέραν, *daily*, κατ' ἔτος, *yearly*, καθ' ἑπτὰ, *septeni, by sevens*.

3. Ὑπέρ, (*super*), *over, above*. A. With the GENITIVE, e. g. ὑπὲρ γῆς, *over the earth*. To denote the CAUSE: *for, for the sake of, in behalf of*, e. g. μάχεσθαι ὑπὲρ τῆς πατρίδος, *to fight for one's country*, (to fight, as it were, standing over it); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, *death in behalf of Greece*.—B. With the ACCUSATIVE: *over, beyond*, e. g. ῥίπτειν ὑπὲρ τὸν δόμον, *to throw over the house*; ὑπὲρ Ἑλλήσποντον οἰκεῖν, *to live beyond* (i. e. on the opposite side of) *the Hellespont*; ὑπὲρ τὴν ἡλικίαν, *over age*, ὑπὲρ δύναμιν, *beyond one's power*, ὑπὲρ ἄνθρωπον, *beyond the nature or strength of man*, ὑπὲρ τὰ τετταράκοντα ἔτη, *over forty years*.

LXXXIX.

(Exercise on § 166.)

1. There is a middle path that leads neither through dominion nor through slavery, but through freedom. 2. Socrates throughout his whole life taught men wisdom. 3. Osiris is said to have made¹ his (=the) march from Egypt through Arabia to the Red Sea. 4. The river Euphrātes flows through the middle of Babylon. 5. The presidents of the cities come-together every three years. 6. Those who² learn everything by themselves are called self-taught. 7. Apollo benefitted the race of men by oracles and other services. 8. He who² is-indolent³ for-the-sake-of pleasure, may⁴ very-soon be deprived⁵ of the charm of inactivity, for-the-sake-of which he is-in-

dolent. 9. Praise (*sing.*) not a worthless man because-of *his* wealth!

10. Some rivers sink⁶ into the earth and flow⁷ a long-way⁸, concealed under the earth. 11. The island Atlantis sank⁹ under the sea *and* disappeared.⁵ 12. He who² contrives a snare against another turns¹⁰ it often against himself. 13. During the sacred war, great¹¹ disorder and dissension prevailed¹² over all Greece. 14. Do not impose-upon (*sing.*) others a greater task than their abilities permit¹³. 15. It-is-necessary that men¹⁴ live according-to laws. 16. The city was-in-danger of-being-taken¹⁵ by force. 17. A bad man who-obtains⁹ power is not wont¹⁶ to bear good fortune as man ought¹⁷. 18. The Athenians sent annually to Crete seven boys and seven girls *as* food¹⁸ for the Minotaur. 19. God gave us the powers by which we are-to-bear¹⁹ all the events of fortune.

20. The sun passes over the earth. 21. Over the city is a hill. 22. Arsames governed the Arabians and Æthiopians dwelling beyond Egypt. 23. Alcestis, the daughter of Pelias, was willing⁵ to die⁵ for her husband. 24. *It* is very-dishonourable to shun⁵ death for one's (=the) country. 25. Clearchus waged-war-with the Thracians dwelling beyond *the* Hellespont. 26. *It* is madness *to attempt* to do anything beyond *one's* power. 27. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

¹ Aor. Mid. ² § 148, 6. ³ ὀκνεῖν. ⁴ § 153, 2. c. ⁵ Aor. ⁶ κατα-
 δύεσθαι. ⁷ = are borne. ⁸ μακράν. ⁹ Aor. Part. ¹⁰ περιτρέπειν.
¹¹ = much. ¹² = were ¹³ Say : than according-to ability. ¹⁴ Acc.
 with Inf. ¹⁵ = Aor. Inf. ¹⁶ to be wont = εἰωθεῖναι. ¹⁷ κατ' ἀνθρώπων.
¹⁸ Acc. ¹⁹ Fut.

§ 167. C. *Prepositions with the Gen., Dat. and Acc.*

1. Ἀμφί denotes, in general, that one thing is *about* or *around* (on two sides only), *near* or *close to* another. A. With the GENITIVE, seldom used of PLACE, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell around the city*.—Of CAUSE: *about*, *for*, *for the sake of*, e. g. μάχεσθαι ἀμφὶ τινος, *to fight about or for something*.—B. With the DATIVE, as with the Gen.—C. With the ACCUSATIVE, e. g. ἀμφὶ τὴν πόλιν, *round the city*.—To denote TIME and NUMBER indefinitely, e. g. ἀμφὶ ἑσπέραν, *about evening*, ἀμφὶ τοὺς μυρίους, *about ten thousand*.

2. Περί signifies *all around*, *round about* (in a circle), in this respect differing from ἀμφί, which signifies properly on two sides only. A. With the GENITIVE.—In a local relation it is *not* used in prose, but very frequently in a causal sense: *concerning*, *for*, *about*, *on account of*, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, *to fight, to die for one's country*, λέγειν περὶ τινος, *to speak about something*, φοβεῖσθαι περὶ πατρίδος, *to fear for one's country*;—to denote VALUE or ESTIMATION, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιεῖσθαι or ἡγεῖσθαι τι, *to value or regard anything highly, more highly, very highly, little, in no wise*.—B. With the DATIVE: *around*, *about*, *on*, *at*, *near*, e. g. περὶ ταῖς κεφαλαῖς εἶχον τιάρας, *they had tiaras about or on their heads*, περὶ τῇ χειρὶ χρυσοῦν δακτύλιον ἔφερον, *they wore a gold ring on the hand*;—in a causal sense: *about*, *for*, *on account of*, e. g. δεδιέναι περὶ τινι, *to fear for or about one*.—C. With the ACCUSATIVE: *about*, *in* and

around, at, near, throughout, e. g. *ᾠκουν Φοίνῆκες περὶ πᾶσαν τὴν Σικελίαν*, (*per totam Siciliam*), *the Phœnicians dwelt throughout all Sicily*.—To denote TIME and NUMBER indefinitely, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*, *περὶ μυρίους στρατιώτας*, *about ten thousand soldiers*.—In a causal sense: *with reference to, with respect to, towards, about*, e. g. *σωφρονεῖν περὶ τοὺς θεούς*, *to be of sober mind with respect to the gods*.

3. Ἐπί signifies primarily *upon, on, at, near*.
 A. With the GENITIVE, e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν*, *αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς*, *ἐπὶ τῆς γνώμης*, *to remain in the government, in one's opinion*; *οἱ ἐπὶ τῶν πραγμάτων*, *those over affairs* (i. e. *at the head of public affairs*);—*towards*, if it is intended to express that a person is *striving to reach a place*, [according to § 158, 3. (b)], e. g. *πλεῖν ἐπὶ Σάμου*, *to be sailing towards Samos*.—In a temporal relation, to denote the TIME *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in or under the reign of Cyrus*.—To denote the OCCASION or the AUTHOR, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be called after some one*; CONFORMITY TO, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge a thing according to something*.—B. With the DATIVE: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χρυσᾶς*, *they had golden pomegranates upon their spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *to dwell by the sea, upon the sea-coast*.—To denote DEPENDENCE, e. g. *ἐπὶ τινι εἶναι*, *penes aliquem esse*, *to be in the power of any one*, *γίγνεσθαι ἐπὶ τινι*, *to come into the power*

of any one;—CONDITION, PURPOSE, DESTINATION, OBJECT, e. g. ἐπὶ τούτῳ, *hac conditione, on this condition*; ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνέύρηται, (*in perniciem hominis*), *iron was discovered for the destruction of man*;—the GROUND OR CAUSE, e. g. χαίρειν ἐπὶ τινι, *to rejoice at something*; θαυμάζειν τινὰ ἐπὶ τινι, *to admire a person for something*.—C. With the ACCUSATIVE, *upon, up, on, over, towards* (different from ἐπὶ with the Gen., since with the Acc. merely *direction to a place* is denoted), *to*, e. g. ἀναβαίνειν ἐφ' ἵππον, *to go up on (to mount) a horse*.—Of TIME: *until*, e. g. ἐφ' ἑσπέραν, *until evening*;—*for, during, (per)*, ἐπὶ πολλὰς ἡμέρας, *for many days*.—To denote PURPOSE OR OBJECT, e. g. ἐπὶ θήραν ἵναί, *venatum ire, to go to hunt*;—in a hostile sense: *against*, e. g. στρατεύεσθαι ἐπὶ Πέρσας, *to make an expedition against the Persians*.

XC.

(Exercise on § 167, 1. 2. 3.)

1. The poets have uttered such words about the gods themselves as no-one would¹ dare² to utter about his (=the) enemies. 2. Consider first how³ the adviser has managed² his own *affairs*; for he who⁴ has not⁵ reflected² upon his own⁶ *concerns* will never decide well upon another's. 3. Carthage waged-war with Rome for Sicily twenty-four years. 4. All men value their (=the) kindred more than strangers. 5. Justly dost thou esteem the soul more highly⁷ than the body. 6. Gyges found a corpse which had on the hand a golden ring. 7. Some of the Persians had both necklaces about their (=the) necks and bracelets about the hands. 8. The motion

of the earth around the sun makes the year⁸, but the motion of the moon around the earth, the months. 9. According-to-law the Spartan boys⁹ were scourged going-round the altar of Orthia. 10. Be¹⁰ such towards thy parents as¹¹ thou wouldst¹ wish² thy children to be towards thyself. 11. No human pleasure seems to lie¹² closer-at-hand¹³ than joy about honours. 12. The enemy, despairing-of² their cause¹⁴, about¹⁵ midnight abandoned the city. 13. There are said to be about 120,000 Persians.

14. Each of the Cyclopes had one eye in the forehead. 15. In Egypt the men carry burdens on their (=the) heads, but the women on the shoulders. 16. The soldiers returned homewards. 17. After¹⁶ the battle Croesus fled to Sardis. 18. Under Cecrops and the first kings, until¹⁷ Theseus, Attica was always inhabited in cities¹⁸. 19. All the children of the noblest Persians were educated at the court¹⁹ of the king. 20. Strive not after that which is²⁰ not⁵ in thy power! 21. Macedonia was in-the-power-of the Athenians and brought tribute. 22. Dost thou consider that which happens²¹ for thy advantage as the work²² of chance or of intelligence? 23. For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polycleitus, for painting, Zeuxis. 24. We-ought²³ not to be-displeased-at the good-fortune of others, but rejoice for-the-sake-of²⁴ our (=the) common-origin. 25. The Nile flows²⁵ from south to north. 26. Xerxes having collected² an innumerable army marched against Greece. 27. Socrates not only exhorted² men to virtue, but also led² them onward²⁶ to it. 28. Zeus (*Jupiter*) permitted²⁷ Sarpedon, the king of the Lycians, to live for three generations.

¹ § 153, 2. c. ² Aor. ³ ὅπως. ⁴ § 148, 6. ⁵ μή. ⁶ ἴδιος. ⁷ to esteem more highly = περὶ μείζονος ἀγαθῆσαι. ⁸ ἐνιαυτός. ⁹ Say: the boys of the Spartans. ¹⁰ γίγνεσθαι. ¹¹ οἷος. ¹² εἶναι. ¹³ ἐγγυτέρω, with Gen. ¹⁴ τὰ πράγματα. ¹⁵ ἀμφί. ¹⁶ μετὰ, with Acc. ¹⁷ εἰς. ¹⁸ κατὰ

πόλεις. ¹⁹ αἱ ἔσθαι. ²⁰ Trans. by the Art. and Part. ²¹ τὰ γιγνόμενα.
²² Plur. ²³ χεῖρ. ²⁴ διά. ²⁵ = is borne. ²⁶ to lead onward = προά-
 γειν. ²⁷ Aor. of διδόναι.

4. Μετά (derived from μέσος), *with*, denotes the being in the *midst* of something. A. With the GENITIVE, to denote ASSOCIATION, CONNEXION, and COMMUNITY of an *internal* and *intimate* nature; e. g. Μετ' ἀνθρώπων εἶναι, *to be among men*. Εἶναι μετὰ τινος, *cum aliquo stare, to be with or on the side of one*. Ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, *your ancestors acquired this distinction for you with many and great dangers, and bequeathed it to you*;—to denote CONFORMITY TO, μετὰ τῶν νόμων, *according to the laws*, μετὰ τοῦ λόγου, *in conformity with reason*.—B. With the DATIVE (found only in poetry): *among, in the midst of*, e. g. μετ' ἀθανάτοις, *among the immortals*.—C. With the ACCUSATIVE, in prose it is used almost exclusively to denote that one thing *succeeds* another in space, time, or order: *after*, e. g. ἔπεσθαι μετὰ τινα, *to follow after some one*; μετὰ τὸν βίον, *after life*; ποταμὸς μέγιστος μετὰ Ἰστρον, *the greatest river after the Ister*; and in the phrase μετὰ χειρὸς ἔχουντι, *to hold something between or in the hands*.

5. Παρά indicates *being near* something: *by, near, by the side of*. A. With the GENITIVE, to denote a removal from *near, from beside* a person: *from*, e. g. ἐλθεῖν παρά τινος, *to come from some one* (like the French, *de chez quelqu'un*).—To denote the AUTHOR, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (§ 150. Obs. 3): ἄγγελοι, πρέσβεις παρά τινος, *envoys*

from any one; ἀγγέλλειν παρὰ τινος, to bear a message from any one; τὰ παρὰ τινος, the commissions, commands, &c., of any one;—μανθάνειν παρὰ τινος, to learn from some one; ἀκούειν παρὰ τινος, to hear from some one.—B. With the DATIVE, to denote rest near a place or object, e. g. ἔστη παρὰ τῷ βασιλεῖ, he stood beside the king.—C. With the ACCUSATIVE, to denote direction or motion so as to come to the side of, to or near a person or thing, e. g. ἀφικέσθαι παρὰ Κροῖσον, to come to Cræsus;—direction or motion by the side of or past a place: along, near, by, beyond. e. g. παρὰ τὴν Βαβυλῶνα παρίεναί, to pass by Babylon. Hence, παρὰ δόξαν, præter opinionem, παρ' ἐλπίδα, contrary to hope, παρὰ φύσιν, contrary to nature, παρὰ τὸ δίκαιον, contrary to justice, παρὰ τοὺς ὅρκους, contrary to the oaths, παρὰ δύναμιν, beyond one's power; also, besides, præter, παρὰ ταῦτα, præter hæc, besides these things;—to denote local extension beside an object: along, e. g. παρὰ τὸν Ἀσωπόν, along the Asopus.—In a temporal relation, to denote duration of TIME: during, e. g. παρ' ἡμέραν, during the day, παρὰ τὸν πόλεμον, during the war, παρὰ τὴν πόσιν, inter potandum, while drinking. So also of particular, important points of time, during which something happens, e. g. παρ' αὐτὸν τὸν κίνδυνον, in ipso discrimine, in the very moment of danger.—In a causal relation, to denote a COMPARISON, e. g. ἡλίου ἐκλείψεις πυκνότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα, eclipses of the sun were more frequent in comparison with (=than) those mentioned in former time.

XCI.

(Exercise on § 167, 4. 5.)

1. Pursue¹ (*sing.*) reputable² pleasures. 2. No-one deliberates safely in³ anger. 3. *It* is noble to fight with many and brave allies. 4. The good after death⁴ lie not in³ oblivion, but ever bloom in memory. 5. The Athenians, amid very-many hardships and very-famous contests, and dangers very-honourable, liberated⁵ Greece, and highly exalted⁶ their native-land. 6. The judge ought to deliver-judgment⁷ according-to the laws. 7. After life the wicked await their (=the) punishment⁸, but the virtuous abide in happiness. 8. After the sea-fight at Salamis, Sophocles, who-was⁹ still a boy, danced naked *and* anointed. 9. The Chians, first of the Greeks after the Thessalians and Lacedæmonians, made-use-of⁵ slaves. 10. Of all things¹⁰ in life, after the gods, the soul is most-divine.

11. A messenger came from Cyaxârês, who-said⁹ that an embassy of Jews had arrived, and had brought a very-beautiful robe from him for Cyrus. 12. Promêtheus stole¹¹ fire from the gods *and* brought⁵ it in a reed to men. 13. The praises of good men¹² are very-pleasant. 14. The gods delight most in honours from the most-pious men¹². 15. What is not¹³ manifest to men, it-is-allowable to ascertain from the gods by divination. 16. It is said that the invention¹⁴ of letters was given⁵ by Zeus to the Muses. 17. In¹⁵ the war against the Messenians, the Pythia gave as a response¹⁶ to the Spartans that-they-should-ask¹⁷ a general from the Athenians. 18. Minos pretended to have learned his (=the) laws from Jupiter himself. 19. The Persian boys¹⁸ are educated not with *the* mother but with a (=the) teacher. 20. The good are honoured among gods and men. 21. Cyrus sent ambassadors to the

king of the Persians. 22. The river Selinus flows by the temple of Artemis (*Diana*) in Ephesus. 23. The Amazons dwelt⁵ by the river Thermōdon. 24. A word unseasonably¹⁹ thrown-out often destroys²⁰ life. 25. Paris, contrary-to all justice²¹, carried-off⁵ the wife of his (=the) host Menelaus to Troy. 26. The lawgiver of the Romans gave⁵ to (the) fathers power over²² their (=the) sons during their (=the) whole life-time²³. 27. No man²⁴ will be-fortunate during his (=the) whole life. 28. In-comparison-with (the) other creatures, men live as gods, since-they-are-superior²⁵ in *their* nature, body and mind.

¹ ἀπεύθιν. ² Say : (connected) *with reputation*. ³ =with. ⁴ Say: being dead. ⁵ Aor. ⁶ μεγίστην ἀποδεικνύναι, (Aor.). ⁷ δικάζειν. ⁸ Plur. ⁹ Part. ¹⁰ κτήμα. ¹¹ Aor. Part. ¹² See § 148, 8. ¹³ μή. ¹⁴ Acc. with Inf. ¹⁵ κατά. ¹⁶ Aor. of χράω. ¹⁷ Aor. Inf. ¹⁸ Say: the boys of the Persians. ¹⁹ παρὰ καιρόν. ²⁰ =subverts. ²¹ Plur. of δίκαιον. ²² κατά, with Gen. ²³ =time of life. ²⁴ Say: no one of men. ²⁵ Part. of κρατιστεύω.

6. Πρὸς (derived from πρό) signifies *before* (*in the presence of*). A. With the GENITIVE, to denote direction or motion *from the presence of* an object, especially with reference to the situation of a place, e. g. οἰκεῖν πρὸς νότον ἀνέμου, *towards the south* (like *ab oriente*). Sometimes it is to be translated by, *in the opinion of, in the sight of, &c.*, (properly, *before one*), e. g. ὅ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *I shall do what is most just in the sight of gods and men*;—also, *for the advantage of, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *you seem to me to speak for me*.—To denote the CAUSE, OCCASION or AUTHOR; hence with passive and intransitive Verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonoured*

by *Pisistratus* (§ 150, Obs. 3);—in OATHS, e. g. *πρὸς θεῶν*, *per deos*, *by the gods*, (properly, *before the gods*).—B. With the DATIVE, to denote local rest *before*, *near* or *by* an object, e. g. *πρὸς τῇ πόλει*, *before or near the city*, *πρὸς τοῖς κριταῖς*, *before the judges*; *εἶναι, γίγνεσθαι πρὸς τινι*, *to be earnestly engaged in or at something*, e. g. *πρὸς πράγμασι*, *πρὸς τῷ λόγῳ*, *in business, in conversation*. Then: *in addition to*, *besides*, e. g. *πρὸς τούτῳ*, *πρὸς τούτοις*, *præter ea*, *in addition to this, thereon, moreover*.—C. With the ACCUSATIVE, to denote the local limit, direction or motion *before* an object, both in a friendly and a hostile sense, e. g. *ἔλθεῖν πρὸς τινα*, *to come to one*, *ἀποβλέπειν πρὸς τινα*, *to look upon one*, *λέγειν πρὸς τινα*, *to speak to one*, *συμμαχίαν ποιεῖσθαι πρὸς τινας*, *to make an alliance with*, *μάχεσθαι, πολεμεῖν πρὸς τινα*, *to fight against one*, *πρὸς μεσημβρίαν*, *towards the south*, *ᾄδειν πρὸς αὐλόν*, *to sing to the flute*.—To denote TIME or NUMBER indefinitely, e. g. *πρὸς ἡμέραν*, *towards day-break*.—In a causal sense, to denote PURPOSE: *for*, e. g. *παντοδαπὰ εὖρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν*, *various schemes were devised for protection and safety for the cities*;—CONFORMITY: *according to*, *in consequence of*, *after*, e. g. *πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα*, *in accordance with this vision I hastened this marriage*. So, *κρίνειν τι πρὸς τι*, *to judge of a thing according to something*. Also, *πρὸς βίαν*, *by force, against one's will*, *πρὸς ἀνάγκην*, *necessarily*;—hence, *on account of*, *propter*, e. g. *πρὸς ταῦτα*, (properly, *in conformity with these things*), *on this account*,

wherefore;—hence, to denote a COMPARISON, like *contra*;—in general, to denote REFERENCE: *with respect to*, e. g. σκοπεῖν, βλέπειν πρὸς τι, *to consider with a view to something*, διαφέρειν πρὸς ἀρετήν, *to differ with respect to virtue, to excel in virtue*.

7. Ὑπό, (sub), primary meaning, *under*. A. With the GENITIVE, to denote motion from a depth out: *out from under, forth from, out of*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from under the chariot*;—to denote rest under an object, e. g. ὑπὸ γῆς οἰκεῖν, *to dwell under the earth*.—To denote the AGENT or AUTHOR with passive and intransitive Verbs, e. g. κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος, *to be put to death by some one*;—the CAUSE, OCCASION, ACTIVE INFLUENCE, e. g. ὑπὸ καύματος, *for, on account of, by reason of the heat*, ὑπ' ὀργῆς, *from, because of anger*;—to denote the MEANS and INSTRUMENT, particularly with reference to the accompaniment of musical instruments, e. g. ἱστρατεύοντο ὑπὸ σαλπίγγων, *they marched to the sound of trumpets*; ὑπ' αὐλοῦ χορεύουσιν, *they dance to the flute*.—B. With the DATIVE as with the Gen., e. g. ὑπὸ γῆ εἶναι, *to be under the earth*, &c.—C. With the ACCUSATIVE, to denote direction or motion towards and under, e. g. ἰέναι ὑπὸ γῆν, *to go under the earth*; extension under an object, e. g. ὕπεστιν οἰκήματα ὑπὸ γῆν, *the dwellings are under the earth*.—To denote TIME approximately, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension in time, e. g. ὑπὸ τὴν νύκτα, *during the night*.

OBS. When the Article (alone or with a Substantive) in connection with a Preposition expresses a substantive-idea, and the

Preposition *ἐν* ought to be used, this Preposition is *attracted* by the Verb in the sentence (expressed or understood) denoting the direction *Whence*, and is changed into *ἀπό* or *ἐκ*; e. g. *Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον*, (*the men who were in the market-place fled*), instead of *οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον*.

XCII.

(Exercise on § 167, 6. 7.)

1. Rhampsinītos, a king of Egypt, erected¹ two statues, of which the Egyptians call the *one* standing² towards *the* north, summer, the *one* towards *the* south, winter. 2. Arabia is the most-remote of the inhabited³ countries towards the south. 3. *It is* time for us to deliberate about ourselves, that we may not⁴ appear⁵ very-base and dishonourable before gods and men. 4. The Persians were deprived⁶ by the Lacedæmonians of the supremacy of Asia. 5. It is not for-the-a-d-v-a-n-t-a-g-e-o-f your reputation to sin against⁷ the public⁸ laws and our (=the) ancestors. 6. By the gods, abstain-from (*pl.*) injustice! 7. Stesichōrus, the poet, was magnificently interred⁶ in Catāna, near the gate called from him *the* Stesichorean. 8. Near the dwelling of the king a lake affords an abundance of water. 9. Socrates was earnestly engaged in⁹ discourse.¹⁰ 10. Alcibiades was beautiful, and, moreover, very brave. 11. Aristippus, the Thessalian, comes to Cyrus, and asks-of him about⁷ two-hundred mercenaries. 12. The Megareans buried their (=the) dead, turning *them* towards *the* east, but the Athenians towards *the* west. 13. Nicocles demeaned-himself⁶ towards the citizens with¹¹ very-great¹² mildness. 14. The Greeks fought⁶ against the Persians. 15. When it was towards evening the enemy retreated⁶. 16. Socrates was very-hardy¹³ against winter and summer and all hardships. 17. Worthy men have the same disposition towards their (=the)

inferiors as¹⁴ their (=the) superiors have towards them. 18. The Thracians danced to the flute with their (=the) arms. 19. The exercise¹⁰ of the body is useful for the health. 20. Let us not judge happiness by money, but by virtue and wisdom. 21. Socrates despised everything human in-comparison-with counsel from¹⁵ the gods.

22. A very-lovely fountain flows under that plane-tree. 23. Hector was slain by Achilles. 24. Many masters have ere-this¹⁶ been-put-to-death¹⁷ with violence by their (=the) slaves. 25. Archestrātos travelled-over⁶ all lands and seas from a love-of-pleasure. 26. The rich often do not enjoy their (=the) prosperity from its (=the) unvarying pleasure. 27. The soldiers go into the battle to-the-sound-of trumpets. 28. All *the* gold upon earth and under earth¹⁸ is not equivalent-to¹⁹ virtue. 29. Dionysius founded a city in Sicily just²⁰ under Mount Ætna, and called it Adrānum. 30. Towards night the enemy retreated. 31. Towards *the* end of the war *there* arose⁶ a violent famine.

¹ =placed, (Aor.). ² Perf. ³ Pres. Part. ⁴ Trans: 'that—not' by μή, with Subj. ⁵ ἀποφαίνεσθαι. ⁶ Aor. ⁷ εἰς. ⁸ =common. ⁹ to be earnestly engaged in anything=εἶναι, γίνεσθαι πρὸς τι, or σπουδάζειν περί τι. ¹⁰ Plur. ¹¹ μετά. ¹² =much. ¹³ καρτερίως. ¹⁴ ὅςπερ. ¹⁵ παρά. ¹⁶ ἤδη. ¹⁷ Aor. of ἀποθνήσκειν. ¹⁸ Acc. ¹⁹ ἀντάξιος, with Gen. ²⁰ αὐτός.

§ 168. *Remarks on the construction of Verbal-Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative.*

1. *Verbal-adjectives* derived from *transitive* Verbs (i. e. from such as govern the *Acc.*) are used either *impersonally* in the *Neuter*, (-τέον or -τέα), like the Lat. impersonal Gerundive in -dum [§ 147, (c)], or *per-*

sonally, like the Lat. personal Gerundive; but Verbal-adjectives derived from *intransitive* Verbs are *always* used *impersonally*.

2. The Verbal-adjective, when used *impersonally*, has its object in *that Case which the Verb from which it is derived usually governs*. The agent is put in the *Dative* [§ 161, 2. (d)].

Ἀσκητέον ἐστὶ σοὶ τὴν ἀρετὴν or ἡ ἀρετὴ ἐστὶ σοὶ ἀσκητέα, *you must practise virtue, or virtue must be practised by you*.—Ἐπιθυμητέον ἐστὶ σοὶ τῆς ἀρετῆς, *you must desire virtue*.—Ἐπιχειρητέον ἐστὶ σοὶ τῷ ἔργῳ, *you must attempt the work*.—Κολαστέον ἐστὶ σοὶ τὸν ἄνθρωπον or ὁ ἄνθρωπος ἐστὶ σοὶ κολαστέος, *you must punish the man*. So with *deponent* Verbs; e. g. Μιμητέον ἐστὶ σοὶ τοῦ ἀγαθοῦς (from μιμεῖσθαι τινα) or μιμηταί εἰσὶ σοὶ οἱ ἀγαθοί, *you must imitate the good*.

3. When two objects are compared, the one *with which the comparison is made* is either put in the *Genitive* [§ 158, 7. (β)], or is connected with the other by the *Conjunction ἢ (than)*; e. g. ὁ πατὴρ μείζων ἐστὶ τοῦ υἱοῦ or ὁ πατὴρ μείζων ἐστὶν ἢ ὁ υἱός, *the father is greater than the son*.

OBS. When *two qualities belonging to one and the same object* are compared with each other, *both* are expressed by the *Comparative Adjective* and are connected by *ἢ*; e. g. θάττων ἢ σοφώτερός ἐστιν, *celerior quam prudentior, he is more hasty than prudent*. So also with *Adverbs*, e. g. τοῦτο θᾶττον ἢ σοφώτερον ἐποίησας, *celerius quam prudentius, you did this with more haste than prudence*.

XCIH.

(Exercise on § 168.)

1. We must shun a (=the) dissolute friend. 2. The citizens must obey the laws. 3. We must attempt noble actions. 4. We must despise dangers

for-the-sake-of virtue. 5. We must keep-from him who-is-governed¹ by evil passions. 6. We must attempt² even difficult undertakings. 7. The sun is larger than the moon.

¹ Pres. Part. ² ἐπιχειρεῖν (lit. *put the hand to*).

§ 169. *Remarks on the use of the Pronouns.*

1. The Subject, Predicate, Attribute and Object are expressed by *Pronouns*, when those portions of the sentence are not intended to represent the ideas of objects or qualities, but when it is merely to be shewn that an object or a quality refers either to *the speaker himself* or to *another* (second or third) *person or thing* (§ 55).

2. All the rules which have been given on the Substantive and Adjective apply also to the substantive- and adjective-Pronouns; a few remarks, however, are here necessary on the use of the *personal-Pronouns*.

3. The *substantive personal-Pronouns* in the *Nom.*, (viz. ἐγώ, σύ, ἡμεῖς, ὑμεῖς, &c.), and the *adjective* (possessive)-Pronouns as *Attributives*, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, *expressed only when they are peculiarly emphatic*, hence especially in *antitheses*; e. g. Καὶ σὺ ταῦτα ἔπραξας; *and have you done this?*—Καὶ ὁ σὸς πατήρ ἀπέθανεν, *and your father died.*—Ἐγὼ μὲν ἀπείμι, σὺ δὲ μένε, *I will go away, but do you stay.* But where this is not the case, they are *omitted*, the substantive-Pronouns being supplied by *the endings of the Verb*, and the adjective-Pronouns by *the Article prefixed to the Noun*; e. g. γράφω, γράφεις, γράφει.—Ἡ μήτηρ εἶπέ μοι, *my mother said to me.*—οἱ γονεῖς

στέργουσι τὰ τέκνα, *parents love their children.*
(See § 56, Ex. xxxi., § 59, Ex. xxxiii., and § 148, 3).

OBS. 1. Αὐτός in the *Nom.* is not generally used as the *Subject* of a Verb, but most frequently as an intensive Pronoun (*self, very*), agreeing with another Pronoun (expressed or understood), or with a Noun. In some instances, however, it seems to be used simply as the subject of the Verb, though even then retaining something of its *intensive* force; e. g. Ὁ πατήρ αὐτὸς ἐφοβήθη, *the father himself was afraid*; σὺ αὐτὸς ἐτυψάς με, *you yourself struck me*; αὐτὸς ἔφη, *he said*. It has its intensive force also, when it agrees with a Pronoun or Noun in any other Case than the *Nom.*—The demonstratives, οὗτος (*hic*) and ὅδε, usually refer to what is near, (*he, this man, this thing*); the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence, when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

OBS. 2. The difference between the *accented* and the *enclitic* forms of the personal-Pronouns, (e. g. ἐμοῦ and μου), lies in the greater or less *emphasis* with which they are pronounced in discourse. The *accented* forms are, therefore, naturally employed in *antitheses*; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῆνεσεν, *he derided me, but praised you*.—On the use of the *Gen.* of the substantive, instead of the *adjective*- (possessive) Pronouns, see § 148, Obs. 4, and § 59, Ex. xxxiii.—On the *Gen.* in apposition to the possessive-Pronouns, e. g. ἡμέτερος αὐτῶν πατήρ, see Obs. 4.

4. The *reflexive-Pronouns* always refer to something before mentioned, this being opposed to itself as an *Object* (in the *Gen., Dat., Acc.,* or in connexion with a *Preposition*) or as an *Attribute*.

Ὁ σοφὸς ἑαυτοῦ κρατεῖ, *the wise man governs himself*.—Σὺ σεαυτῷ ἀρέσκεις, *you please yourself*.—Ὁ παῖς ἑαυτὸν ἐπαινεῖ, *the boy praises himself*.—Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας, *parents love their-own children*.—Γνωθι σεαυτόν, *know thyself*.—Ὁ ὅτις ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν, *this man has learned everything by himself*.—Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν, *the general was killed by his-own soldiers*.

5. The object previously-mentioned, to which the reflexive-Pronouns refer, is:—

- (a) The *Subject* of the sentence, as in the examples of No. 4;
 (b) An *Object* of the sentence, e. g. Ἀπὸ σεαυτοῦ ἐγὼ σε διδάξω, *I will teach thee from thyself.*

6. In Greek, as in Latin, the reflexive-Pronoun may be used in the relations above named, in connexion with an *Infinitive* (Acc. cum Inf.) or a *Participle*, and even when it stands in a *subordinate clause*. In this case, the English language often uses the III. *personal-Pronouns*, *him, her, it, them, &c.*, instead of the reflexive-Pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are subject to him.*—Πολλῶν ἐθνῶν ἤρξε Κῦρος οὐθ' ἑαυτῷ ὁμογλώττων ὄντων οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.*—Ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὥς αὐτὸς εἶη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς; οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that with them others were of no account in comparison with him.*—Κῦρος διήνεγκε τῶν ἄλλων βασιλέων τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων, *Cyrus differed from other kings who acquired sovereignty by themselves.*

7. On the contrary, the *oblique Cases* of the Pronoun αὐτός -ή, -ό: viz. αὐτοῦ, -ῆς; αὐτῷ, -ῇ;

αὐτόν, -ήν, -ό; αὐτῶν, &c., or of a *demonstrative*-Pronoun, are invariably used when an object is opposed, not to itself but to another object; e. g. Ὁ πατήρ αὐτῷ ἔδωκε τὸ βιβλίον, *the father gave the book to him* (e. g. the son).—Στέργω αὐτόν, *I love him*.—Ἀπέχομαι αὐτοῦ, *I abstain from him*. The Pronoun αὐτοῦ, &c. is here nothing else than the personal-Pronoun of the III. Person.

OBS. 3. The *personal*-Pronoun οἷ, οἷ, &c. has usually a *reflexive* meaning in the Attic writers. But, in this case, it is regularly employed only when the reflexive relation has a reference, not to the nearer, but to the more remote Subject; e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not, ὁ τύραννος χαρίζεται οἱ).

8. In the instances mentioned in No. 6, the corresponding forms of αὐτός are very frequently used instead of the reflexive-Pronoun; and this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the Pronoun refers, but the expression of the *speaker* (the writer).

Κῦρος ἔδεῖτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροίη εἰσιέναι πρὸς τὸν πάππον, *Cyrus rogabat Sacam, ut indicaret sibi, quando tempestivum esset, &c.*—Οἱ πολέμοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινες ἐπ' αὐτοὺς ἐλαύνοντας, *the enemy will straightway stop plundering, as soon as they see any coming against them* (contra se).—Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him*.—Σωκράτης ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι, *Socrates knew that to die was better for him than to live longer*.

9. In the *compound reflexive*-Pronouns, αὐτός either retains its *exclusive* force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Ποιοῦ μὲν φίλου τοὺς ὁμοίως αὐτοῖς τε (or

σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβοῦ δὲ τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or εἰ αὐτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, *make friends of those who treat themselves and others alike, but fear those who are very friendly to themselves and hostile to others*; here the reflexives αὐτοῖς and σφᾶς αὐτούς, being compounded of αὐτός, are emphatic, (= *se ipsis* and *se ipsos*).

(b) Οἱ στρατιῶται παρῆχον εἰ αὐτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους, *the soldiers shewed themselves (se) very brave*.—Οἱ πολέμιοι παρέδωκαν εἰ αὐτοὺς (or σφᾶς αὐτοὺς) τοῖς Ἕλλησιν, *the enemy surrendered themselves (se) to the Greeks*; in these two examples, the αὐτός contained in the reflexives is *not* emphatic.

OBS. 4. The reflexive possessive-Pronouns are either used (1) *alone*, e. g. μεταδίδωμί σοι τῶν ἐμῶν χρημάτων, *I share with you my effects*;—δικαιότερόν ἐστι τὰ ἡμέτερα ἢ αὐτὰς, ἔχειν ἢ τούτους, *it is more just that we should have our own than that they should have it*;—ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε, *you all love your children*;—οἱ πολῖται τὰ σφέτερα σώζουσιν ἐπιμαρτυροῦντες, *the citizens tried to save their property*; or (2) *with the addition of the Gen. of αὐτός* (according to § 154, 3); or (3) *instead of the possessives, the Gen. of the compound substantive-reflexives is employed*; indeed, in the common language, the last form is always used with the singular Pronoun, and more frequently than the possessives with the III. Pers. Pl., the Gen. of αὐτός being usually employed with the plural of the possessives (except the III. Person). Thus:

S.	τὸν ἑαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατέρα	not τὸν ἐμὸν (σὸν) αὐτοῦ π.
	τὴν ἑαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα	not τὴν ἐμὴν (σὴν) αὐτοῦ μ.
	τοῖς ἑαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγοις	not τοῖς ἐμοῖς (σοῖς) αὐτοῦ λ.
P.	τὸν ἡμέτερον αὐτῶν πατέρα	rarely τὸν ἡμῶν αὐτῶν π.
	τὴν ὑμέτεραν αὐτῶν μητέρα	rarely τὴν ὑμῶν αὐτῶν μ.
	τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	rarely τὰ ἡμῶν αὐτῶν ἄ.
	τὸν σφέτερον αὐτῶν πατέρα; more frequently	τὸν ἑαυτῶν πατέρα,
	never	τὸν σφῶν αὐτῶν πατέρα.

Here also αὐτός is sometimes *emphatic*, sometimes *not*: (a) Ὁ παῖς ὑβρίζει τὸν εἰ αὐτοῦ πατέρα, *the son insults his own father*, suum ipsius patrem; ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *you insult your own fathers*, vestros ipsorum patres; οἱ παῖδες ὑβρίζουσι τοὺς εἰ αὐτῶν πατέρας, *the sons insult their own fathers*, suos ipsorum patres;—(b) Περδικκας Στρατονίχην, τὴν εἰ αὐτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, *Perdiccas gives his sister (suam sororem), Stratonice, to Seuthes*.

XCIV.

(Exercise on § 169.)

1. The dissolute *man* makes himself the slave of himself. 2. Care-for (*sing.*) all, but most for thyself! 3. The appetites¹ implanted in the soul do not persuade it to be-prudent, but forthwith² to gratify both itself and the body. 4. The good bestow the goods belonging-to-them³, but consider their (=the) friends to be their-own. 5. We should⁴ be ashamed⁵ if we cared more for our own reputation than for the common safety. 6. *Those* whom⁶ we consider⁵ better than ourselves, those we are-willing to obey even without compulsion. 7. To those who⁷ do not⁸ command themselves to do right⁹, God assigns others as commanders. 8. The Chaldæans came entreating Cyrus to make⁵ peace with them. 9. The Athenians thought¹⁰ they ought¹¹ not to feel grateful to¹² others¹³ for (the) deliverance, but the other Greeks to them. 10. In the Peloponnesian war, some Grecian cities were laid-waste¹⁴ by foreigners, others by themselves. 11. Enrich thy (=the) friends, for *then* thou wilt enrich thyself. 12. Phrixus, having learned¹⁵ that his father was-about¹⁶ to sacrifice him, took¹⁵ his sister, and mounting¹⁷ a ram with her, came⁵ through the sea to the Pontus Euxinus. 13. The Persians went-through⁵ the whole country of the Eretrians, binding¹⁵ their (=the) hands, that they might be-able¹⁸ to tell⁵ the king that no-one had escaped them.

¹ ἡδοναί. ² τὴν ταχίστην. ³ οἰκεῖος. ⁴ § 153, 2. c. ⁵ Aor. ⁶ οὗς ἄν. with Subj. ⁷ § 148, 6. ⁸ μή. ⁹ =the good. ¹⁰ Aor. of οἶσται. ¹¹ Inf. ¹² χάριν εἶδέναι. ¹³ ἕτερος. ¹⁴ δροῦν. ¹⁵ Aor. Part. ¹⁶ Opt. of μέλλειν. ¹⁷ to mount = ἀναβαίνειν ἐπὶ, (Aor. Part.). ¹⁸ ἔχεν.

§ 170. *The Infinitive.*

The *Infinitive* represents the idea of the Verb as an abstract *substantive-idea*; but it differs from the Substantive in retaining so much of the nature of the Verb, that (1) it implies the *nature* or *quality* of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψειν; (2) it has the same *construction* as the Verb, (i. e. it *governs the same Cases* as the Verb), e. g. γράφειν ἐπιστολήν, ἐπιθυμῆν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολλοῖς; (3) the *attributive* word qualifying the Inf. is an *Adverb*, and not an *Adjective*, as in the case of a Substantive, e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will be considered (A) *without the Article*, (B) *with the Article*.

§ 171. A. *Infinitive without the Article.*

1. The *Inf without the Article* is used, in the first place, as the *Subject*.

Οὐ κακὸν (sc. ἐστὶ) βασιλεύειν, *to be a king is not ill*.—Ἀεὶ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν, *the ability to learn well always remains young to the old*.—Μόχθος μέγιστος γῆς πατρίας στέρεσθαι, *to be deprived of one's native land is a very great hardship*.

2. In the second place, the *Inf.* is used as the *Object* in the *Acc.*, performing the office of a *complement* with the following classes of Verbs and Adjectives :—

(a) With Verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for,*

to dare, to ask, to command, to counsel, to permit (ἱᾶν), to fear, to delay, to prevent ;—(b) with Verbs which denote the exercise of the intellectual powers or their manifestation; e. g. to think, to intend, to hope, to seem, to learn, to say, to deny ;—(c) with Verbs which contain the idea of being able or effecting, of power, capacity or ability ;—(d) with many other Verbs and Adjectives, to express a purpose or object, a consequence or result.

Βούλομαι, μέλλω γράφειν, *I wish, I am about to write.*—Ἐπιθυμῶ πορεύεσθαι, *I desire to set out.*—Τολμῶ ὑπομένειν τὸν κίνδυνον, *I venture to encounter the danger.*—Παραίνῳ σοι γράφειν, *I advise you to write.*—Οὗτος τοὺς δούλους ἔπεισεν ἐπιθέσθαι τοῖς δεσπόταις, *he persuaded the slaves to set upon their masters.*—Κῦρος τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπὶ τοὺς πολεμίους, *Cyrus was preparing at the same time to aid the rest of the army against the enemy.*—Κωλύω σε ταῦτα ποιεῖν, *I hinder you from doing this.*—Φοβοῦμαι διελέγχειν σε, *I fear to refute you.*—Νομίζω ἁμαρτεῖν, *I think that I have erred.*—Ἐλπίζω εὐτυχήσεις, *I hope that I will be fortunate.*—Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρεῖναι, *the city was in danger of being completely destroyed.*—Οὗτος ἔφη εἶναι στρατηγός, *he said that he was general.*—Δέγω εἰδέναι ταῦτα, *I say that I know these things.*—Μαυθάνω ἱππεύειν, *I learn to ride.*—Διδάσκω σε γράφειν, *I teach you to write.*—Δύναμαι ποιεῖν ταῦτα, *I am able to do this.*—Ποιῶ σε γελαῖν, *I make you laugh.*—Ἀξιός ἐστι θαυμάζεσθαι, *he is worthy to be ad-*

mired.—Ἡ κομὲν μανθάνειν, *we are come to learn.*

OBS. It is a peculiarity of the Greek, that with these *Adjectives* it generally employs the *Inf.*, *Act.* or *Mid.*, instead of the *Passive Inf.* Such Infinitives may be translated both actively and passively into English; e. g. καλὸς ἐστὶν ἰδεῖν, *he is beautiful to look on*, ἄξιός ἐστι θαυμάσαι, *he is worthy to be admired*, λογος δυνατός ἐστι κατανοῆσαι, *the saying can be understood.*

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most Verbs which take an *Inf.* have, in addition to this Object, also a *personal Object*, which is put in the Case that the principal Verb requires; e. g. Δέομαί σου ἐλθεῖν, *I beg you to come.*—Συμβουλεύω σοι σωφρονεῖν, *I advise you to be discreet.*—Ἐποτρύνω σε μάχεσθαι, *I urge you to fight.*—Κελεύω σε γράφειν (*jubeo te scribere*), *I bid you write.*

2. But when the principal Verb is a Verb of *feeling* or *declaring* (*Verbum sentiendi sive dicendi*), governing the *Acc.*, and the *Subject* of the principal Verb is at the same time its *Object*, (or, in English, when the *Subject* of the principal Verb is the same as the *Subject* of the dependent clause, e. g. *I think that I have erred*), then the *Acc.* of a *personal-Pronoun* is not joined with the *Inf.*, as in Latin, but is *wholly omitted*.

Οἶομαι ἁμαρτεῖν (instead of οἶομαι ἑμαυτὸν ἁμαρτεῖν), *I think that I have erred*, *credo ME errasse*; οἶει ἁμαρτεῖν (instead of οἶει σεαυτὸν ἁμαρτεῖν), *you think that you have erred*, *credis TE errasse*; οἶται ἁμαρτεῖν (instead of οἶται ἑαυτὸν ἁμαρτεῖν), *he thinks that he has erred*, *credit SE errasse*.

3. When *Adjectives* or *Substantives* are joined with the Inf., as *explanations of the Predicate*, they are put, by *attraction*, in the same Case as the *personal Object*, viz. in the *Gen.*, *Dat.* or *Acc.*;—and when the *Subject* of a *Verbum sentiendi* or *dicendi* is also its *Object*, (or, in English, when the *Subject of the principal Verb* is the same as that of the *subordinate clause*), the explanatory word is put in the *Nom.* by *attraction*.

Nom. with Inf. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι, *the general said that he was zealous.*

Gen. with Inf. Δέομαί σου προθύμου εἶναι, *I request you to be zealous.*

Dat. with Inf. Συμβουλεύω σοι προθύμῳ εἶναι, *I advise you to be zealous.*

Acc. with Inf. Ἐποτρύνω σε πρόθυμον εἶναι, *I urge you to be zealous.*

Ἐφη σε εὐδαίμονα εἶναι, *he said that you were prosperous.*

OBS. 1. Frequently, however, in the case of words explanatory of the Predicate, attraction does *not* occur, but they are put in the *Acc.*; e. g. Δέομαί σου πρόθυμον εἶναι.

OBS. 2. Besides the instances mentioned in No. 3, the *Accusativus cum Infinitivo* is used, as in Latin, after Verbs of *believing*, *saying*, *wishing*, as also after *impersonal* expressions (δεῖ, πρέπει, καλὸν ἐστίν, &c.), e. g. Νομίζω (λέγω) τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι, *I think (I say) that the good man is happy.*—Βούλομαί σε ἀπίνειν, *I wish you to depart.*

OBS. 3. When the Inf. is used as the *Subject* (§ 171, 1), and has a *Subject* of its own or predicative explanatory words connected with it, both the *Subject of the Inf.* and the predicative explanations are put in the *Acc.*; e. g. Ὑπὲρ τῆς πατρίδος μαχομένον ἀποθανεῖν καλὸν ἐστίν, *it is honourable to die fighting for our country*;—here ἀποθανεῖν, which is the *Subject of ἐστίν*, has as its own *Subject* the *Acc.* τινάς or ἡμᾶς understood, and as its predicative explanation, μαχομένους, also in the *Acc.*

XCV.

(Exercise on §§ 171, 172.)

1. Critias and Alcibiades believed that if they should associate-with¹ Socrates, they would² become very-competent both to speak and to act. 2. Endeavour to be fond-of-labour *with* thy (=the) body, fond-of-wisdom *with* thy mind, that³ thou mayest execute thy purposes⁴ *with* the one, foresee that which is for thy advantage⁵ *with* the other. 3. The Persians thought they were invincible by⁶ sea. 4. Thou wilt find many tyrants *who have been* destroyed by those who⁷ seemed most to be *their* friends. 5. Socrates said that those who⁷ consult-an-oracle⁸ *on* what the gods have given⁹ men *the ability* to learn¹⁰ *and* decide, were-insane. 6. It becomes every ruler to be-discreet. 7. I believe that men have riches and poverty not in their (=the) house but in their (=the) minds. 8. Their (=the) common dangers made the allies to be kindly-disposed¹¹ towards each-other. 9. Some philosophers¹² think¹³ that everything is always in motion¹⁴, but others that nothing can² ever move; some, that everything is-coming-into-being¹⁵ and perishing, but others that nothing can ever either come-into-being⁹ or perish⁹. 10. Men, when-they-are-sick¹⁶, submit¹⁷ their bodies both to be amputated¹⁸ and cauterised¹⁸ amid¹⁹ sufferings and pains. 11. Cyrus bade the enemy deliver-up⁹ their arms. 12. The most-fortunate *thing* in-the-world²⁰ is to die⁹ happy²¹. 13. It is better to learn late than to be ignorant.

¹ Aor. Opt. ² § 153, 2. d. ³ ἵνα, with Subj. ⁴ τὰ διζαντα. ⁵ =the profitable. ⁶ κατὰ. ⁷ § 143, 6. ⁸ to consult an oracle = μαντεύεσθαι. ⁹ Aor. ¹⁰ Aor. Part. ¹¹ φιλοφρόνως ἔχειν. ¹² Say : some of the philosophers. ¹³ δοκεῖ, with Dat. ¹⁴ κινεῖσθαι. ¹⁵ γίνεσθαι. ¹⁶ Part. ¹⁷ =present. ¹⁸ Act. ¹⁹ μετὰ. ²⁰ =among (ἐν) men. ²¹ =being-happy (Pres. Part.).

§ 173. B. *Infinitive with the Article.*

1. The *Inf. with the Article* (τό) is treated in all respects as a Noun, and is really a Verbal-Noun, since by means of the Article it can be *declined*, and is capable of expressing all those relations which are indicated by the Cases of the Noun. On the other hand, it retains *the nature of the Verb* in this case also, as in the *Inf. without the Article* (§ 170); e. g. τὸ ἐπιστολὴν γράφειν, *to write a letter* or *writing a letter*, τὸ καλῶς γράφειν, *to write* (or *writing*) *a letter well*, τὸ καλῶς ἀποθνήσκειν, *to die honourably* or *an honourable death*, τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, *to die* (or *death*) *for one's country*.

2. When the *Inf.* (whether used as a Subject or an Object) has a Subject and predicative explanations belonging to it, both these, [as in the case of the *Inf. without the Article* (§ 172, Obs. 3.)], are put in the *Acc.* When, however, the *Subject* of the *Inf.* is *the same as that of the principal Verb*, it is *not expressed*, and the *predicative explanations* are put, by attraction, in the same Case as the Subject of the principal Verb, i. e. in the *Nominative* (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a glorious lot*.—Τὸ ἁμαρτάνειν ἄνθρώπους οὐδέν, οἶμαι, θαυμαστόν ἐστιν, *that those who are men should err, I think, is nothing wonderful, or, it is not wonderful that, &c.*—Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *Clearchus barely escaped being stoned to death*.—Σωκράτης παρεκάλει τοὺς ἀνθρώπους ἐπιμελεῖσθαι τοῦ ὥς φρονιμωτάτους εἶναι καὶ ὠφελιμωτάτους, *Socrates exhorted men to study*

to be as prudent and as useful as possible; here the entire clause (τοῦ ὡς φρονιμωτάτους, &c.) may be considered as equivalent to a *Noun* in the Gen. governed by ἐπιμελεῖσθαι. (Very often τοῦ or τοῦ μή with the *Inf.* is used to denote a purpose or object; e. g. Δύναμιν παρασκευαζόμεθα τοῦ μὴ ἀδικεῖσθαι, *we are preparing a force in order that we may not be injured, or, so as not to be injured*). —Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐτυχεῖν, *men use every expedient in order to be prosperous*. —Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτάτο), διὰ τὸ ἀγχίνους εἶναι, ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others he readily answered, on account of his quickness of perception*; (in this sentence, the Subject of the Infinitives being the same as that of the principal Verb, the predicative explanations, φιλομαθῆς and ἀγχίνους, are put in the *Nom.* by attraction, agreeing with the implied Subject of the Infinitives).

XCVI.

(Exercise on § 173.)

1. The hunters cheerfully toil *in* the hope of catching¹ game. 2. Prometheus was bound in Scythia, because² he had stolen fire. 3. The Spartans prided-themselves³ on shewing⁴ themselves submissive and obedient to the magistrates. 4. Covetousness, besides⁵ benefiting in-no-way⁶, often deprives even of present possessions. 5. In-order-that the hares may not escape from the nets, the hunters station scouts. 6. So-far-from⁷ corrupting the

young-men, Socrates incited them in⁸ every way to practise virtue.

¹ Fut. of λαμβάνω ² δά. ³ to pride one's self on anything = σε-
μύνεισθαι or ἐγάλλεσθαι ἐπὶ τινι. ⁴ = presenting (παρίχαιν). ⁵ πρὸς.
⁶ μηδέν. ⁷ ἀντί. ⁸ ἑκ.

§ 174. The Participle.

1. The *Participle* represents the idea of the Verb as an *adjective*-idea, and is like the Adjective both in its *form* and its *attributive use*; but, in the same manner as the Inf. (§ 170), it indicates, moreover, the *nature* or *quality* of the action (γράφων, γεγραφώς, γράψας, γράψων), and retains the *construction* of the Verb from which it is derived (ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις, γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an *attributive* form and meaning, it can *never be used independently*, but always depends on a *Noun*, with which it *agrees in Gender, Number and Case*.

2. The *Participle* is used in the following ways:—

- (a). Simply as an *Adjective*; e. g. Τὸ θάλλον ρόδον or τὸ ρόδον τὸ θάλλον, *the blooming rose*. Τὸ ρόδον ἐστὶ θάλλον, *the rose is blooming*.
- (b). Instead of the Relative *Who* or *Which* with the finite Verb; e. g. Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὠν αὐτῇ τίκτουσαν, *a woman had a hen which laid her an egg every day*.
- (c). As the *complement* of a Verb or an Adjective; e. g. Χαίρω τὸν φίλον ὡφελῶν, *I delight in assisting my friend*.

- (d). To express the *adverbial accessory ideas* of the principal action; e. g. *Κῦρος γελῶν εἶπεν*,
Cyrus said laughingly.

Obs. As the use of the Participle in (a) and (b) presents no difficulty, we shall proceed to consider its use in the two latter cases.

§ 175. *The Participle as the complement of a Verbal Idea.*

1. As the Part. is an Attributive, and therefore represents the action as *already* belonging to an object, the only Verbs which can have a Part. as their complement are those which require as a complement an action, in the character of an *attribute*, so *attached* or *belonging* to an object that this object appears in some action or state. Hence the following classes of Verbs have a Part. as their complement:—

- (a). *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;
- (b). *Verba declarandi*, e. g. *to declare, to shew, to make manifest, to appear, to be known, to be evident*;
- (c). *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, to be happy, to be displeased, to be ashamed, to regret*;
- (d). Verbs signifying *to permit, to overlook, to endure, to persevere, to continue, to be weary* (*περιορᾶν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, &c.*; but *ἔαν* always with the *Inf.*);
- (e). Verbs signifying *to begin, to cease, to cause to cease, to omit, to be remiss* in something;

- (f). Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something.*

Obs. 1. The Part. used with the preceding classes of Verbs is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and, in English, must often be translated by a *Noun*, a *subordinate clause* introduced by *that* or *if*, or an *Inf.*

2. The construction in this case is evident. The Part. agrees in Case with the substantive-object of the principal Verb, this object being in the Case which the principal Verb requires. But when the Subject of the principal Verb is, *at the same time, its Object*, [as οἶδα (ἐγώ) ἐμαυτὸν θνητὸν ὄντα], the *personal-Pronoun*, which represents the Subject as an Object, is *not expressed*, and the Part. is put, by *attraction*, in the same Case as the Subject of the principal Verb, i. e. in the *Nom.* (comp. § 172, 2).

Ὅρῶ τὸν ἄνθρωπον τρέχοντα, *I see the man running.*—Οἶδα ἄνθρωπον θνητὸν ὄντα, *I know that man is mortal.*—Οἶδα θνητὸς ὢν, *I know that I am mortal.*—Ἀκούω αὐτοῦ λέγοντος, *I hear him saying.*—Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει, *the Athenians appeared exceedingly grieved at the capture of Miletus.*—Ῥαδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.*—Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice if they are honoured (or, at being honoured) by men.*—Χαίρω σοι ἐλθόντι, *I rejoice that you have come.*—Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the land to be laid waste by the enemy.*—Παύω σε ἀδικοῦντα, *I make you cease to do wrong (or, doing wrong).*—Παύομαί σε ἀδικῶν, *I cease to injure you.*—Ἀρχομαι λέγων, *I begin to speak.*—Εὖ ἐποίησας ἀφικόμενος,

you have done well to come.—Ἀμαρτάνεις ταῦτα ποιῶν, *you are wrong to do these things.*—Πλήρης εἰμι ταῦτα θεώμενος, *I am satiated with seeing these things.*

OBS. 2. With σύνοιδα, συγγιγνώσκω ἑμαυτῶ, (*I am conscious of*), the Part. may agree either with the Subject implied in the Verb, or with the reflexive-Pronoun which stands with the Verb; if it agrees with the Subject, it is put in the Nom., if with the Pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἑμαυτῶ εὖ ποιήσας or σύνοιδα ἑμαυτῶ εὖ ποιήσαντι, *I am conscious that I have done well.* But when the Subject is not at the same time the Object, the Object with its Part. is either put in the Dat., e. g. σύνοιδά σοι εὖ ποιήσαντι, *I am conscious that you have done well*; or both are put in the Acc., e. g. σύνοιδά σε εὖ ποιήσαντα.

OBS. 3. Some Verbs of the classes above-mentioned take also the Infinitive after them, but then the meaning is somewhat different; e. g.—

- (a) Ἀκούειν, with the Part., implies an immediate perception; with the Inf. one not immediate, but obtained by report; e. g. ἀκούω σου διαλεγόμενον, i. e. tuos sermones auribus meis percipio; but, ἰδεῖν ἐπεθύμει Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν καγαθὸν αὐτὸν εἶναι, *Astyages was desirous of seeing Cyrus, because he had heard (from others) that he was good and excellent.*
- (b) Εἰδέναι, ἐπίστασθαι, with the Part., to know; with the Inf., to know how to do something, (to be able); e. g. οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, *I know that I reverence the gods*; but οἶδα (ἐπίσταμαι) θεοὺς σέβεσθαι, *I know how to reverence the gods*;
- (c) Μανθάνειν, with the Part., to perceive; with the Inf., to learn; e. g. μανθάνω σοφὸς εἶναι, *I perceive that I am wise*; μανθάνω σοφὸς εἶναι, *I learn to be wise*;
- (d) Γιγνώσκειν, with the Part., to know, to perceive; with the Inf., to learn, to judge, to resolve; e. g. γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful for the soldiers*; but, γιγνώσκω τοὺς ἀγῶνας τοῖς στρατιώταις ἀγαθοὺς εἶναι, *I judge that, &c.*
- (e) Μεμνηῆσθαι, with the Part., to be mindful, to remember; with the Inf., to meditate doing something, to intend, to endeavour; e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; μέμνηται εὖ ποιῆσαι τοὺς πολίτας, *he strives (wishes) to do good, &c.*
- (f) Φαίνεισθαι, with the Part., to appear, apparere, to shew one's self, to be evidently; e. g. ἐφαίνετο κλαίων, *he was evidently weeping*; with the Inf., to seem, videri; e. g. ἐφαίνετο κλαίειν, *he seemed to weep*;

- (g) Ἀγγέλλειν, with the Part., denotes the annunciation of a fact; with the Inf., the annunciation of things still uncertain or merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an inroad into the country* (a fact); but, ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, *it is reported that the Assyrian is making, &c.*, (whether he has made an actual inroad or not is not certain);
- (h) Δεικνύναι or ἀποφαίνειν, with the Part., to shew, to prove; with the Inf., to shew how, to teach, to direct; e. g. ἐδιξάσε ἀδικήσαντα, *I proved that you had done wrong*; but, ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινε (docuit);
- (i) Ποιεῖν, with the Part., to represent; with the Inf., to cause, to make one do something; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but, ποιῶ σε γελᾶν, *efficio ut rideas, I make you laugh*;
- (k) Αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., to be ashamed on account of something which one does; with the Inf., to be ashamed or afraid to do something, to forbear doing something from shame; e. g. αἰσχύνομαι κατὰ ποιῶν τὸν φίλον, *I am ashamed of doing evil to a friend*; but, αἰσχύνομαι κατὰ ποιεῖν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) Ἀρχεσθαι, with the Part., to be in the beginning of an action; with the Inf., to begin to do something, to commence (something intended); e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

OBS. 4. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *apparet, it is plain, it appears*, the Greek uses the personal construction, and makes the Part. agree with the Subject; (such phrases, however, are generally rendered into English as if they were impersonal); e. g. δῆλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, *it is evident that I have done good to my country*.

3. Finally, the Part. is used as a complement with the following Verbs: (a) τυγχάνω, *I happen*; (b) λαυθάω, *I am concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάω, *I come before, I anticipate*; (e) οἶχομαι, *I am gone, I have departed*. In the case of these Verbs the construction is often changed in English, the Verb being frequently rendered by an Adverb or an Adverbial phrase, and the Part. connected with them, by a finite Verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων,
Cræsus nourished the murderer of his son UNWIT-
TINGLY.—Διάγω, διατελῶ, διαγίγνομαι
καλὰ ποιῶν, I ALWAYS (CONTINUALLY, INVARIABLY)
do what is honourable.—Ὡχέτο φεύγων, *he*
went away QUICKLY (or, he is fled and gone),
ῥχοντο ἀποπλέοντες, they sailed AWAY,
οἶχομαι φέρων, I have gone and car-
ried off.—Ἐτυχον ὀπλῖται ἐν τῇ ἀγορᾷ κα-
θεύδοντες ὡς πεντήκοντα, about fifty hoplites
were JUST THEN (happened to be) sleep-
ing in the market-place. [Τυγχάνω is always
 used, where an event is to be represented as taking
 place, not by our intention or design, but by the ac-
 cidental coöperation of external circumstances, or
 by the natural course of things; it may sometimes
 be translated by *just, just now, just then,*
by chance, but often cannot be translated at all
 into English].—Οὐκ ἂν ἄλλος φθάσειε τοῦτο
 ποιήσας, *no other would do this BEFORE him.*

XCVII.

(Exercise on §§ 174, 175.)

1. I hear¹ that some are praised, because they are
 men observant-of-law. 2. It is pleasant to learn²
 that a friend is prosperous. 3. I once heard¹ So-
 crates discoursing on friendship. 4. No-one repents³
*of having-been-silent*¹⁹, very-many *of having-talked*¹⁹.
 5. Remember that-thou-art a man! 6. Those-who⁴
 are-conscious that they are well trained will fight
 boldly against the enemy. 7. Socrates was well-
 known⁵ to be humane. 8. The man had been con-
 victed *of having deceived*¹⁹ us. 9. It is evident that
 the enemy will besiege the city by sea and by land
 at-the-same-time. 10. Industrious pupils rejoice *in*
 being praised by their (=the) teacher. 11. Xerxes
 repented³ *of having scourged*¹⁹ the Hellespont. 12.

The citizens repented³ that they betrayed the city. 13. It is hard to suffer⁶ friends to be ruined. 14. Be not weary⁷ of benefiting thy (=the) friend! 15. Socrates never ceased both to seek-for and to learn the good⁸. 16. The enemy left-off³ besieging the city. 17. Endeavour to surpass thy (=the) friends in doing-kindness⁹! 18. I was conscious of not having wronged¹⁹ my (=the) friend. 19. The Persians learn betimes¹⁰, while-they-are¹¹ yet children, both to govern and to obey¹². 20. A kindly-disposed friend understands-how to alleviate the grief of a friend. 21. If-thou-art-rich¹¹, remember to relieve the poor! 22. Let us not be-ashamed¹³ when-we-learn what-is-useful from¹⁴ a stranger! 23. Let us not be-ashamed¹³ to learn what-is-useful from¹⁴ a stranger! 24. The Lacedæmonians, believing¹⁹ that the war would benefit them, resolved¹⁵ to aid Cyrus. 25. Philip seems to have increased his dominion by gold rather than by arms.

26. Death is¹⁶ the greatest of all blessings to man. 27. The soldiers just then happened-to-be marshalled. 28. Canst thou tell me what thou thinkest¹⁶? 29. He-who¹⁷ fears others¹⁸ is, without-knowing-it, a slave. 30. Callixenus, the Athenian, who-had-been-confined¹⁹ in the public-prison, secretly dug-through¹⁹ it and escaped¹⁹ to the enemy. 31. Socrates was-always doing good. 32. Benefactors are-always beloved. 33. If²⁰ we first kill the enemy, no-one of us will die. 34. After death the body indeed will be-dead²¹, but the soul soars²² away²³ immortal and never-growing-old. 35. The prisoners secretly dug-through¹⁹ the prison and fled²⁴ away²³.

¹ ἀκούειν, with Gen. ² πυνθάνεσθαι, with Acc. ³ Aor. ⁴ οἱ ἄν, with Subj. ⁵ δῆλος or φανερός. ⁶ περιόραν. ⁷ Aor. of ἡμνω; see § 153, Obs. 3. ⁸ Neut. Sing. ⁹ εὐεργετεῖν. ¹⁰ εὐθύς. ¹¹ Part. ¹² =to be governed. ¹³ § 153, l. b. (α). ¹⁴ παρά, with Gen. ¹⁵ Aor. of γιγνώσκειν. ¹⁶ express τυγχάνειν. ¹⁷ ὅστις. ¹⁸ ἕτερος. ¹⁹ Aor. Part. ²⁰ εἰάν, with Aor. Subj. ²¹ Fut. III. of θνήσκειν. ²² ἀποπέτεσθαι (Aor.). ²³ οἴχομαι. ²⁴ ἀποφύγειν.

§ 176. B. *The Participle used to express certain Adverbial accessory Relations.*

1. In the second place, the *Participle* denotes the *Adverbial* relations (a) of TIME: *when, after, while*;—(b) CAUSE: *since, because, as, inasmuch as*;—(c) SUPPOSITION and CONCESSION: *if, although*;—(d) MANNER and WAY;—(e) PURPOSE, OBJECT: *to, in order to, for the purpose of*.

(a) Ἦν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πρᾶγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians annoyed them much while coming down again*; ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ ἰσχυρότερον παίσομεν, *but we, inasmuch as we stand upon the ground, will strike a much more severe blow*; Ἱερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *Hieronymus began to speak, because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὕσης, *they might obtain supplies from the country, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὅμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσεσθε κολάζειν, *if you confer benefits on friends you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*;—τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἔτυχεν; *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?*—(e) τοῦτο ἔρχομαι φρά-

σων, *I come to say this*; στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ, *bringing a large army to assist the king*.

Obs. 1. In English the *explanatory Participle* is more rarely used than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the Conjunctions *when, since, after, because, inasmuch as, if, although, &c.*; or by a *Substantive with a Preposition*; e. g. ἀποθανόντος Κύρου, *after the death of Cyrus*, φεύγων, *in flight*; or (rarely) by an *Adverb*, e. g. ταῦτα ποιεῖσας = *thereon, then*.

2. There are in Greek, as in Latin, two sorts of *Participial construction*; one is called the *conjoined Participle* (*Participium conjunctum*), the other the *Genitive absolute* (*Genitivi absoluti, in Lat. Ablativi absoluti*). As we usually translate the Participle, in English, by a *subordinate clause*, the difference of the two constructions may be explained thus:—

- (a) The *conjoined Participle* is used, when the *Subject of the subordinate clause is either the Subject or the Object of the principal clause*. In this case the *Participle agrees with the Subject or Object in Gender, Number and Case*.
- (b) The *Genitive absolute* is used, when the *Subject of the subordinate clause is neither the Subject nor the Object of the principal clause*. In this case the *Subject of the subordinate clause is put in the Genitive, and to it the Participle is appended, also in the Genitive*.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many, after having squandered their wealth, have recourse to those means of gain, which they did not resort to before, because they thought them dishonourable*.—Τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει, *when the spring*

comes the flowers bloom.—*Ἀηϊζόμενοι ζῶσιν*, raptu vivunt, *they live by plundering.*—*Πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν*, he conquered the enemy by using much stratagem.—*Σωκράτης εἰς Δελφοὺς ἐπορεύθη χρῆσόμενος τῷ χρηστηρίῳ*, oraculum consulturus, *Socrates went to Delphi to consult the oracle.*—*Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν*, it is impossible for a man who devises many things to do everything well. The Particles *μεταξύ* (during, while), *ἅμα* (at the same time), *καί*, *καίπερ* (although), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the *Acc.* also is used, but, generally, only when the Part. has no definite Subject, consequently, where the Verb from which the Part. comes is impersonal, e. g. *ἐξόν* (from *ἔξεστι*, it is lawful, possible), *quum liceat*, (*liceret*), or in the case of impersonal phrases, e. g. *αἰσχροῦ ὄν* (from *αἰσχροῦν ἐστιν*, it is shameful), *quum turpe sit* (*esset*). The Subject is sometimes expressed by a Neuter Pronoun; e. g. *Δόξαντα ταῦτα*, *these things having been agreed upon.*

Παρόν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, *though it was in his power to be a king, he conferred the sovereignty on another.*—*Ἀδελφοκτόνος, οὐδὲν δέον* (*quum fas non esset*, or *fieri non deberet*), *γέγονα*, *I slew my brother, though it ought not to have been done.* So, also, *δόξαν αὐτοῖς* (*quum eis visum sit*, *esset*), *when it had seemed good to them*; *δοκοῦν* (*quum videatur*, *videretur*) *ἀναχωρεῖν*, *when they thought fit to retreat*; *προςῆκον* (*quum deceat*, *deceret*), *since it is proper.* Also *Passive Participles*: *δεδογμένον*, *quum decretum sit*,

esset; ἐῖρημένον, quum dictum sit, esset. Thirdly, *Adjectives* with ὄν; e. g. δῆλον ὄν (quum manifestum sit, esset), *it being evident*; δυνατόν ὄν, ἀδύνατον ὄν, *it being possible, impossible*.

OBS. 2. The *Particle of comparison*, ὥς, is joined with the *Participium conjunctum*, and also with the Part. in the *Gen. or Acc. absolute*, when the idea expressed by the Part. is to be indicated as something merely *supposed*, (as the *subjective view of the agent or the speaker*). In English the force of this ὥς with the Part. may be expressed by *as, as if, as though, since forsooth, because, thinking, intending, saying that, &c.* On the contrary, the *Particle ἀτε* (quippe, *seeing that, inasmuch as*) is used when a cause or reason is represented as an *objective one*, i. e. *really existing*, in contradistinction to one merely supposed.

a. *Simple Participle*. Οἱ ἄρχοντες, κἂν ὅποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι (= νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι), *rulers are admired whatever time they continue in power, as if they had been wise and fortunate*.—Ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγάλων τινῶν ἀπεστερηῆσθαι), *they are displeased, thinking that they have been deprived of some great blessings*.—Οἱ πολέμοι ἄτε ἐξαίφνης ἐπιπесότες ἀνδράποδα πολλὰ ἔλαβον, *the enemy took many slaves, inasmuch as they fell upon them suddenly*.

b. *Genitive absolute*. Ὁ στρατηγὸς παρήγγειλε τοῖς στρατιώταις παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι), *the general ordered the soldiers to prepare themselves, as (in his opinion) there would be a battle*.—Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων, (quia tyranni mortui essent), *they proclaimed that all the Thebans should come out, because (as they thought) the tyrants were dead*.—Ἀτε πυκνοῦ ὄντος τοῦ ἄλσους, οὐχ

ἰώρων οἱ ἐντὸς τοὺς ἔκτος, *because the grove was dense, those within did not see those outside.*

OBS. 3. A peculiar use of the *Gen. absolute*, in connexion with ὥς, occurs with the Verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, (also sometimes with λέγειν, and similar Verbs), where, instead of the *Gen. absolute*, we would expect to find the *Acc. with a Part.* or the *Acc. with an Inf.* The result of the action implied in the *Gen.* is commonly denoted by οὕτω joined to the predicate; e. g. ὥς ἐμοῦ οὕτως ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be assured that I will go wherever you decide to go.*—Ὡς διδάκτοῦ οὕσης τῆς ἀρετῆς, λέγει, *he says that virtue can be taught.*

XCVIII.

(Exercise on § 176.)

1. The enemy burned¹ the city and *then* sailed-away² to³ the islands. 2. When our (the=) bodies are effeminated, our minds also become far weaker. 3. If agriculture prospers⁴, the other arts also flourish. 4. Should we say of all unintelligent men that they were insane, we should say⁵ rightly. 5. Be-assured⁶ that you would be-able⁵ to live more-securely if-there-were peace, than if you were-wagging-war. 6. If thou dost not⁷ labour⁸, thou canst not be happy. 7. Every-thing⁹ may⁵ happen¹, if God so disposes. 8. Tyrtaeus, the poet, was given by the Athenians to the Spartans at-their-request *as* a leader. 9. Alexander killed Clitus while supping¹⁰, because-he-had-ventured⁸ to praise the deeds of Philip. 10. The soldiers broke-up-their-encampment to-go-to-meet the enemy. 11. *These* seem to be the actions of a man fond-of-war, who¹¹, while-he-can have peace without disgrace and injury, prefers to carry-on-war. 12. Harpagos conferred the sovereignty on another, though it was in his own power to become¹ king. 13. Although-it-was possible to have taken¹ the city, the enemy retreated 14.

When the generals had resolved¹² to fight, the enemy hastily¹³ fled. 15. The Athenians sent-out colonies to Ionia, because Attica was not sufficiently-spacious¹⁴. 16. Socrates bade men endeavour to begin every action with the *approbation of the gods*, since the gods controlled all actions. 17. Endeavour so to live as if thou wert to live a short as-well-as a long¹⁵ time.

¹ Aor. ² ἀνάγεισθαι. ³ ἐπί. ⁴ to prosper=εὖ φερεσθαι. ⁵ § 153, 2. c.
⁶ =believe. ⁷ § 177, 5. ⁸ Aor. Part. ⁹ Sing. ¹⁰ Trans. by μεταξὺ
 with the Part. of δειπνεῖν. ¹¹ ὅς τις. ¹² Aor. of δοκεῖ, with Dat.
¹³ διὰ τάχους. ¹⁴ =sufficient. ¹⁵ =much.

§ 177. The Adverb.

1. Finally, the objective relation is expressed by *Adverbs*. Adverbs denote the relation of *place*, *time*, *manner* and *way* in connexion with a Predicate or Attribute; e. g. ἐγγύθεν ἦλθεν, *he came near*, χθὲς ἀπέβη, *he went away yesterday*, καλῶς ἀπέθανεν, *he died nobly*.

2. Besides Adverbs of place, time, manner and way, there are also other Adverbs, which do not, like those above-named, more precisely define the Predicate, but the *Copula*, (the relation of the Predicate to the Subject). These are called *modal Adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. The only Adverbs which will be considered here are those expressing *negation*, viz. οὐ and μὴ; (οὐ before a *Consonant*, οὐκ before a *Vowel with a smooth breathing*, οὐχ before a *Vowel with a rough breathing*). On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, &c.) is used when something is denied *absolutely, by itself* (OBJECTIVELY); μὴ (and its compounds), on the contrary, when something is

denied *with reference to the conception or will of the speaker or some one else (SUBJECTIVELY)*. Both are regularly placed *before* the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether it be expressed by the *Ind.* or the *Opt.*; e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο,—οὐκ ἂν γίγνοιτο ταῦτα; also in *subordinate clauses* with ὅτι, ὥς, *that*, e. g. οἶδα, ὅτε ταῦτα οὐκ ἐγένετο, *I know that these things did not happen*; in those denoting *TIME*, with ὅτε, ἐπειδή, &c., those denoting *GROUND OR REASON*, with ὅτι, διότι, ἐπεὶ, &c., and those denoting *CONSEQUENCE*, with ὥστε and the *Ind.*, e. g. ὅτε οὐκ ἦλθεν, *when he did not come*,—ἐπεὶ ταῦτα οὐκ ἐγένετο, *since these things did not happen*; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains, even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*si recusabit*).

5. Μὴ, on the contrary, is used with the *Imperative* and with the *Subjunctive used imperatively*, e. g. μὴ γράφε, μὴ γράψῃς (comp. § 153, 1. Obs. 3); with *WISHES* and *EXHORTATIONS*; e. g. μὴ γράφοις, *may you not write*, μὴ γράφωμεν, *let us not write*; in all clauses denoting *PURPOSE*, with ἵνα, ἕως, &c.; in *CONDITIONAL* clauses, with εἰ, εἰάν, ὅταν, ἐπάν, &c., e. g. λέγω τοῦτο, ἵνα μὴ γράφῃς,—εἰ μὴ γράφεις; in clauses denoting *EFFECT OR CONSEQUENCE*, with ὥστε and the *Inf.*, e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *the citizens fought bravely, so that the enemy might not fall upon the city*; in all *RELATIVE* clauses, which imply a *condition or purpose*, e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγαθός ἐστι), *if any one (or, whoever) is not good, we do not love him*; in *INTERROGATIVE* sentences, which

express *anxiety* on the part of the enquirer, and hence require a *negative* answer, e. g. $\mu\eta\ \nu\omicron\sigma\epsilon\acute{\iota}\varsigma$; $\acute{\alpha}\rho\alpha\ \mu\eta\ \nu\omicron\sigma\epsilon\acute{\iota}\varsigma$; *you are not sick, are you?* (in other interrogative sentences $\omicron\upsilon$ is used, and an *affirmative* answer is expected); usually with the *INFINITIVE* also; and, finally, with *PARTICIPLES* and *ADJECTIVES* which may be resolved by a *conditional* clause; e. g. $\acute{\omicron}\ \mu\eta\ \pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega\nu$, *si quis non credit, whoever does not believe*, (but $\acute{\omicron}\ \omicron\upsilon\ \pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega\nu$ =*is, qui non credit, or, quia non credit, he who does not believe, or, because he does not believe*).

6. When a negative sentence contains *indefinite-Pronouns* or *Adverbs*, e. g. *any one, any how, any where, at any time, ever, &c.*, these are all expressed *negatively*. The negatives must *all* be of the same kind, i. e. all compounds of $\omicron\upsilon\kappa$ or $\mu\eta$; e. g. $\mu\iota\kappa\rho\acute{\alpha}\ \phi\acute{\upsilon}\sigma\iota\varsigma\ \omicron\upsilon\ \delta\grave{\epsilon}\nu\ \mu\acute{\epsilon}\gamma\alpha\ \omicron\upsilon\ \delta\acute{\epsilon}\pi\omicron\tau\epsilon\ \omicron\upsilon\ \delta\acute{\epsilon}\nu\alpha\ \omicron\upsilon\ \tau\epsilon\ \iota\delta\iota\omega\tau\eta\nu\ \omicron\upsilon\ \tau\epsilon\ \pi\acute{\omicron}\lambda\iota\nu\ \delta\rho\acute{\alpha}$, *a mean nature never does anything great either for any private individual or for the state*; $\eta\mu\epsilon\acute{\iota}\varsigma\ \omicron\upsilon\ \delta' \epsilon\pi\iota\nu\omicron\omicron\upsilon\mu\epsilon\nu\ \omicron\upsilon\ \delta\acute{\epsilon}\nu\ \tau\omicron\iota\omicron\upsilon\tau\omicron\nu$, *we do not intend any such thing*.

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the Inf. with $\mu\eta$ is generally used, instead of the Inf. without $\mu\eta$; e. g. $\kappa\omega\lambda\acute{\upsilon}\omega\ \sigma\epsilon\ \mu\eta\ \tau\alpha\upsilon\tau\alpha\ \pi\omicron\iota\epsilon\acute{\iota}\nu$, *I prevent you from doing this*. (No equivalent for the $\mu\eta$ appears in translation).

Obs. When expressions of *fear, anxiety, doubt, &c.*, are followed by $\mu\eta$ with the Ind. or Subj. (Opt.), $\mu\eta$ must be considered as an *Interrogative*, (*numne, whether not*), and may often be translated by '*that*'; e. g. $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha,\ \mu\eta\ \acute{\alpha}\pi\omicron\theta\acute{\alpha}\nu\eta$, (*metuo ne moriatur*), *I fear whether he will not die=that he will die*; $\acute{\iota}\delta\epsilon\delta\omicron\iota\kappa\epsilon\iota\nu,\ \mu\eta\ \acute{\alpha}\pi\omicron\theta\acute{\alpha}\nu\omicron\iota$, (*metuebam ne moreretur*), *I was afraid that he would die*; $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha,\ \mu\eta\ \tau\acute{\epsilon}\theta\eta\eta\kappa\epsilon\nu$, (*ne mortuus sit*), *I fear whether he has not died=I fear that he has died, or, is dead*. On the contrary, $\mu\eta\ \omicron\upsilon$ with the Ind. and Subj. (Opt.) is used after the above expressions, when it is to be indicated that the thing feared will *not* take place, or has *not* taken place; e. g. $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha,\ \mu\eta\ \omicron\upsilon\ \acute{\alpha}\pi\omicron\theta\acute{\alpha}\nu\eta$, (*ne non moriatur*), *I fear that he will not die*; $\acute{\iota}\delta\epsilon\delta\omicron\iota\kappa\epsilon\iota\nu,\ \mu\eta\ \omicron\upsilon\ \acute{\alpha}\pi\omicron\theta\acute{\alpha}\nu\omicron\iota$, (*ne non moreretur*), *I feared that he would not*

die; δέδοικα, μὴ οὐ τέθνηκεν, (ne non mortuus sit), *I fear that he is not dead.*

8. Μὴ οὐ with the *Inf.* is used instead of the *Inf.* without negation, after expressions of *hindering, denying, ceasing, abstaining, distrusting, &c.*, when the negative οὐ, or any negative expression, precedes μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing prevents you from dying*; οὐδεὶς ἀρνεῖται τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι, *no-one denies that virtue is lovely*; οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν, *I did not refrain from saying this.*

9. Οὐ μὴ (usually with the *Subj.* or *Fut. Ind.*) is elliptical, since with οὐκ a Verb denoting *anxiety* or *fear* (which is sometimes also expressed) must be supplied, and μὴ must be referred to this Verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared (φοβητέον) that (μὴ) something will happen*; e.g. οὐ μὴ γένηται τοῦτο, *non vereor, ne hoc fiat, this will CERTAINLY not happen.*

XCIX.

(Exercise on § 177.)

1. The truly wise will never be-enslaved-by base desires. 2. What might¹ not happen in a long period? 3. What² evidence did the Athenians employ to prove that Socrates did not believe³ in the gods in which the state believed? 4. As⁴ the Persians did not hold-out, the Greeks took the city. 5. If thou sayest not the truth, do not expect to be believed by⁵ men. 6. Let us not flee before the enemy! 7. He-who⁶ does not believe⁷ one-on-his-oath⁸ can⁹ easily swear-falsely¹⁰ himself. 8. It is a great misfortune not to be-able to endure misfortune. 9. No-one is free who does not control¹¹ himself. 10.

Give¹² to friends, even if they do not ask¹³. 11. The Sophists were not willing¹⁴ to converse-with those who¹⁵ were not able¹⁶ to give money. 12. What is not manifest to men, they endeavour to learn from the gods by divination. 13. What one neither earns¹⁷, nor sees¹², nor hears¹², nor performs¹² for himself, friend often supplies to friend. 14. I might¹ affirm that no one gains¹⁸ any cultivation from one who¹⁵ does not please. 15. You affirm that you need no man for¹⁹ anything. 16. If thou doest²⁰ anything shameful, never hope to remain-concealed²¹. 17. No envy about anything ever arises in²² a good man. 18. The beautiful never anywhere appears to any-one as deformed. 19. The Thirty Tyrants forbade¹² Socrates to converse-with the young-men. 20. Prêxaspes denied that he murdered¹² Smerdis. 21. Clearchus then scarcely escaped being-stoned²³. 22. All laws prohibit inscribing *the name of* any liar in the public decrees. 23. I fear that the city is already taken by the enemy. 24. I doubt²⁴ whether it is not best for me to be-silent. 25. Neither snow-storms²⁵, nor rain, nor heat, nor night, hinders the Persian couriers from most rapidly accomplishing¹² the journey²⁶ lying-before *them*. 26. No fear shall prevent me from saying what I think. 27. Be-of-good-courage; surely nothing unjust will happen¹², if justice be present. 28. The wicked you (*pl.*) will *certainly* never make better. 29. If²⁷ we conquer¹², the Peloponnesians will *certainly* never invade²⁸ the country. 30. Socrates said: As long as²⁹ I breathe and am-able³⁰, I *surely* shall not cease¹² to philosophise.

¹ § 153, 2. c. ² ποῖος. ³ νομίζειν. ⁴ ἐπεὶ. ⁵ ὑπό, with Gen. ⁶ ὅστις. ⁷ πείθεσθαι. ⁸ =swearing. ⁹ ἐπίστασθαι. ¹⁰ ἐπιτορκεῖν. ¹¹ Say: 'not controlling.' ¹² Aor. ¹³ Say: 'not asking'. ¹⁴ ἐθέλειν. ¹⁵ § 148, 6. ¹⁶ ἔχειν. ¹⁷ Aor. of ἐξεργάζεσθαι. ¹⁸ εἶναι, with Dat. ¹⁹ εἰς. ²⁰ Aor. Part. ²¹ Fut. of διαλανθάνειν. ²² =to. ²³ Aor. Inf. ²⁴ δίδοικα. ²⁵ Sing. ²⁶ δρόμος. ²⁷ ἴαν. ²⁸ εἰσβάλλειν εἰς (Aor.). ²⁹ ὥσπερ ἄν, with Subj. ³⁰ οἷός τε εἶναι.

SYNTAX OF COMPOUND SENTENCES,

OR

THE CONNEXION OF SENTENCES.

CHAPTER I.

§ 178. A. CO-ORDINATION.

1. When two or more sentences stand in close connexion with each other, there is a *two-fold* relation to be distinguished. They are either related to each other (1) in such a manner as to form *one thought*, each, however, being, in a measure, *independent* of the other, e. g. *Socrates was very wise, Plato also was very wise*; or (2) they are *wholly united*, inasmuch as the one *defines* and *explains* the other, or appears as the *dependent* member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connexion is called *Co-ordination*, the last *Sub-ordination*, and the sentences, *Co-ordinate* and *Sub-ordinate*.

I came, I saw, I conquered.—Co-ordinate.

When I came, I conquered.—Sub-ordinate.

2. Co-ordination consists either in *expanding* or *restricting* the idea. The former is called *copulative*, the latter, *adversative* co-ordination. Copulative co-ordination is either a *simple succession* of words, or an *enhancing* or *strengthening* of the idea.

3. A *simple succession* of words is effected,—(a) by *καί*, et, *and*, more rarely in *prose* by *τέ* (enclitic), *que, and*, e. g. *Σωκράτης καὶ Πλάτων*;—

(b) by καί—καί, *et—et, both—and, as well—as*, more rarely τέ—τέ, e. g. καὶ ἀγαθοὶ καὶ κακοί, *both good and bad*;—(c) by τέ—καί, *both—and, and also*, e. g. καλός τε καὶ ἀγαθός, χρηστοί τε καὶ πονηροί.

OBS. 1. Καί also signifies *even* (*etiam*), with which corresponds the negative οὐδέ, *not even* (*ne—quidem*); e. g. καὶ σὺ (*etiam tu*) ταῦτα ἔλεξας, *even you said this*; οὐδέ σὺ (*ne tu quidem*) ταῦτα ἔλεξας, *not even you said this*.

4. The *enhancing* or *strengthening* of the idea is effected by the simple καί, but still more definitely by,—(a) οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδέ); —(b) οὐχ ὅτι (ὅπως) or μὴ ὅτι (ὅπως) [*i. e.* οὐ λέγω, ὅτι, or, μὴ λέγε, ὅτι]—ἀλλὰ καί (ἀλλ' οὐδέ), *not only* (*not only not*)—*but even* (*but not even*), either when the more important member precedes the less important, or when two very antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *Socrates was not only wise, but also good*. —Καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo—sed etiam*), *indeed, lovers alone are ready to die for each other, not only men, but also women*. —Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *the Greeks not only put the enemy to flight, but even ravaged their country*. —Αἰσχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας ἑαυτὸν κατὰ τουτωνὶ ἐπολιτεύετο (*non modo non—sed etiam*), *not only was Æschines not grateful to the Athenians, but he even acted as a statesman against them, suffering himself to be bribed*. —Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύναντο (*non modo non*), *not only were they not able to dance in time, but not even to stand erect*.

5. *Adversative* co-ordination consists in *restriction* or in *entire negation*, e. g. *he is indeed poor, but brave*;—*he is not brave, but cowardly*; (here, the clause ‘*but brave*’ restricts the one preceding, and ‘*but cowardly*’ wholly negatives the idea of ‘*brave*’). *Restriction* is most frequently expressed by $\delta\acute{\epsilon}$ (autem). To this $\delta\acute{\epsilon}$ there usually corresponds the connective $\mu\acute{\epsilon}\nu$, standing in the preceding contrasted sentence. $\mu\acute{\epsilon}\nu$ primarily signifies, *in truth, truly, indeed* (quidem), but generally its force is so slight that it *cannot be translated* at all into English; e. g. $\tau\acute{o}\ \mu\acute{\epsilon}\nu\ \omega\phi\acute{\epsilon}\lambda\iota\mu\omicron\nu\ \kappa\alpha\lambda\acute{o}\nu,\ \tau\acute{o}\ \delta\acute{\epsilon}\ \beta\lambda\alpha\beta\epsilon\rho\acute{o}\nu\ \alpha\iota\sigma\chi\rho\acute{o}\nu\ \acute{\epsilon}\sigma\tau\iota\nu$, *what is useful is honourable, but what is hurtful is disgraceful*. $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$ is used especially in *divisions and classifications*, e. g. $\omicron\iota\ \mu\acute{\epsilon}\nu$ — $\omicron\iota\ \delta\acute{\epsilon}$, *some—others*, $\tau\acute{o}\ \mu\acute{\epsilon}\nu$ — $\tau\acute{o}\ \delta\acute{\epsilon}$, *on the one side—on the other, partly—partly*; also, where the same word is repeated in two different sentences, e. g. $\acute{\epsilon}\gamma\omega\ \sigma\acute{\upsilon}\nu\epsilon\iota\mu\iota\ \mu\acute{\epsilon}\nu\ \theta\epsilon\omicron\iota\varsigma,\ \sigma\acute{\upsilon}\nu\epsilon\iota\mu\iota\ \delta'\ \alpha\nu\theta\rho\acute{\omega}\pi\omicron\iota\varsigma\ \tau\omicron\iota\varsigma\ \acute{\alpha}\gamma\alpha\theta\omicron\iota\varsigma$, *I take part with the gods, and I take part with good men*. Generally speaking, $\delta\acute{\epsilon}$ may be translated by ‘*and*’.

6. The following Conjunctions are also to be noticed, viz. $\alpha\tilde{\upsilon}$, usually in connexion with $\delta\acute{\epsilon}$ ($\delta'\alpha\tilde{\upsilon}$), *rursus, again, on the contrary*; $\kappa\alpha\iota\tau\omicron\iota$, *verum, sed tamen, however, yet, and yet*; $\mu\acute{\epsilon}\nu\tau\omicron\iota$, *yet, however*; $\omicron\mu\omega\varsigma$, *although, yet, nevertheless*; finally, $\alpha\lambda\lambda\acute{\alpha}$, which, according to the nature of the preceding portion of the sentence, denotes either the *opposite* of that which is expressed in the first member, so that the first member is *negated* by the last, and one cannot coëxist with the other (*but*), e. g. $\omicron\upsilon\chi\ \omicron\iota\ \pi\lambda\acute{o}\upsilon\sigma\iota\omicron\iota\ \epsilon\upsilon\delta\alpha\iota\mu\omicron\nu\acute{\epsilon}\varsigma\ \acute{\epsilon}\iota\sigma\iota\nu,\ \alpha\lambda\lambda'\ \omicron\iota\ \acute{\alpha}\gamma\alpha\theta\omicron\iota$, *not the rich are happy, but the good*; or, it merely denotes something *different* from what is contained in the first member, so that the first member is only *partially negated*, i. e. merely restricted (*still, yet, but*),

e. g. τοῦτο τὸ πράγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν, *this action is useful indeed, but not honourable.*

7. The union of negative sentences is effected by οὐτε—οὐτε (μήτε—μήτε), *nec—nec, neither—nor*, e. g. οὐτε θεοί οὐτε ἄνθρωποι, *neither gods nor men.* Οὐδέ either expresses a contrast (*but not*), or serves to annex a new additional clause (*and not, also not*).

OBS. 2. When a negative sentence follows a positive one, the connexion is regularly formed in prose by καὶ οὐ or καὶ μή; e. g. Φαίνομαι χάριτος τυτυχηκώς καὶ οὐ μέμψεως οὐδὲ τιμωρίας, *I have evidently met with favour, and not blame or punishment.*

8. *Disjunctive* co-ordination consists in combining into one whole, sentences, the one of which *excludes* the other, so that the one can be considered as existing only when the other is non-existent. This relation (*Disjunction*) is expressed by *disjunctive Conjunctions*, viz. ἢ—ἢ, aut—aut or vel—vel, *either—or*; εἴτε—εἴτε (with the *I n d.*), εἰάυτε—εἰάυτε or ἥντε—ἥντε (with the *S u b j.*), *sive—sive, whether—or*, *either—or*; e. g. ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν, *either the father or the son died*, (the first ἢ may, however, be omitted, e. g. ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν); εἴτε καινὰ εἴτε παλαιὰ ταῦτά ἐστιν, *whether these things are new or old*; εἰάυτε πατήρ γράψῃ, εἰάυτε μήτηρ, *whether the father or the mother will write.*

9. Finally, sentences may also be co-ordinate when the latter of them denotes either the *cause* or the *effect* of the former. The sentence denoting the *cause* is introduced by γάρ, *enim, nam, for*, and that denoting the *effect*, by οὖν, *consequently, therefore*, ἄρα, *then, therefore*, τοίνυν, *then, so then*, τοίγαρ, *ergo, therefore*, τοίγαρτοι, *for that very reason and no other, therefore*, τοιγαροῦν, *for that*

reason then, wherefore; e. g. Θαυμάζομεν Σωκράτη· ἀνὴρ γὰρ ἦν καλὸς καὶ ἀγαθός, we admire Socrates, for he was an honourable and good man.— Σωκράτης ἀνὴρ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρ' αὐτόν, Socrates was an honourable and good man. therefore we admire him.

OBS. 3. Γάρ, οὖν, ἄρα, μέν, δέ, τέ, τοίνυν, τοί or αὖ can never stand as the first word in a sentence.

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Sentences.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a *dependent* and *merely completing* member of the other, their connexion may be expressed, either by co-ordinate Conjunctions, as δέ, γάρ, ἄρα, &c., (e. g. τὸ ἔαρ ἦλθε, τὰ δὲ δένδρα θάλλει, *the spring has come, and the trees bloom*); or in such a manner that the sentence which, as to its import, merely completes the other, is evidently, *in its outward form*, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, *when the spring has come, the trees bloom*. This mode of connexion is called *Subordination*.

2. The sentence, to which the other belongs as a complementary or defining member, is called the *principal sentence*; the completing one, the *subordinate* or *accessory sentence*; and the two together, a *compound sentence*; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, the *principal sentence*

is τὰ δένδρα θάλλει, and the subordinate sentence, ὅτε τὸ ἔαρ ἦλθε.

3. *Subordinate-sentences* are:—

- (a). *Substantive-sentences*, i. e. those which are equivalent to a Case of a *Substantive* (or an *Infinitive*);
- (b). *Adjective-sentences*, i. e. those which are equivalent to a case of an *Adjective* (or a *Participle*);
- (c). *Adverbial-sentences*, i. e. those which are equivalent to an *Adverb* or an *Adverbial phrase*.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced", the *Subject* may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy was announced": also, in the sentence, "Sing to me, O Muse, the far-wandering man", the *Attributive* "far-wandering" may be expanded into a subordinate sentence, "who has wandered far". Comp. "He announced the victory of Cyrus over the enemy", with "He announced that Cyrus had conquered the enemy";—"In the spring the flowers bloom", with "When the spring has come, the flowers bloom."

§ 180. I. *Substantive-Sentences*.

1. A *substantive-sentence* is a *Substantive* or an *Infinitive* expanded into a sentence, and, like a *Substantive*, may stand as the *Subject* or the *Object* of a sentence.

A. *Substantive-Sentences*, introduced by ὅτι or ὡς, 'that'.

2. *Substantive-sentences* introduced by the Conjunctions ὅτι and ὡς, 'that', express the *Object*

(Acc.) of *Verba sentiendi* and *declarandi*, i. e. of Verbs which denote either *sensation* or *perception*; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μαρθάνειν, γιγνώσκειν, &c. or the *expression* of a sensation or perception; e. g. λέγειν, δεικνύναι, ἀγγέλλειν, δηλὸν εἶναι, &c.

3. The *Predicate* of such a substantive-sentence may be expressed, (a) by the *Ind.*, (b) by the *Opt.*, (c) by the *Opt. with ἄν*, (d) by the *Ind. of the historical Tenses with ἄν*.

4. The *IND.* of *all* the Tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. More especially the *Ind.* is used regularly, when the Verb of the principal sentence is a *principal Tense*, (*Pres.*, *Perf.* or *Fut.*).

5. The *OPT.*, on the contrary, is used, when what is affirmed is to be represented as a mere *conception* or *supposition*; hence, especially, when what is stated as the sentiment of another is to be indicated *as such*.

Ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν, *they said that bears had ere this destroyed many who approached them.*—"Ὅτε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκουμεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾶον εἶη ζῶων ἢ ἀνθρώπων ἄρχειν, *when we reflected on these things, we concluded that it was easier for man, as he is, to rule all other animals than men.*

6. The *OPT. with ἄν* is used, when the affirmation is to be indicated as a *conditional supposition*, an *assumption*, a *conjecture*, or an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *I say that if you were to say these things, you would err.*—Μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκό-

τως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥςπερ καὶ παρὰ ἀνθρώπων, ὅστις μή (= εἴ τις μή), ὁπότε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο, *I remember having heard you once remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, &c.*

7. The IND. of the *historical Tenses* with ἂν is used, when the affirmation is to be represented as something *conditional*, the *existence* or *possibility* of which is *denied* [§ 153, 2. a. (a)]; e. g. Δηλόν ἐστιν, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἂν, *it is evident that if you had said this, you would have erred*, (but you did not say it, therefore you did not err).

OBS. *Impersonal* forms of expression are, in Greek, often made *personal*; e. g. δῆλός εἰμι (φανερὸς εἰμι), ὅτι ταῦτα εὖ ἔπραξα, *it is evident that I did these things well*; δῆλοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this*. Comp. § 175, Obs. 4.

C.

(Exercise on § 180.)

1. We know that the kings of the Lacedæmonians are descendants of Hercules. 2. The Athenians fortified the city in a short¹ time, and it is even now² evident that the construction was done³ in⁴ haste. 3. I have often wondered⁵ by what⁶ arguments the accusers of Socrates persuaded⁵ the Athenians, that he was deserving⁷ of death from the State.⁸ 4. Tissaphernes traduced Cyrus to⁹ his (=the) brother, saying that he was plotting-against him. 5. Brasidas not-only¹⁰ shewed himself prudent¹¹ in other respects, but-also¹² in his speeches everywhere he manifested that he was sent-forth to liberate¹³ Greece. 6. Many of those who¹⁴ pretend

to philosophise might¹⁵ perhaps say⁵, that the just man could never become⁵ unjust, nor the sober-minded arrogant. 7. It is evident that you may be delivered⁵ far more-speedily, if-you-say¹⁶ nothing, than if you defend yourself badly. 8. I pray you to observe-beforehand that, if Æschines had not brought-forward¹⁷ something foreign-to¹⁸ the indictment, I also would not have said¹⁹ a single²⁰ word.

¹ = little. ² ἔτι καὶ νῦν. ³ Aor. of γίνεσθαι. ⁴ κατὰ, with Acc.
⁵ Aor. ⁶ ὅς τις. ⁷ ἄλλος εἶναι. ⁸ Dat. without a Prep. (§ 161, 2. d).
⁹ πρὶς, with Acc. ¹⁰ τίς. ¹¹ = moderate. ¹² καί. ¹³ Fut. Part.
¹⁴ § 148, 6. ¹⁵ § 153, 2. c. ¹⁶ Aor. Part. ¹⁷ Aor. Part. of κατη-
γορεῖν. ¹⁸ = outside. ¹⁹ παρῖσθαι. ²⁰ = any.

§ 181. B. *Final* Substantive-Sentences, introduced by ὥς, ἵνα, &c.

1. The second kind of substantive-sentences are *final sentences*, i. e. those which denote a *purpose, intention* or *end*. These sentences are introduced by the following Conjunctions, ὥς, ὅπως, ἵνα, ὥς μή, ὅπως μή, ἵνα μή, (ut, ut ne).

2. The Mood used in such sentences is usually the SUBJ. or the OPT. When the Verb of the principal sentence is a *principal Tense* [*Pres.*, *Perf.* or *Fut.*, or an *Aor.* with a *Pres. meaning* (§ 152, 12.)] the final Conjunctions are followed by the SUBJ.; but when the Verb of the principal sentence is a *historical Tense* [*Impf.*, *Plpf.* or *Aor.*] the final conjunctions are followed by the OPT. (but never by the OPT. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλ-
θῃς, ut venias, *I write, have written,*
will write this, that you may come; λέ-

ξον, ἵν' εἰδῶ, dic, ut sciam, say, that I may know; ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθοις, ut venires, I was writing, had written, wrote this, that you might come.—Ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία, merchandise and traders have been removed from the public forum of the Persians, that their turmoil may not mingle with the correct deportment of the educated.—Ἰνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμι, (paucis repetam), in order that the entire polity of the Persians may be more clearly explained, I will recapitulate briefly.—Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

OBS. Hence, what in Latin is the *sequence* or *dependence* of *Tenses*, is, in Greek, the *sequence* of *Moods*. For example;—if, in Latin, the principal Verb is in the *Pres.*, the Verb of the subordinate clause is generally in the *Pres.* also; and if the principal Verb is a *past* Tense, so is the Verb of the subordinate clause. But, in Greek, if the principal Verb is a *Pres.*, *Perf.* or *Fut.*, the *Subj.* is used in the subordinate clause; and if the principal Verb is a *past* Tense, the *Opt.* is generally used in the subordinate clause.—On the *Subj.* after a *historical* Tense, see § 189, 5.

3. With the final Conjunctions ὥς, ὅπως and ἵνα, the modal Adverb ἄν is sometimes joined, referring to a conditional sentence (usually not expressed, but to be supplied); e. g. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἄν εἰδῶμεν, ἅτε δεῖ φίλια καὶ πολέμια νομίζειν, you will lead us through your territory, in order that (when we have entered it) we may know both what it is necessary to regard as friendly and what hostile.

4. Verbs of care, anxiety, considering, endeavouring, striving, effecting and admonishing, [e. g. ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλευέσθαι, ὁρᾶν, ποιεῖν, πράττειν (curare), μηχανᾶσθαι, παρακαλεῖν,

παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε, &c.], are followed by the Conjunction ὅπως (ὅπως μὴ) with the SUBJ. or OPT. (according to No. 2.), or, more frequently, with the IND. FUT., not only after a principal Tense; but very often also after a *historical* Tense; when the *Ind. Fut.* is used, the *accomplishment of the purpose* is represented as *really occurring and continuing*.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι (=ὥστε) πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, *the Persian laws take care that the citizens shall by no means be such as to desire any wicked or shameful act.*—Σκοπεῖσθε τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν, *look to this, Athenians, that our envoys shall not merely utter words, but likewise be able to exhibit some result.*

5. The final Conjunctions ἵνα and ὥς (more rarely ὅπως) are followed by the IND. of the *historical Tenses*, when a *purpose* is to be expressed which *has not been accomplished* or which *cannot be accomplished*.

Ἐχρῆν σε Πηγάσου Ζεῦξαι πτερόν, ὅπως ἐφαίνοιο τοῖς θεοῖς τραγικώτερος, *you should have harnessed the winged Pégasus, that you might have appeared more imposing to the gods.*—Ἐβουλόμην δ' ἄν, Σίμωνα τὴν αὐτὴν γνώμην ἔμοι ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες ῥαδίως ἔγνωτε τὰ δίκαια, *I would that Simon had been of the same opinion as I am, that (or, then = in which case) having heard both of us, you might have easily judged what was just.*

CI.

(Exercise on § 181.)

1. Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. 2. The Lacedæmonians were not permitted¹ to travel-abroad, lest the citizens should become filled-with frivolity by² strangers. 3. Remember absent as-well-as³ present friends, lest it may seem that you would neglect the latter also in-their-absence⁴. 4. Agêsilâus took-care that the soldiers should-be-able to endure hardships. 5. The president of the city must⁵ see-to this, that the best *men* have the greatest honours. 6. Ambitious and high-souled men⁶ do everything, that they may leave-behind an immortal remembrance of themselves. 7. Endeavour to fight with all ardour, that you may surpass your fore-fathers in renown! 8. Would that⁷ the multitude⁸ were able to effect the greatest evils, then⁹ they would also be able to *effect* the greatest good¹⁰; and it would be well.¹¹ 9. Why¹² didst thou not seize¹³ *and* slay me, that I might never shew¹⁴ myself to men?

¹ ἵκναι, with Dat. ² ἀπό. ³ πρὸς, with Acc. ⁴ Part. ⁵ χρῆ, with Acc. and Inf. ⁶ = of men. ⁷ εἰ γὰρ ὄφελον, with Inf. ⁸ οἱ πολλοί. ⁹ ἴνα. ¹⁰ Plur. ¹¹ καλῶς ἔχεν (§ 153, 2. a.). ¹² τί. ¹³ Aor. Part. ¹⁴ Aor.

§ 182. II. *Adjective-Sentences.*

1. *Adjective-Sentences* are *Adjectives* or *Participles* expanded into a sentence, and, like *Adjectives*, *define more fully* a Substantive or a substantive-Pronoun; e. g. οἱ πολέμιοι, οἳ ἐκ τῆς πόλεως ἀπέφυγον

(=οἱ πολέμοι ἐκ τῆς πόλεως ἀποφύγοντες), *the enemy, who fled from the city*; τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξε (=τὰ ὑπ' Ἀλεξάνδρου πραχθέντα πράγματα), *the deeds, which Alexander performed*. These sentences are introduced by the *relative-Pronouns* ὃς, ἣ, ὅ, ὅστις, ἣτις, ὅτι, οἷος, &c.

2. The *relative-Pronoun* agrees in *Gender* and *Number* with the *Substantive* (standing in the principal sentence) to which it refers, in the same manner as the *attributive Adjective* with its *Substantive*; but its *Case* is determined by the *Predicate* standing in the subordinate sentence; e. g. Ὁ ἀνὴρ, ὃν εἶδες, *the man, whom you saw*;—ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, *the virtue, which all good men desire*;—οἱ στρατιῶται, οἷς μαχόμεθα, *the soldiers, whom we are fighting*.

OBS. 1. When, in adjective-sentences, the *Relative* with a *Part.* is dependent on a finite Verb, we usually translate the *Part.* into English by the *Inf.*, e. g. Ὁ φίλος, ὃν οἶδα τεθνηκότα, *the friend, whom I know to be dead*. (Comp. the Lat., *amicus, quem scio mortuum esse*).

OBS. 2. When a *predicative Substantive* stands in an adjective-sentence, very frequently the *Relative* does not agree in *Gender* and *Number* with the *Substantive* to which it refers, but, by means of a kind of *Attraction*, with the *predicative Substantive*. The Verb of the adjective-sentence is usually a Verb signifying *to be*, *to name*, *to call*; e. g. Ἡ ὁδὸς πρὸς ἑὸν τρέπεται, ὃ καλεῖται Πηλούσιον στόμα, *the course of the river which is called the Pelusian mouth turns to the east*; (here ὃ takes the Gender of the predicative στόμα, instead of that of its Antecedent ὁδός).—Ἄκρα, αἷ καλοῦνται κλειδεῖς τῆς Κύπρου, *the heights, which are called the keys of Cyprus*.—Περσικὸν ξίφος, ὃν ἀκινάκην καλοῦσιν, *the Persian sword, which they call 'acinaces'*.—Λόγοι εἰσὶν ἐν ἑκάστοις ἡμῶν, αἳ ἐλπιδας ὀνομάζομεν, *thoughts are in each of us, which we call hopes*.

OBS. 3. A peculiarity with respect to *Number* occurs in the phrases, ἔστιν αὖν, οἷς, οὓς, αἷ, *sunt quorum, quibus, quos, quæ*. These formulæ are treated in all respects as *substantive-Pronouns*, as the *Number* of the *Relative* has no influence on that of the Verb ἔστιν, nor is the *Tense* changed when the context relates to *past* or *future time*.

Gen.		ἔστιν ὧν	(=ἐν ἰῶν)	ἀπέσχετο.
Dat.		ἔστιν οἷς	(=ἐν ἰοῖς)	οὐχ οὕτως ἔδοξεν.
Acc.		ἔστιν οὓς	(=ἐν ἰούς)	ἀπέκτεινεν.

3. The *Person* of the Verb in an adjective-sentence is determined by the Substantive or Pronoun (expressed or understood) to which the Relative refers ; e. g. Ἐγώ, ὃς γράφω,—σὺ, ὃς γράφεις,—ὁ ἀνὴρ or ἑκεῖνος, ὃς γράφει. Hence, after a *Vocative* the second Person is regularly used ; e. g. Ἀνθρώπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who didst inflict such evils on us !*

4. The Relative is *Plural* when it refers to two or more objects ; and when the Gender of the Substantives is the same, the Relative agrees with them in Gender ; the Relative, however, is often in the *Neuter*, when the Substantives denote *inanimate* objects.

Ἡ μήτηρ καὶ ἡ θυγάτηρ, ἃς εἶδες, *the mother and daughter, whom you saw.*—Ὁρᾷ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις, *he sees him adorned with the painted eyelids, the cosmetics and the artificial locks, which were customary amongst the Medes.*

5. When the Substantives are of different Genders, the Relative, when persons are spoken of, agrees with the *Masculine* rather than the *Feminine* ; but when things are spoken of, it is usually *Neuter*.

Ὁ ἀνὴρ καὶ ἡ γυνή, οἱ παρὰ σέ ἦλθον, *the man and woman, who came to thee.*—Ἡκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ, *we have come, deliberating about war and peace, which are of very great moment in the life of man.*

6. When the Relative should be in the *Acc.*, and refers to a Substantive in the *Gen.* or *Dat.*, it is generally put in *the same Case as its Substantive*, when the adjective-sentence has nearly the force of an attributive Adjective or Participle. This construction is called *Attraction* of the Relative. *The Substantive frequently stands in the relative sentence.*

Ἀρίων διθύραμβον πρῶτος ἀνθρώπων ὦν ἡμεῖς ἴσμεν (instead of οὗς ἴσμεν) ἐποίησεν, *Arion was the first among men known to us, who composed a dithyramb.*—Ὁ στρατηγὸς ἤγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of αἷς) ἐπεισεν (= τῶν πεισθαισῶν), *the general led his army from the cities which he had persuaded.*—Σὺν τοῖς θησαυροῖς οἷς (instead of οὗς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.*—Κῦρος προσῆλθε σὺν ᾗ εἶχε δυνάμει, *Cyrus came with the force which he had.*—Ἐγὼ σοὶ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν (= ἀντὶ τούτων, ἃ) ἀνέμοι δανεῖσθης ἄλλα πλείονος ἄξια εὐεργετήσιν, *I promise you that I will repay you benefits many-fold greater, in return for what you will lend me, if God grant me success.*

7. The Relatives οἷος, ὅσος, ὅστις οὖν, ὅλίκος, both as *Accusatives* and *Nominatives*, are attracted, when the Verb εἶναι and a Subject formally expressed are in the relative clause; e. g. οἷος σὺ εἶ, οἷος ἐκεῖνός ἐστιν or οἷος Σωκράτης ἐστίν. This attraction is brought about in the following manner:—the *Demonstrative* in the *Gen.*, *Dat.* or *Acc.*, to which the Relative refers, is *omitted*, and the Relative is put in the *Case of the preceding Substantive* or of the (omitted) *substantival Demonstrative*; the Verb εἶναι of the relative-clause is also *omitted*, and

the Subject of the relative-clause is put in the Case of the Relative. Such a blended or attracted adjective-clause is, in all respects, equivalent to an *inflected Adjective*; moreover, the connexion of the adjective-clause with its Substantive is still more *complete* and *intimate*, when the Substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the Demonstrative *τοιούτῳ*, to which the Relative *οἷος* refers, *οἷος* is attracted into the Case of the preceding Substantive *ἀνδρί*, and by omitting *εἶ* of the relative-sentence, its Subject *σύ* is attracted into the Case of the Relative, and we have the common form *χαρίζομαι ἀνδρί οἷῳ σοί*, or (by transposition) *χαρίζομαι οἷῳ σοὶ ἀνδρί*. In English the above Relatives may be translated by ‘*as*’ or ‘*such as*’.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός (<i>I love such a man as you</i>).	ἐρῶ οἷου σοῦ.
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί.	χαρίζομαι οἷῳ σοί.
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα.	ἐπαινῶ οἷον σέ.
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν.	ἐρῶ οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας.	ἐπαινῶ οἷους ὑμᾶς.

OBS. 4. Attraction also takes place, when *οἷος* or *οἷός τε* is used instead of *ὥς τε* with the Inf., signifying *I am of such a nature or character that*—(=*is sum, qui, with the Subj.*), hence, *I can*; e. g. *Διελέχθην Στωϊκῷ τοιούτῳ οἷῳ μήτε λυπεῖσθαι, μήτ’ ἐργίξεισθαι*, *I conversed with such a Stoic as could neither be grieved nor irritated.* The Demonstrative is generally omitted; e. g. *Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἷαν ἀρθροῦν τὴν φωνήν*, *the gods made the human tongue alone capable of uttering articulate sounds*; (here the Demonstrative *ταύτην*, which is the correlative of *οἷαν*, is omitted).

OBS. 5. Sometimes, in the case of adjective-sentences, an attraction occurs quite the reverse of that just mentioned, when the Relative does not take the Case of its Substantive, but the Substantive the Case of the Relative which refers to it. This may be called *inverted Attraction*; e. g. *τὴν οὐσίαν* (instead of *ἡ οὐσία*) *ἣν ὁ πατήρ κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν*, *the property which the father left to his son is worth no more.* This inverted Attraction is very common in the case of *οὐδεὶς ὅστις οὐ* *no one, who not=every one* after an omitted *ἐστίν*(ν).

Nom.	οὐδὲ τις	ὅστις	οὐκ	ἂν ταῦτα ποιήτειν
	(there is no one, who would not do this).			
Gen.	οὐδενός	οὗτου	οὐ	κατεγέλασεν
	(there was no one, whom he did not ridicule).			
Dat.	οὐδενὶ	ὅτῳ	οὐκ	ἀπεκρίνατο
	(there was no one, whom he did not answer).			
Acc.	οὐδένα	ὅντινα	οὐ	κατέκλαυσεν
	(he bewailed every one).			

8. On the use of the *Moods* in adjective-sentences, the following remarks should be attended to:—

(a) The IND. is used, when the attributive qualification (i. e. the idea contained in the Predicate) is represented as something *actual* or *real*; e. g. ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The IND. FUT. is very frequently used (even after a *historical* Tense, § 189, 5) to denote a *purpose*, or *what is intended to happen* (§ 152, 6); e. g. Στρατηγούς αἰροῦνται, οἳ Φιλίππῳ πολέμησουσιν, qui cum Philippo bellum gerant, they choose generals who shall fight (=to fight) with Philip. Also, after *negations*, the IND. is used in Greek, where the *Latin* employs the SUBJ.; e. g. Παρ' ἐμοὶ οὐδεὶς ἐστίν, ὅστις μὴ ἱκανός ἐστίν ἴσα ποιεῖν ἐμοί, nemo est meorum, qui facere non possit paria atque ego.

(b) The *Relative with ἄν*, e. g. ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν, &c., is followed by the SUBJ., when the Verb of the principal clause is one of the *principal* Tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and also to express *indefinite frequency* (as often as). The adjective-sentence may generally be considered as a conditional sentence, and the Relative with ἄν may be resolved into the Conjunction *ἐάν* with *τις* (or some other Pronoun) and the Subj.

Οὐς ἄν (=ἐάν τινας) βελτίους ἡμῶν αὐτῶν
 2

ἡ γη σῶμεθα, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλομεν πείθεσθαι, *whomsoever we think* (or, *if we think any men*) *superior to ourselves, these we are often willing to obey, even without compulsion.*—Ἀνθρώποι ἐπ' οὐδένα μᾶλλον συνίστανται ἢ ἐπὶ τούτους, οὐς ἂν (=εἰάν τινας) αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom they see endeavouring to rule them.*

(c) The Relative (*without ἄν*) is used with the Opt., in the first place, in the same sense as with the Subj. and ἄν, *but referring to a historical Tense.* Hence, it is used in *general and indefinite* statements; as also to express *indefinite frequency*,—in which case the Verb of the principal sentence is usually in the *Impf.* Here, also, the adjective-sentence may be resolved by εἰ with the Opt.

Οἱ πολέμοι πάντας ἐξῆς, ὅτῳ (=εἴ τι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας, ἀπέκτεινον, *the enemy killed all, one after another, both children and women, whomsoever they met.*—Φίλους, ὅσους ποιήσαιτο καὶ εὖνους γυνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, *Cyrus is acknowledged by all to have been most excellent in serving whomsoever he might make his friends, and those whom he might find well-disposed towards him, and might judge to be fit co-operators in whatever he might happen to wish to accomplish.*

(d) *Secondly*, the Opt. is used, when the attributive qualification is to be represented as a mere *supposition, conjecture or assumption.* The adjective-sentence is then considered as an *uncertain or doubtful*

condition [§ 153, 1. b. (β)], or forms a part of a sentence expressing a wish.

Τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖν, φείδεσθαι δεῖ, *one must avoid saying what he does not fully know* (=if, perhaps, he does not fully know it).—Ἐρδοι τις, ἣν ἕκαστος εἰδεῖν τέχνην, *any one can practise the art with which he is acquainted* (=if he is acquainted with it).

(c) The OPT. *with* ἄν is used, when the attributive qualification is to be represented as a *conditional supposition, conjecture, assumption or undetermined possibility* (§ 153, 2. c.).

Οὐκ ἔστιν, ὃ τι ἄν τις μείζον τούτου κακὸν πάθοι, *there is no evil, which any one can experience, greater than this.*

(f) The IND. of the *historical Tenses* (Impf., Plpf., Aor.) is used *with* ἄν, when it is to be indicated that the attributive qualification could take place only under a certain condition, but *did not take place*, because the condition was not fulfilled [§ 153, 2. a. (α)]; e. g. Ἡ πόλις, ἣν οἱ πολέμιοι οὐκ ἄν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent, the city, which the enemy would not have sacked, if the soldiers had come to its aid.*

CII.

(Exercise on § 182.)

1. Many acts have ere-this become¹ *the* occasions of very-great advantages, which, at-first², all supposed¹ to be calamities³. 2. Who would⁴ not praise¹ you (*pl.*), who have fought¹ boldly for the freedom of your (=the) native-land? 3. The ungrateful forgot us, who have conferred on them

great benefits⁵. 4. There-are *men* who are esteemed-happy¹¹ by all more than by themselves. 5. Cannot thy brother, O Chærecrates, said Socrates, please¹ any-one, or doth he please some very highly⁶? 6. The enemy ravaged some⁷ *portions* of our land. 7. In the young-man *there* dwells⁸ a fear, which we call shame. 8. For the acquisition of a friend, which is said to be a very-great blessing, we see that the multitude care little. 9. There-arose confused-noises, cries and shoutings, which is common to all who-fight-at-sea.⁹ 10. Of the nations which we know in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent¹⁰. 11. I have never-yet e s t e e m e d¹ a rich man h a p p y¹¹, who-enjoys¹² nothing of what he possesses. 12. We must remember not only the death of the departed, but also the virtue which they have left-behind. 13. Many indeed praise fair words, but nevertheless do otherwise¹³ and contrary-to what they have praised¹. 14. Do nothing which thou dost not understand. 15. A rational man, if-he-has-lost¹⁴ a son or anything else which he prizes very highly, will bear *it* more-easily than others. 16. I have sent¹ thee this wine, said Cyrus, and I pray thee to drink¹ it to-day with those-whom thou lovest most. 17. The tyrant h a s s u f f e r e d sufficient punishment¹⁵ for-what he has done¹. 18. The general led-away¹ his (=the) army from the cities which he had subdued¹. 19. The Persians were not able¹⁶ to fight¹ courageously *against* men so brave as were the Athenians and Lacedæmonians. 20. To a man such as thou art the citizens will cheerfully entrust the government. 21. *It* is no trivial work to engage-in-single-combat-with¹⁷ a man like thee. 22. Socrates was one of those who obey¹⁸ reason alone. 23. The barbarians had dwellings so built as to be fitted to shelter¹⁹ *them* both winter and summer. 24. *There* was no danger which our (=the) fore-

fathers did not undergo for the freedom of their (=the) native-land. 25. *There was* no-one of those present, except indeed Socrates himself, whom Apollodōrus did not move²⁰ *by his* weeping and complaining²¹.

26. What one does not²² possess, he cannot⁴ give¹ another. 27. *It is* not the golden sceptre *that* preserves the royal-authority, but faithful friends, who are the truest and surest sceptre for kings. 28. The Phæacians gave Odysseus treasures, such-as²³ he would never have carried-off²⁴ from Troy, if²⁵ he had come unharmed to his native-land. 29. There was then not-one of the Spartans, who, if the country had been-in-danger²⁶, would not have been-willing to die for it. 30. States are called very-fortunate that²⁷ continue²⁸ most of *their* time in peace. 31. It is a great mark of a *good* ruler, if the citizens voluntarily obey him and are-willing to stand-by *him* in dangers. 32. A man is truly great, who can²⁹ accomplish¹ a great *object* by intellect³⁰ rather than by strength of body. 33. He, at-sight-of³¹ whom men are stirred¹, and ardour and emulation seize³² everyone, he, I might assert⁴, has something of the kingly nature. 34. The wives of the Assyrians prayed all whom³³ they might meet, not to flee *and* leave them behind¹⁴, but to succour¹ them. 35. No-one could⁴ take-pleasure-in¹ a man, who delights in dainty-food and wine more than in friends. 36. Who could hate *one*, whom he knew to be-considered noble? 37. Socrates always said, that there was no³⁴ better way to a (=the) good-reputation than *that* by-which one would become¹ expert³⁵ at-that³⁶ in-which³⁶ he wished to appear *so*. 38. Those who⁹ take pay for their (=the) instruction³⁷ Socrates called kidnappers of themselves, because³⁸ it was necessary for them to converse *with those* from whom they might receive pay. 39. No³⁴ city was-there, by-which they could-defend-themselves.

¹ Aor. ² =at the beginning. ³ Sing. ⁴ § 153, 2. c. ⁵ to confer great benefits on any one=μεγάλα εὐεργετεῖν τινα. ⁶ καὶ πάνυ. ⁷ Neut. Plur. ⁸ προσεῖναι. ⁹ § 148, 6. ¹⁰ =are governed. ¹¹ to esteem happy=μακαρίζειν. ¹² Part. ¹³ Neut. Sing. of ἄλλος. ¹⁴ Aor. Part. ¹⁵ to suffer punishment=διδόναι τιμωρίαν (lit. to give vengeance). ¹⁶ to be able=οἶόν τε εἶναι. ¹⁷ Aor. of μονομαχεῖν (with Dat.). ¹⁸ Say: was such as to obey, &c. ¹⁹ στίγειν. ²⁰ Aor. of κατακλῆν. ²¹ ἀγαπαυτεῖν. ²² μή. ²³ ὅσος. ²⁴ ἐξαίρεσθαι. ²⁵ εἰ, with Aor. Ind. ²⁶ Gen. Abs. ²⁷ i. e. if they, &c. ²⁸ διατελεῖν. ²⁹ i. e. if he can, &c. ³⁰ γνώμη. ³¹ ἰδόντες. ³² Aor. Sing. of ἐμπίπτειν (with Dat.) ³³ Sing. of ὅς τις. ³⁴ οὐ. ³⁵ =good. ³⁶ Acc. ³⁷ Gen. of ἐμιλία. ³⁸ διὰ τό.

§ 183. III. Adverbial-Sentences.

Adverbial-sentences are Adverbs or Participles used adverbially (§ 176, 1) expanded into a sentence, and, like Adverbs, denote an adverbial Object, i. e. such an Object as merely defines the Predicate, (but does not, like the Object expressed by the substantive-sentence, complete it); e. g. "Ο τε τὸ ἔα ρ ἦ λ θ ε (=τοῦ ἔαρος ἐλθόντος), τὰ ἀνθὴ θάλλει, when the spring comes, the flowers bloom.

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial-sentences of *place* are introduced by the relative Adverbs of place, οὗ, ἧ, ὅπη, ὅπου, ἐνθα, ἔνα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo), and, like Adverbs of place, express the three relations, *Where, Whence, Whither*. The use of the *Moods* in adverbial-sentences of place is, in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following Conjunctions:—

a. To denote that one action is *cotemporaneous* with another,—ὅτε, ὅποτε, ὥς, ἡνίκα, (which indicate a *point* of time); and ἔως, ἕως, *while*, (which indicate a *space* of time).

b. To denote that one action is *prior* to another,—*ἰπεί, ἰπειδὴ, postquam, ἔξ οὗ, ἔξ ὅτου, ex quo, and ἀπ' ἐν, since.*

c. To denote that one action *succeeds* another,—*πρίν, priusquam, ἕως, ἕως οὗ, εἰς ὃ, ἕστι, μέχρι οὗ, μέχρι ὅτου, μέχρι.*

3. On the use of the *Moods*, the following remarks should be attended to:—

(a) The *IND.* is used, when the statement is to be represented as a *fact*; hence, in mentioning *actual* events or occurrences.

Ὡς ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον, *as soon as it was day, they departed* (ὡς τάχιστα=*quum primum*).—Οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, until they sent for their father from the camp, and put to death some of his friends and banished others from the city.*—Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν, *they fought until the Athenians sailed away.*

(b) The *SUBJ.* is used, when the statement of time or the assertion involved in the Predicate, is represented as something *conceived* and *general*, and refers, at the same time, to a Predicate of the principal sentence, *the Verb of which is in one of the principal Tenses.* The modal Adverb *ἄν* is united with the Conjunctions; e. g. *ὅταν, ὁπότεν, ἡνίκ' ἄν, ἐπὶ ἄν* (or *ἐπὶ ἤν*), *ἐπειδάν, πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν.* Accordingly, the *Subj.* is used with the above Conjunctions from *ὅταν* to *πρὶν ἄν*, when the statement of time is also to be represented as the *condition, under which* the Predicate of the principal sentence will take place. But with the Conjunctions which signify '*till*,' the *Subj.* expresses an object *expected* and *aimed at.* In like manner, also, the *Subj.* is used to denote *indefinite frequency*; the

Conjunctions are then translated by '*as often as,*' or '*whenever.*'

Ἐπειδὴν σὺ βούλη διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι, *whenever (or, if) you wish to discourse so that I can follow, then I will discourse with you.*—Οὐ πρότερον παύσομαι, πρὶν ἂν ἔλω τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease until I have taken and burned Athens.*—Ἐως ἂν σώζεται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι (*du m servari possit*), *while (or, so long as) the ship can be saved, the sailor and the pilot should be active.*—Ὅποταν στρατοπεδεύωνται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as (or, whenever) the barbarian kings encamp, they easily entrench themselves on account of the great number of workmen.*

(c) The OPT. is used with Conjunctions of time,—(a) when the *conception* or *hypothesis* refers to a *historical Tense* in the principal clause. When the Opt. is used to denote *indefinite frequency* [*as often as*, comp. (b)], the *Impf.* generally stands in the *principal sentence*; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present* or *future uncertainty*, as a mere *supposition*, *conjecture*, *assumption* or *undetermined possibility* [§ 153, 1. b. (β)]. With the Opt. the Conjunctions are used *without ἄν*; e. g. ὅτε, ἐπεί, &c., (not ὅταν, ἐπὶ ἄν, &c.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἔλωι τε καὶ πυρώσειε τὰς Ἀθήνας, *he did not cease, until he took and burned Athens.*—Ὅποτε (*as often as, whenever, if ever*) στρατοπεδεύοιεντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβύλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν.—Ὅποτε τὸ φιλοσοφεῖν

αἰσχρὸν ἢ γησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομί-
σαιμι ἑμαυτὸν εἶναι, *if I believed it disgraceful*
to be a philosopher, I would not even think myself a
man. So also, ὅτε μή (with Opt.)=*nisi*.

OBS. In addition to the constructions already mentioned, the Conjunction *πρὶν* takes the INF., especially after *affirmative* sentences containing one of the *principal* Tenses, when the action is to be represented as an *approximate indication of the point of time*. The Subject of the Inf. is put in the *Acc.*; (on Attraction, see § 172, 3). Δαρεῖος, πρὶν αἰχμαλώτους γενέσθαι τοὺς Ἐρετρίεας, ἐνέϊχεν αὐτοῖς δεινὸν χόλον, *before the Eretrians were taken captive, Darius cherished bitter wrath against them.*—Ἦσαν Δαρεῖω, πρὶν βασιλεῦσαι (= βασιλέα γενέσθαι), γεγονότες τρεῖς παῖδες, *three children were born to Darius before he was king.* Similarly, *πρότερον* ἢ and the Epic *πάρως* are followed by the Inf.

CIII.

(Exercise on § 183.)

1. The soul is freest when it leaves the body. 2. Agésilaus offered-sacrifice and waited until the fugitives had brought¹ the sacrifice² to Poseidôn (*Neptune*). 3. The Athenians did not cease to be angry with³ Pericles, until⁴ they had punished¹ him by a fine⁵. 4. When men have robbed¹ or stolen¹ anything, they are punished. 5. Do not decide¹ before thou hast heard¹ the plea of both. 6. We must⁶ resolutely perform⁷ the journey, till we have reached¹ the goal. 7. What does-it-profit some to be-rich, when they do not⁸ understand-how to use riches? 8. Those who⁹ have received a kindness¹⁰ we call ungrateful, if *when* able to return the favour¹¹ they do not return it. 9. It was not permitted to go-in¹² to the general when he was not⁸ at-leisure. 10. The Chalcidians gave-way¹³ as-often-as the enemy charged, but as-they-re-treated¹⁴ they pressed-on and threw-javelins. 11. Whenever young-men associated-with Socrates, they made progress in virtue¹⁵. 12. He

who⁹ is hungry voluntarily can-eat¹⁶ when he will, and he who is thirsty voluntarily can-drink¹⁶ when he will; but he who⁹ suffers this¹⁷ of necessity has-not-the-power¹⁸ to cease to hunger and thirst when he will. 13. Eat not before thou art-hungry, and drink not before thou art-thirsty! 14. Painless is the death which-happens¹⁹ before *one* expects²⁰. 15. *There* is a tradition, that the island²¹ of Delos, before Apollo appeared¹ to men, was-concealed²² by the ocean²³.

¹ Aor. ² to bring a sacrifice=θύσιαν ποιῆσθαι. ³ ἐν ὁρῇ ἔχειν (Part.). ⁴ πρότερον—πρίν. ⁵ χρήματα. ⁶ δεῖ, with Acc. and Inf. ⁷ ἀνύειν. ⁸ § 177, 5. ⁹ § 148, 6. ¹⁰ εἶ πάσχειν (Aor.). ¹¹ χάριν ἀποδιδόναι (Aor.). ¹² Aor. of εἰσερχεσθαι. ¹³ ἐνδιδόναι. ¹⁴ Pres. Part. of ἀποχωρεῖν. ¹⁵ to make progress in any thing=προκόπτειν, ἐπιδιδόναι πρὸς or ἐπὶ τι. ¹⁶ § 153, 2. c. (Aor.). ¹⁷ Plur. ¹⁸ οὐκ ἔξιστι, with Dat. ¹⁹ Aor. Part. ²⁰ δακτύλῳ (Aor.). ²¹ Acc. with Inf. ²² Pres. ²³ τὸ πέλαγος.

B. CAUSAL ADVERBIAL-SENTENCES.

§ 184. a. Adverbial-Sentences denoting Cause.

There are two classes of Adverbial-Sentences denoting the *cause, reason or motive*;—

1. Such as are introduced by the Conjunctions of time, ὅτε, ὁπότε, ὥς, ἐπεί, quoniam (=the French *puisque*), *since*, ἐπειδὴ, quoniam;—the cause being considered either as *cotemporaneous* (ὅτε, ὁπότε, ὥς) with the Predicate of the principal sentence, or *prior* (ἐπεί, ἐπειδὴ) to it. The IND. is the usual Mood in these adverbial-sentences; e. g. Μὴ με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος "Εκτορός εἰμι, (quoniam—non sum), *do not slay me, since I am not a brother of Hector.*—Ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, *as, then, these things are so, you ought to be willing to listen with alacrity.*

2. Such as are introduced by the Conjunctions *ὅτι* and *διότι*, *because*. With these also the IND. is the Mood usually employed; e. g. Ἐὰρ τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστιν; *is what is holy loved by the gods because it is holy, or is it holy because it is loved?*

§ 185. b. Conditional *Adverbial-Sentences*.

1. The second kind of causal adverbial-sentences are those which express a *condition*, and are introduced by the Conjunctions *εἰ* and *ἐάν* (= *ἤν*, *ἄν*, which must not be confounded with the modal Adverb *ἄν*; see § 153, 2). The principal clause expresses the *consequent* of the condition in the subordinate clause. As the hypothetical clause precedes the consequent, the *former* is called the *Protasis* or *Antecedent*, the *latter*, the *Apodosis* or *Consequent*.

2. In Greek there are four different ways of expressing conditionality:—

- (1) The *Protasis* has *εἰ* with the IND., and the *Apodosis* likewise the IND. (sometimes also the IMPER.). In this case both the *condition* and the *consequent* are represented as a *reality* or *fact*, and hence as *certain*.

Εἰ τοῦτο λέγεις, ἁμαρτάνεις, *if you say this* (admitted or assumed as a fact), *you err*.—Εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί, *if there are altars* (an admitted fact), *there are also gods*.—Εἰ ἔστι θεός, σοφός ἐστιν, *if there is a God, he is wise*.—Εἰ ταῦτα πεποίηκας, ἐπαινέσθαι ἄξιος εἶ,

if you have done this, you deserve to be praised.—Εἴ τι εἶχε, καὶ ἐδίδου, *if he had anything (or, whatever he had), he also gave.*—Εἰ ἐβρόντησε, καὶ ἤστραψεν, *if it thundered, it also lightened.*—Εἰ ταῦτα ἐπεποιήκει, ἡμαρτήκει, *he had erred, if he had done this.*—Εἰ τοῦτο λέξεις, ἁμαρτήσῃ, *if you will say (or, if you say) this, you will err.*—Εἴ τι ἔχεις, δός, *if you have anything (or, whatever you have), give it.*

- (2) The *Protasis* has εἰ with the IND. of a *historical Tense*, and the *Apodosis* has also the IND. of a *historical Tense* with ἄν. This form is used, *when the reality of the condition and of the consequent is to be denied.* It is asserted that *something might have taken place under a certain condition, but did not, because the condition was not fulfilled.*

Εἴ τι εἶχεν, ἐδίδου ἄν, *si quid habuisset, dedisset (nunc autem nihil habet; ergo nihil dare potest), if he had [or, if he had had] anything, he would give [or, he would have given] it, (but he has nothing, consequently he can give nothing).*—Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc dixisses, errasses, if you had said this, you would have erred.*—Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν (Aor. instead of the Plpf.), *si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred).*—Εἰ ἐπίσθην, οὐκ ἄν ἡρῶστούν, *si obedissem, non ægrotarem, if I had been persuaded (then), I*

would not be sick (now);—in this last sentence, the *condition* refers to the *past*, the *consequent* to the *present*.

- (3) The *Protasis* has εἰ with the SUBJ., and the *Apodosis* has the Pres., or more frequently the Fut., of the IND. (but sometimes the IMPER.). The *condition* is then represented as a *supposition*, the *accomplishment* of which is, however, *expected*; the *result* of the hypothesis is represented by the Ind. as *certain* or *necessary*.

Ἐὰν (ἦν, ᾶν) τοῦτο λέγῃς, ἀμαρτήσῃ, *if you say* (will say) *this, you will err*. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err).—Ἐάν τι ἔχωμεν, δώσομεν, *if we have* (or, *if we should have*) *anything* (which we expect is the case, or, which depends on circumstances), *we will give it*.—Ἐὰν τοῦτο λέξῃς, ἀμαρτήσῃ, si hoc dixeris, errabis.

- (4) The *Protasis* has εἰ with the OPT., and the *Apodosis* the OPT. with ᾶν. (In this case the *Opt. Fut.* is *not used*). By this form, both the hypothesis and the consequent are represented as a *present* (or, more frequently, a *future*) *uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture* or *assumption*, without any reference to the hypothesis being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίῃς ᾶν, *if you had anything* (it being neither assumed nor denied that you have), *you would give it*.

—Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν, *if you were to say this, you would err*.—Οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἔξαπίνης γίγνοιτο, *we would not endure either heat or cold, if it were to come on suddenly*.—Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν, *if it were necessary either to do wrong or to be wronged, I should rather be wronged than do wrong*.

OBS. 1. Εἰ with the *Ind.* or εἰάν with the *Subj.* is frequently followed by the *Opt.* with ἄν; e. g. εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν, *if you (really) say this, you would err*; εἰάν τοῦτο λέγῃς, ἁμαρτάνοις ἄν, *if you say this (as I expect), you would err*; on the other hand, εἰ with the *Opt.* is sometimes followed by the *IND.*, e. g. εἰ τοῦτο λέγοις, ἁμαρτάνεις, *if you should say this, you certainly err*.

OBS. 2. Εἰ with the *Opt.* is often used instead of a Conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* with reference to what is *past*. Then εἰ is translated by ‘*as often as*’, or ‘*whenever*’, and the principal clause has the *IND.* of a *historical Tense*, (usually the *Impf.*), *with or without ἄν*; e. g. Εἴ τις Κλειάρχῳ δοκοίῃ τῶν πρὸς τοῦτο τεταγμένων βλαβεῖν, ἔπαιεν ἄν, *as often as (or, whenever) any one of those appointed to this work seemed to Clearchus to be indolent, he would strike him*.—Εἴ τις Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγετο ἄν πάντα τὸν λόγον, *if (or, whenever) any one contradicted Socrates about anything, he would (i. e. he was wont to) carry back the whole argument to the original proposition*.

OBS. 3. With the *IND.* of the *historical Tenses*, ἄν is usually omitted in the *Apodosis* with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, [such as *χεῖν, ἔδει, Verbal-adjectives in -τέος, προσήκει(ν), καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχε(ν), ἔξῃν, ἐβουλόμην*], e. g. Εἰ αἰσχρὸν τι ἔμελλον ἐγάζασθαι, θάνατον ἀντ’ αὐτοῦ προαιρετέον ἦν, *mors præferenda erat, if I were about to do any thing shameful, death should be preferred to it*. What is here expressed absolutely in Greek is expressed with an *implied condition* in English, e. g. εἰκὸς ἦν, *it would be fair*, αἰσχρὸν ἦν, *it would be shameful*.

OBS. 4. The *Protasis* is occasionally omitted, and then the *Opt.* with ἄν stands without any conditional clause; the *Protasis*, however, is then involved in an adjective-sentence, in a Participle, or in some word of the sentence which may be expanded into a conditional *Protasis* (e. g. the Adverb οὕτως, or a Preposition with its Case), or it is indicated by the context. Ὅς ταῦτα λέγοι (= εἰ

τις ταῦτα λέγει), ἀμαρτάνοι ἄν, *whoever* (=if any one) *should say this, would err.*—Ταῦτα λέγων, ἀμαρτάνοις ἄν, *saying* (=if you say) *this, you would err.*—Ὅτε (=εἰ αὐτὰ ποιεῖς) γ' ἄν ἀμαρτάνοις, *thus* (=if you act thus) *you would err.* Very often, however, the Protasis is *altogether wanting*, particularly where it can be *easily supplied*, (e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favour*); e. g. βουλοίμην ἄν (scil. εἰ δυνάμην). The *Apodosis* is also occasionally omitted.

CIV.

(Exercise on § 185.)

1. If we pursue virtue, we are happy. 2. If thou wilt obey me, said Virtue to Hercules, thou wilt become a good performer of *what is noble*¹. 3. If thou wishest the gods to be gracious to thee, thou must worship them. 4. If thou art fond-of-learning, thou wilt learn much². 5. To all men death is *the* bound of life, even though one shut-himself-up³ in a cell *and* watch⁴. 6. That which is unexpected⁵, if it be good, delights men the more, but if it be fearful, it terrifies the more. 7. If thou callest-to-mind the past⁶, thou wilt decide better about the future. 8. If we have money, we shall have friends. 9. The possession is nothing, unless use be-therewith⁷. 10. If one supposed⁸ thee to be ungrateful towards thy (=the) parents, no-one, if he-benefitted³ thee, would believe that he would receive-back *the* favour. 11. The whole time would fail⁸ us, if we should enumerate all the deeds of Hercules. 12. If we should banish⁸ from life the love of fame, what then would become⁸ of virtue⁹, or who would be-eager to do⁸ anything illustrious? 13. If thou shouldst be-willing to take-hold-of⁸ philosophy, thou wilt shortly¹⁰ see how-much thou wilt-be-distinguished-from others. 14. Wisdom would awaken¹¹ a vehement love¹, if it were seen by the eyes. 15. Alexander said: If I

were not Alexander, I would be Diogenes. 16. If Socrates had not been¹² very-temperate himself. how would he have made⁸ others temperate? 17. Whenever Astyages required anything, Cyrus observed it first. 18. If *ever* any-one served⁸ Cyrus in-any-way¹³, when-he-had-given-a-command¹⁴, in-no-case¹⁵ did he ever leave⁸ his (=the) readiness unrewarded. 19. It would not be well¹⁶, if the gods delighted more in great offerings than in small. 20. If a greater danger were-to¹⁷ threaten¹⁸ us there than here, we must perhaps prefer the greatest-security¹⁹.

¹ Plur. ² πολυμαθῇ εἶναι. ³ Aor. Part. ⁴ τηρεῖν. ⁵ Say: *the unexpected*. ⁶ τὸ παρεληλυθός. ⁷ προσεῖναι. ⁸ Aor. ⁹ Say: *what would the good become to us any-longer?* ¹⁰ ἐν βραχεῖ. ¹¹ = *would afford*. ¹² Impf. ¹³ τι. ¹⁴ Aor. Part. of προστάττειν. ¹⁵ = *to no one*. ¹⁶ καλῶς ἔχειν. ¹⁷ μέλλειν. ¹⁸ εἶναι. ¹⁹ Sup. of ἀσφαλῆς.

§ 186. c. *Adverbial-Sentences denoting Consequence or Effect.*

Adverbial-sentences of consequence or effect are introduced by the Conjunction ὥς τε (more rarely ὥς), '*that*', '*so that*', the *correlative* to which is οὕτως in the principal clause; οὕτως, however, is often *omitted*.

On the use of the *Moods*, the following remarks should be attended to:—

(a) The IND. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the INF., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *conditional result* of the affirmation in the principal clause (*on condition that, supposing that*). The negative Particle to be used with the Inf. is μή.

"Αργος ἀνδρῶν ἐχρηώθη οὕτως, ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, *Argos was left so destitute of men, that their slaves had all the duties.*—Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκοῦντα, *Socrates was so educated to moderate wants, as to have a sufficiency very easily, though he possessed very little, (here the consequence is not carried into effect, but is dependent solely on the character of Socrates).*

OBS. 1. If the Inf. after ὥστε has a special Subject of its own, different from that of the principal sentence, it is put in the Acc. ; but if the Subjects of both sentences are the same, Attraction takes place (§ 172, 3).

(b) The OPT. with ἄν is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition or assumption* (§ 153, 2. c.).

(c) Finally, the IND. of the *historical* Tenses with ἄν, or the INF. with ἄν is used, when it is to be indicated that the consequence or effect would take place or would have taken place *only under certain conditions* [§ 153, 2. a. (a) and d.].

Τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἄν εἴη μαθητής, *Apollo discovered archery, medicine and the prophetic art, under the guidance of desire and love, so that he must be a disciple of Erós.*—Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατεσκεύαζον, ὥστε τὴν πόλιν οὕτως ἡγήσω ἄν (sc. εἰ εἶδες) πολέμου ἐργαστήριον εἶναι, *all the citizens were preparing weapons of war, so that you would have thought (i. e. if you had seen it) that the city was actually a manufactory for war.*—Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἄν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ, *the*

gods gave me such indications by the auspices, that even a private man might have perceived (i. e. if he had been present) that I must abstain from the government.

OBS. 2. Instead of ὥς τε with the *Inf.*, signifying *etā conditione*, *ut*, or *ita, ut*, (*on the condition that*), ἐφ' ὧς τε is also used, either with the *IND. FUT.* or with the *INF.*; e. g. Ἐπὶ τοῦτο ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ὧς τε οὐδενὸς ὑμῶν ἀρξομαι, *I give up all claim to the government on this condition, that I shall be ruled by no one of you.*

OBS. 3. ὥς is used with the *INF.* in certain independent or parenthetical phrases; e. g. ὥς εἰπεῖν, *so to speak*; ὥς γέ μοι δοκεῖν, *as it seems to me*;—ὥς is also omitted sometimes in such phrases; e. g. οὐ πολλὰ λόγῳ εἰπεῖν, *to speak briefly*; ἀλίγου δεῖν, *almost* (lit. *so as to want but little*).

CV.

(Exercise on § 186.)

1. Cyrus had soon killed-off¹ the beasts in the park, so-that Astyages could² no-longer collect others for him. 2. The Persians were so scattered by the Greeks, that they could make resistance nowhere. 3. The Greeks were-obliged³ to go-back again so-far while fighting, that during the whole day they advanced⁴ not more than twenty-five stadia, and⁵ came to the villages in the evening. 4. The Greeks made so much clamour, that the enemy could hear it; so-that even the nearest⁶ of the enemy took-to-flight⁷. 5. In process of time⁸, Cyrus became so filled-with modesty, as even to blush when ever he met his (=the) parents. 6. God supplied⁹ men with eyes to see the visible, and¹⁰ ears to hear the audible. 7. What law is-full-of so gross injustice, as to deprive him of recompense who-gives-away¹¹ something from his-own¹² and does¹¹ a humane deed? 8. The Athenians were-permitted¹³ to rule-over the remaining¹⁴ Greeks, provided-that they-themselves obeyed the king of the Persians. 9.

Cyrus was very-ambitious, so that he underwent everything for-the-sake-of¹⁵ being-praised. 10. The generals stood-firm, that the enemy might not throw the wings into disorder¹⁶. 11. There are vessels at your command¹⁷, so-that you may sail wherever¹⁸ you will. 12. The excellence of Nestor is well-known to all the Greeks, so-that, if I should speak-of¹⁹ it, I should speak to *those* acquainted-with *it*. 13. The cup was so strong, that it could not be-broken. 14. The barbarians had so invested⁷ the city that the Greeks could not escape from *it* unobserved²⁰. 15. The intestines²¹ of the sick burned²² so, that they would very-gladly have plunged themselves into cold water. 16. Our soldiers fought⁷ so boldly, that, if night had not come-on²³, the enemy would have been thoroughly defeated.

¹ ἀναλίσκειν. ² ἔχειν, with Inf. ³ δεῖ, with Acc. and Inf. ⁴ Aor. of διέρχεσθαι. ⁵ ἀλλά. ⁶ οἱ ἐγγύτατα. ⁷ Aor. ⁸ ὡς προῆγεν ὁ χεῖρος. ⁹ to supply-with=προστίθεναι (Aor.). ¹⁰ δέ. ¹¹ Aor Part. ¹² Plur. ¹³ ἐξεῖναι. ¹⁴ οἱ λοιποί. ¹⁵ ἕνεκα, with the Art. ¹⁶ to throw into disorder=ταράττειν. ¹⁷ to be at any one's command=προσεῖναι τι. ¹⁸ ὅπου ἄν. ¹⁹ λέγειν. ²⁰ Trans. by the Aor. of λανθάνειν, with Part. ²¹ τὰ ἔντερά. ²² καίεσθαι. ²³ γίνεσθαι.

C. § 187. ADVERBIAL SENTENCES DENOTING COMPARISON.

1. *Comparative* adverbial-sentences of *manner* and *way* are introduced by the relative Adverbs ὡς, ὥστε, ὥςπερ, ὅπως, 'as,' 'even as'; e. g. Ζεὺς δίδωσιν, ὅπως ἐθέλει, *Zeus gives, even as he wills*. The use of the *Moods* in these sentences corresponds with that in adjective-sentences (182, 8).

2. *Comparative* adverbial-sentences of *quantity* or *degree* are introduced by the Relative ὅσῳ (ὅσον),

and with this corresponds the Demonstrative *τοσοῦτω* (*τοσοῦτον*) in the principal clause; these are translated '*so much—as*,' but with a *Comparative* or *Superlative*, by '*the—the*' (*quo—eo*, or, *quanto—tanto*).

Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκουτες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as that slaves obey their masters unwillingly.—Ὁ σὺ (ὅσον) σοφώτερός τις ἐστὶ, τοσοῦτω (τοσοῦτον) σωφρονέστερός ἐστιν, the wiser any one is, the more discreet will he be.—Ὁ σὺ (ὅσον) σαφώτατός τις ἐστὶ, τοσοῦτω (τοσοῦτον) σωφρονέστατός ἐστιν.

§ 188. Interrogative Sentences.

1. *Questions* are either *independent* of a preceding sentence or *dependent* on it; e. g. *Is the friend come?*—and, *I do not know whether the friend has come.* The first is called a *direct*, the last, an *indirect* or *dependent* question. Both may consist either of *one* member, or of *two or more members*; e. g. *Is the friend come, or is he not yet come?*—*Do you not know whether he is coming, or not coming?* According as the question refers to a *single word* or *notion*, or to the *whole sentence*, questions are divided into *nominal* and *predicative* questions; e. g. *Who has done this?* (*nominal question*), and *Have you written the letter?* (*predicative question*).

2. *Nominal* questions (i. e. questions, in which the enquirer wishes to receive an answer on a single point) are introduced by *substantive-, adjective-, or adverbial-interrogative-Pronouns*, *τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, &c.*; e. g. *Τίς*

ταῦτα ἐποίησεν ; *who did this?*—*predicative* questions (i. e. those, whereby the enquirer desires only an affirmation or denial of his enquiry) are introduced by certain *interrogative words*, as ἄρα ; e. g. Ἄρα ταῦτα ἐποίησας ; *did you do this?*

OBS. 1. *Predicative questions* are frequently indicated by the mere *tone*, or by the *position* of the words ; the Predicate, or that word on which the stress of the question rests, standing *first* in the sentence. This occurs especially in the case of *negatives* ; e. g. Οὐκ ἐβίβλις ἵναί ; *do you not wish to go?*

3. On the use of *Interrogatives*, the following remarks should be attended to:—

(1) Ἦ, usually in connexion with other Particles, implies an *assertion*, inasmuch as it supposes that the object of the question *actually exists*, e. g. Ἦ οὗτοι πολέμοι εἰσιν ; *these are enemies ; are they not?*—Ἦ πού, *num forte, truly? indeed? perhaps—not?* when the enquirer expects a *negative* answer ; e. g. Ἦ πού τιτόλμηκα ἔργον αἰσχιστον ; *have I indeed dared a most disgraceful deed?*—Ἦ γάρ, *is it not so? is it not true?* e. g. Ἦ γάρ, ὦ Ἱππία, ἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινῇ ; *Hippias, if Socrates asks you any question, will you not answer?*

(2) Ἄρα is properly used in questions implying *doubt, uncertainty* or *wonder*, but often, also, with a degree of modesty in questions that are *quite definite* ; e. g. Ἄρ' οἶσθ' αἰσθάνομαι, οἱ ἀνωφελεῖς ὅτις ἀφιλίμους δύνανται φίλους ποιῆσαι ; *do you know any persons who, being valueless themselves, are able to acquire (sibi facere) valuable friends?*—(A *negative* answer is expected).

(3) Μή (*perhaps—not?*) always expresses *apprehension* or *anxiety* on the part of the enquirer, and hence expects a *negative* answer ; e. g. Ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι ;—Οὐκ οὖν ἔγωγ', ἔφη, *do you wish to become an architect?*—By no means (*minime gentium*), said he. Ἀλλὰ μή γεωμέτρης ἐπιθυμῶς, ἔφη, γενέσθαι ἀγαθός ;—Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ., *well, then, do you desire to become a good geometer?* said he.—Nor yet a geometer, said he, &c.

(4) Οὐ or μή is joined with ἄρα, according as the enquirer expects either an *affirmative* or a *negative* answer ; e. g. Ἄρ' οὐκ ἔστιν ἀσθενής ; *nonne ægrotat?* (is he not sick?) Ans. *Ægrotat.*—Ἄρα μή ἔστιν ἀσθενής ; *numnam ægrotat?* (he is not sick, is he?) Ans. *Non ægrotat.*

(5) Μῶν (compounded of the interrogative μή and οὖν) corresponds in all respects with the Lat. *num*, and hence always expects a *negative* answer ; e. g. Μῶν τιτόλμηκας ταῦτα δρᾶσαι ; *you have not dared to do these things, have you?* For the sake of *per-spicuity*, the Particles οὖν and μή (μῶν οὖν, μῶν μή) are often joined with it ; e. g. Μῶν οὖν τιτόλμηκας— ; or Μῶν μή τιτόλ-

μηκας—; But when the negative οὐ is joined with μῶν, the question expects an affirmative answer (*nonne*); e.g. Μῶν οὐ τετόλμηκας—; *nonne ausus es*—?

(6) Οὐ, *non*, *nonne*? and οὐκοῦν, *non* or *nonne ergo*! (with collateral reference to a conclusion from what precedes), always denote affirmative questions; e.g. Οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν; *do you not therefore wish to please your neighbour?*

(7) Εἴτα and ἔπειτα are used in questions expressing indignation, astonishment and irony, and denote opposition or contrast, (*then, and yet*), inasmuch as they imply that an unexpected conclusion has been drawn from what precedes; e.g. "Επειτ' οὐκ αἶε φροντίζειν θεοὺς ἀνθρώπων; *and do you not suppose, then, that the gods care for men?*

(8) Direct double questions are introduced:—

- a. By πρότερον (πότερα)—ἤ, *utrum—an*; e.g. Πρότερον οὗτοι ὑβρίζονται εἰσιν ἢ φιλόξενοι; *whether are they insolent or hospitable?* (πότερον in the first member is sometimes omitted). b. Ἄρα—ἤ, *ne—an*. c. Μή—ἤ, *whether not—or*. d. Ἀλλοτι ἤ (instead of ἄλλοτι γένοιτ' ἂν, ἤ) and ἄλλοτι, *nonne*; e.g. "Ἀλλοτι ἤ λείπεται ἐμοὶ κινδύνων ὁ μέγιστος; *nonne relinquitur mihi—? is not the greatest of the dangers left to me?* "Ἀλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *nonne igitur lucristudiosi amant—? then, do not those who are fond of gain love gain?*

(9) Single indirect questions are introduced:—

- a. By the interrogative-Pronouns ὅστις, ὅποιος, ὅπως, ὅποτε, &c. (§ 62, Obs. 1.); e.g. Οὐκ οἶδα, ὅστις ἐστίν, *I don't know who he is*.—Οὐκ οἶδα, ὅπως τὸ πρᾶγμα ἐπραξεν, *I don't know how he performed the action*.

OBS. 2. Frequently, however, the direct Interrogatives τίς, ποῖος, πῶς, &c., take the place of the indirect forms, the indirect questions then assuming the character of the direct; e.g. Οὐκ οἶδα, τίς ταῦτα ἐπραξεν (instead of ὅστις), *I don't know who did this*.

- b. Εἰ (*whether*) is properly used only in double questions, and denotes a wavering between two possibilities; but often only one member is expressed, the other being present in the mind of the speaker. Hence εἰ is used after Verbs of reflecting, deliberating, enquiring, asking, trying, knowing and saying; ὀρεῖν, σκοπεῖν, σκοπεῖσθαι, εἰδέναι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λίγειν, φράζειν, &c., and may generally be translated by '*whether—not*'; e.g. Σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Greek custom is not better*. Ἐάν with the Subj. is also used in such questions, when things that are in the future and yet to be proved are spoken of; e.g. Σκέψαι, εἰ ἂν τίδι σοι μᾶλλον ἀρέσκη, *consider whether this would please you better*.

c. *Μή*, as in *direct* questions, (*whether—no*t), is used after expressions of *reflecting, considering, enquiring, asking*, as well as after those of *anxiety and fear*, which also involve the idea of *reflection*. In English, this *μή* after Verbs of *fear and anxiety* is translated by '*that*'; e. g. Ὅρα, μὴ τοῦτο οὕτως ἔχει, *see whether this is not so*. Φροντίζω, μὴ χεράτιστον ἢ μοι σιγᾶν, *I am considering whether it is not best for me to be silent*.

(10) *Indirect double questions* are introduced by : (a) *πότερον* (*πότερον*—*ἤ*), e. g. Οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν, *I don't know whether he is alive or dead*.—(b) *εἰ—ἤ*, which is the same as *πότερον—ἤ*, but with this difference, that *εἰ—ἤ* expresses *uncertainty and choice*.—(c) *εἴτε—εἴτε*, with the same meaning as *εἰ—ἤ*, except that by *εἴτε—εἴτε* the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. Καὶ δείξεις τάχα, εἴτε εὐγενὲς πύργκας, εἴτε ἰσθλῶν κακῆ, *and perhaps you will shew whether you are well-born, or base from noble ancestors*.

OBS. 3. On the use of the *Moods*, the following remarks should be attended to:—The *Indicative* is used in *direct and indirect* questions; the *Subjunctive* and *Optative* are used in *doubtful* questions, and differ only as they are affected by the Tense of the Verb in the principal sentence; e. g. Οὐκ ἔχω, ὅποι τρεπώμῃ and οὐκ εἴχω, ὅποι τρεποίμην (§ 153, l. b.). On the *Ind.* and *Opt.* of the *historical* Tenses with ἄν, see § 153, 2. a. (α) and c.

OBS. 4. The *Answer* is expressed:—

- a. By the *repetition of the interrogative word*; e. g. Ὅρα ἄς με, δεισποιν', ὡς ἔχω, τὸν ἄθλιον;—Ὅρα ῶ,—*O queen, dost thou see wretched me, how I am situated? I do see*. In a *negative Answer*, a *negative* is joined with the *interrogative word*; e. g. Οἶσθ' οὖν βρετοῖς ὅς κατέστηκεν νόμος;—Οὐκ οἶδα,—*dost thou know, then, what law is fixed for mortals?—I do not know*.
- b. By *φημί, φήμ' ἐγώ, ἔγωγε*;—*negative, οὐ φημί, οὐκ ἔγωγε, οὐ*.
- c. Very frequently by *γέ, quidem, utique, assuredly, indeed, certainly*, which denotes that the *Answer* completes the idea contained in the question, extends it further, continues and strengthens it, or, by an additional clause, limits and corrects it. Also by *γάρ*, which makes the *Answer* still stronger.
- d. By *ναί, νῆ τὸν Δία, πάνυ, ἄρτα, εἰ γι, &c.*

§ 189. *Oblique or Indirect Narration.*

1. The words or thoughts of a person—whether it be the speaker himself, or the second or third Person—may be repeated, either (1) without change, in *precisely the same form as they were at first stated by the person that uttered them*,—then the discourse or thought quoted is independent of the representation of the narrator, and is called *direct narration* (*Oratio recta*); e. g. *I thought, "all men are mortal,"—He announced to me, "peace has been concluded,"—or, without a preceding Verb, "all men are mortal";—or, (2) the narrative is made to refer to the representation of the speaker or some one else, and thus depends on a Verb of perception or assertion (*Verbum sentiendi or declarandi*) in the principal sentence. The statement is then *quoted as the sentiment of the person spoken of*, i. e. of the person by whom it was originally uttered. This is called *indirect, or oblique narration*: (*Oratio obliqua*); e. g. *he announced, that peace was concluded.**

I will make peace with the enemy.—*Oratio recta*

He said that he would make peace with the enemy —

Oratio obliqua.

2. Sentences which are *principal sentences in direct narration*, including those sentences which are introduced by the causal co-ordinate Conjunctions, γάρ, οὖν, καίτοι, &c., are expressed in *oblique narration*, (1) when they contain a simple *affirmation*, either by the Acc. with Inf. (§ 172, 1), or by ὅτι and ὡς with the finite Verb (§ 180, 2), or by the Participial construction (§ 175, 1); e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφύγειν—ὅτι οἱ πολέμοι ἀποφύνοιντο

ἀπέφυγον—τοὺς πολεμίους ἀποφυγόν-
τας—or, (2) when they express a *command*, *wish* or
desire, by the Infinitive (§ 171, 2), e. g. "Ἐλεξε
τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις, *he di-*
rected the soldiers to attack the enemy; (in *Ora-*
tio recta this would be expressed by the Imper. ἐπι-
θεσθε).

"Ἡ δ ο μ α ι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λό-
γους (*Oratio recta*), *I am pleased, Clearchus,*
to hear you make these sensible remarks.—Τισσα-
φέρνης ἔλεξεν, ὅτι ἡ δ ο ι τ ο ἀκούων Κλεάρχου φρονί-
μους λόγους (*Oratio obliqua*), *Tissaphernes said t h a t*
he was pleased to hear Clearchus make these
sensible remarks.

3. *Subordinate clauses in direct narration do not change their form in indirect narration, except that they sometimes take the OPT. instead of the Ind. and Subj.*

4. For instance, when the affirmation in the governing principal sentence is expressed by a *historical Tense*, the OPT. is necessarily used instead of the Ind. or Subj. of direct narration, *when the assertion involved in the subordinate clause is to be represented as the sentiment of the person spoken of.*

Thus, ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ, becomes in *oblique narration*, ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι, *he said that, if you were to say this, you would err.*—Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*), *he finally mentioned what advantages Cyrus had conferred on the Persians.*—Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπεί-
σαιτο, ἕως ἔλθοιεν, οὗς πέμψειε πρὸς βασι-
λέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεισθῆναι αὐτονόμους
τας ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took*
an oath to Agēsilaus, that if he would make a
truce, until the messengers whom he had sent

to the king should return, he would effect that the Greek cities in Asia should be allowed to be independent.

5. Very often, however, in Greek, oblique narration assumes the form of *direct narration*, inasmuch as the IND. and SUBJ. of direct sentences are *retained even in indirect sentences*, and the IND. of the *principal Tenses* and the SUBJ. are often used *even after a historical Tense* in the principal sentence. Actions and representations contained in the subordinate clauses, belonging to *the past*, are thus *transferred to the time present to the speaker*. The IND. is regularly used, when the statement in the principal sentence is represented in time *present* with reference to the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστιν; or, instead of ὅτι with the finite Verb, the Acc. with the Inf. is used; e. g. λέγω τὸν ἄνθρωπον θνητὸν εἶναι.

Ἀεὶ ἐπεμέλειτο Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται, *Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be brought forward.*—Ἐδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἳ τοὺς πατρίους νόμους συγγράψουσιν, καθ' οὓς πολιτεύσουσιν, *the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government.*—Ὀρκίοις μεγάλοις κατείχοντο Ἀθηναῖοι δέκα ἔτη χρήσεσθαι νόμοις, οὓς ἂν αὐτοῖς Σόλων θῇται, *the Athenians bound themselves by great oaths, that they would use for ten years the laws which Solon enacted for them.*—Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημήνῃ, *Cyrus directed the cavalry to guard the convoy, until a signal would be given.*

6. In Greek, the *Acc. with the Inf.* may be used instead of the finite Verb in all kinds of subordinate sentences.

Σκύθας φασὶ τοὺς νομάδας, ἔπειδ' αὐτοῖς Δαρεῖον εἰς βαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, *they say that the Scythian nomads, after Darius had made an irruption (postquam invasisset) into their country, eagerly desired to take vengeance on him.*

APPENDIX.

THE HOMERIC DIALECT.

§ 190. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter* (ἑξ, μέτρον), which consists of six portions called *Feet*. Each of these feet is a *Dactyl* or a *Spondee*. A *Dactyl* consists of one long and two short syllables (— ' ~), a *Spondee* of two long (— —). The *first four* feet of a *Hexameter Verse* may be *either Dactyls or Spondees*; the *fifth* is usually a *Dactyl*, and the *sixth* a *Spondee* or *Trochee* (— ~). The following is the Scheme of the *Hexameter*:—

— ' ~	— —	— —	— ' ~	— ' ~	— ' ~	— —
Ἀνδρα μοι	ἔννεπε,	Μοῦσα, πο	λύτροπον,	ὅς μάλα	πολλὰ	
πλάγχθη,	ἔπει Τροίης	ἰε	ρὸν πτολί	εθρον	ἔπερσεν	

2. The *first* syllable of the *Dactyl* and also of the *Spondee* is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis*; the short syllables following the *Arsis*, or the long one, if the foot be a *Spondee*, are pronounced with a *depression* of voice, which is called the *Thesis*. The *Arsis* is marked in the Scheme by the sign (—).

OBS. The *fifth* foot is usually a *Dactyl*, but sometimes a *Spondee*; then the verse is called a *spondaic verse*. A succession of *Dactyls* indicates a quick and lively motion, a succession of *Spondees*, a slow and heavy motion.

3. In every well constructed Hexameter there is at least *one Cæsura* (or 'cutting'), which is occasioned by a word beginning in the middle of a foot. But as the harmony of the verse requires that the beginning of a foot and of a word should generally *not coincide*, several words of a Hexameter verse may begin in the middle of a foot, and hence there may be *several Cæsuras* in a Hexameter.

Χωόμενον || κατὰ θυμόν || ἐϋζώνοιο || γυναικός.

In this line the beginning of a foot and of a word coincide only in the word *θυμόν*. In a *Dactyl* the word may end with a long syllable in the *Arsis* (—' | ~), or with the first short in the *Thesis* (—' ~ | ~). In the *former* case, the *Cæsura* is called *masculine*, in the latter, *feminine*. The principal *Cæsuras* are the following :—

- (a) The most usual and most emphatic *Cæsura* is the *masculine*, after the *Arsis* of the *third* foot; e. g.—

—' ~ ~ | —' ~ ~ | —' ~ ~ | —' ~ ~ | —' —
'Αλλ' ὁ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἔόντας.

- (b) Often also a less emphatic *feminine* *Cæsura* occurs in the *Thesis* of the *third* foot; e. g.—

—' ~ ~ | —' ~ ~ | —' ~ ~ | —' ~ ~ | —' ~
'Ανδρα μοι ἔννεπε, Μοῦσα, || πολύτροπον, ὅς μάλα πολλά.

- (c) A third *Cæsura* is the *masculine* after the *Arsis* of the *fourth* foot; this is usually preceded by a *masculine Cæsura* in the *second* foot; e. g.—

—' ~ ~ | —' — | —' — | —' — | —' ~ ~ | —' —
'Ἀργύμενος || ἦν τε ψυχὴν || καὶ νόστον ἑταίρων.

4. Besides these principal Cæsuras there are also other *subordinate* ones.

5. Besides the Cæsura, *Diæresis* (διαίρεσις) also is of frequent occurrence, (i. e. a separation of the verse, occasioned by the ending of a word and of a foot coinciding). The following are the *principal Diæreses*: (a) after the *first* foot; (b) after the *second* foot; (c) after the *third* foot; (d) after the *fourth* foot; e. g.—

(a) "Ἡσθιον· | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.

(b) "Ἀλλ' ὅτε δὴ ἔτος | ἤλθε περιπλομένων ἐνιαυτῶν.

(c) 'Εννῆμαρ μὲν ἀνὰ στρατὸν | ὥχετο κῆλα θεοῖο.

(d) "Ἀνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, | ὅς
μάλα πολλά.

§ 191. *Quantity* (Comp. § 9).

PRELIMINARY OBS. Only a few general Rules will be given here; the quantity of particular words, not included in these Rules, may be learned by observation.

1. A syllable which has the Vowels ϵ or \circ , followed by another Vowel or a single Consonant, is short by nature; e. g. τέκος, θεός, βόη.

2. A syllable which has the Vowel η or ω , or a Diphthong, is long by nature; all contracted and circumflexed syllables are also long by nature; e. g. ἥρως, οὐρανός; ἄκων (instead of ἀέκων), ἐτίμα (from ἐτίμαε), πᾶς, σῖτος, ψῦχος, νῦν.

3. A syllable which has a doubtful Vowel (α , ι , υ) followed by another Vowel or a single Consonant, or at the end of a word, is short by position; e. g. αἰδοντες, λαμονίη, φῦή, μάχη, φίλος, ἀργῦρεος.

4. A syllable which has a short or a doubtful Vowel followed by two Consonants or a double Consonant, is

long by position; e. g. ἰκῆ'σθαι, ἑκατὸ'μβη, δέ'ξᾱσθαι, ἔχθιστος, φῦ'λλον.

Exceptions to No. 3.

- (a). *α* in Nouns of the *first Dec.*, which have the *Gen.* in *-ας*, is *long* in all the Cases in which it occurs; e. g. ἡμέρα, φιλία, -ᾶς, -ᾶ, ἄν, &c.
- (b). *α* in the *Dual* of all Nouns of the *first Dec.* is *long*; e. g. Nom. Sing. λείαινᾶ, Dual λειαινᾶ.
- (c). *α* is *long* in the *Gen. Sing.* in *-αο* and *Gen. Pl.* in *-άων*; e. g. Ἀτρεΐδᾶο, Ἀγοράων.
- (d). The ending *-ας* of the *first Dec.* is *long*, in the *Nom.* and *Gen. Sing.*, and in the *Acc. Pl.*; e. g. Nom. ταμίας, Gen. σκιᾶς, Acc. Pl. δόξᾶς.
- (e). *α* of masculine and feminine *Participles* in *-ας* is *long*; so also other words in *-ας*, where *ντ* or *ν* has been dropped; e. g. ἀκούσᾶς (=ἀκουσαντες), ἀκούσᾶσα, ἰστᾶς, βᾶς; γίγᾶς (=γιγαντες), μέλᾶς (=μελανς).
- (f). *α* in the *III. Pers. Pl. Perf. Ind. Act.* is *long*; e. g. τιτύφᾶσι.
- (g). *υ* is *long* in the *Sing.* of the *Pres.* and *Imp. Ind. Act.* of Verbs in *-υμι*, also in the *masculine* and *feminine Sing.* of the *Participles*; e. g. δεικνύμι, ἐδεικνύν, δεικνύς, δεικνύσα.—Other exceptions may be learned by observation.

5. In Homer, a *Mute* and *Liquid* regularly make a syllable *long by position*.

6. The *final syllable* of a word in verse is uniformly *long by position*: (a) when it ends with a *Consonant*, and the next word begins with a *Consonant*; e. g. Καὶ κάθι | σὼν Τρῶ | ας; also (b) when the final syllable of a word ends with a *short Vowel*, but the following word begins with a *double Consonant*, or with *two single Consonants*, which are not a *Mute* and a *Liquid*; e. g. Ἀδμή | την, ἦν | οὔπω ὕ | πῶ ζυγὸν | ἤγαγεν | ἀνὴρ. A *Mute* and a *Liquid*, in this case, always make the syllable in the *Arsis* *long*, while the syllable in the *Thesis* may be either *long* or *short*, according to the necessities of the verse; e. g. Μή μοι | δῶρ' ἐρα | τᾶ πρόφε | ρε χρο | σέης Ἀφρο |δίτης; on the contrary, in the *Thesis*, Αὐτὰρ ὅ (ῶ) | πλησίου | ἐστί | κει.

7 A *long Vowel* or a *Diphthong* at the end of a

word is usually made *short*, in Homer, when it occurs in the *Thesis* before a word beginning with a Vowel, but it remains *long* when it is in the *Arsis*, or when the following word has the *Digamma* (§ 194); e. g. Ἡμὲνῃ | ἐν βέν | θεσσιν.—Υἱες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτου | Ἀκτορί | ωνος.—Αὐτὰρ ὁ | ἔγνω | ἦσιν ἐ | νὶ φρεσὶ | φώνῃ | σέν τε (ἦσιν = *Ἔσιν*).

8. A long Vowel or Diphthong in the *middle* of a word, before a succeeding Vowel, is but *seldom* shortened; e. g. ἐπειή (ᾗ), ἔμπαιος (ᾗ), οἶος (ᾗ), βέβληται.

9. The *Arsis* has the effect of making a short syllable *long* in the following cases; (1) at the *beginning* of a word, e. g. Ἀσπίδος | ᾠκάμα | του πῦρ; (2) at the *end*—in which case it is generally followed by a *Liquid*, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the *Digamma* (§ 194); e. g. Καὶ πεδί | ᾠ λω | τεῦντα.—Θυγατέ | ρᾠ ἦν (= *Ἔην*).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short Vowel in the *Thesis* is measured as *long*, when it stands between two long Vowels; Ὑπο | δέξι' | η.

§ 192. *Hiatus*.

Hiatus (i. e. a harshness in the pronunciation, arising from the concurrence of two Vowels, one of which *ends* a word, and the other *begins* the succeeding word) is generally *avoided* by the Greeks, but *especially in verse*. In the Homeric Hexameter, however, it is *admitted* in the following cases:—

- (a) With long Vowels or Diphthongs, either in the *Arsis*, e. g. Ἀντιθέ | φ' Ὀδυ | σῆι; or in

- the *Thesis*, in which case the long Vowel or Diphthong is *short*; e. g. Οἴκοι ἔ | σταν;
- (b) When the Vowel does *not* admit of *Elision*, or but seldom; e. g. Παιδὶ ἄ | μυνεν;
- (c) When two words are separated by *interpunction*; e. g. 'Αλλ' ἄνα, | εἰ μέμο | νας γε;
- (d) In the *feminine Cæsura* (§ 190, 3), *after the first short syllable in the third foot* of the verse; e. g. Κεινὴ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χεῖρ;
- (e) In the *Diæresis* (§ 190, 5), *after the first and fourth foot* of the verse; e. g. "Εγχεῖ | Ἰδομενῆος;—Πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι | οὐλον "Ονειρον;
- (f) When the first word has the *Apostrophe*; e. g. Δένδρε' ἔθαλλεν;
- (g) Words which have the *Digamma* occasion *no Hiatus* (§ 194, 3).

§ 193. *The Homeric Dialect.*

The language of Homer and his school is the *older Ionic*; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in the formation of their language. Thus they produced a peculiar and definite poetic language, called the *Epic* or *Homeric*.

§ 194. *Digamma or Labial Breathing (Ϝ).*

1. The Greek language had originally a special *labial breathing*, the sound of which corresponded nearly to the Latin V or the English F. From its form (Ϝ), which resembles one Gamma standing on another, it is called *Digamma* (or double Gamma).

2. The *Æolians* retained this character the longest; among the other Greek tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β, [e. g. βία, arising from Ϝίς (later ἴς), vis]; in some instances it was softened into the Vowel υ, and after other Vowels coalesced with them and formed the Diphthongs αυ, ευ, ηυ, ου, ωυ, [e. g. ναῦς (instead of νάϜς), navis, βοῦς (βόϜς), bōvs, bōs, Gen. bō-vis]; in other instances, it was merely changed into a *smooth breathing*, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ it was not indicated by any character; e. g. Ϝίς, vis, ἴς; εἰλέω, volvo; ὄϜις, ovis, ὄις; Ϝρόδον, ῥόδον; finally, it was also changed, at the beginning of some words, into a *rough breathing*, which was indicated by the *Spiritus asper*; e. g. ἔσπερος, vesperus; ἔννῡμι, vestio.

3. In the Homeric poems, the character denoting the breathing Ϝ *no longer exists*; but it is very clear that in the time of Homer many words were *pronounced* with the Digamma; e. g. ἄγνῡμι, ἀνδάνω, ἔαρ (ver), the forms of ΕἶΔΩ (video), ἔοικα, εἶμα (vestimentum), ἔννῡμι (vestio), εἰπεῖν (vocare), ἔκκηλος, ἔος and ὄς (suus), οὔ (sui), ἔσπερος (vesperus), οἶκος (vicus), οἶνος (vinum). This is obvious from several facts: (a) *words that have the Digamma cause no Hiatus* [§ 192, (g)] e. g. πρὸ ἔθεν (=πρὸ Ϝέθεν); (b) a Vowel capable of *elision*, when placed before such a word, *cannot be elided*; e. g. λίπεν δέ ἐ (=δέ Ϝε) in-

stead of δ' ε; (c) the ν ἐφελκυστικόν is *wanting* before words which have the Digamma; e. g. δαῖέ οἱ (=δαῖε φοι) instead of δαῖέν οἱ; (d) οὐ instead of οὐκ is found before the Digamma; e. g. ἐπεὶ οὐ ἐθέν (=οὐ φέθεν) ἐστι χειρίων, instead of οὐχ ἐθέν; (e) in *Compounds* neither *Elision* nor *Crasis* takes place; e. g. διαειπέμεν (=διαφειπέμεν) instead of διειπέμεν; ἀαγής (=ἄφαγής); (f) *long Vowels* are not shortened (§ 191, 7) before words that have the Digamma; e. g. κάλλεϊ τε στίλβων καὶ εἵμασι (=καὶ φείμασι).

§ 195. *Change of Vowels.*

CONTRACTION.—DIÆRESIS.—CRASIS.—SYNIZESIS.—
APOCOPE.

1. The Homeric language often varies in the use of *contracted* and *uncontracted* or *open* forms, according to the necessities of the verse; e. g. ἀέκων and ἄκων. The particular instances of contraction will be seen further on, under the contract Declensions and Conjugations. The contraction of *οη* into *ω* in the *body* of a word takes place in the Verbs βoᾶν, *to cry*, and νοεῖν, *to think*; e. g. βώσας (instead of βοῶσας), ἀγνώσασκεν (instead of ἀγνοήσασκεν); so also, ὀγδώκοντα (instead of ὀγδοήκοντα).

2. The separation of a *Diphthong* into its *Component Vowels* (Diæresis) is not rare in Homer; it occurs most frequently in those words in which the two Vowels are separated by the Digamma; e. g. πάϊς, αὐτμή (from ἄφω), *breath*, ἔϊσκω, ἔυκτίμενος, ὄϊς (ὄφίς, *ovis*), ὀϊόμαι (comp. *opinor*).

3. The use of *Crasis* is limited to a few cases, viz. : κἀγώ, τᾶλλα, οὐμός, οὔνεκα, ὠριστος, ωὐτός (instead of καὶ ἐγώ, τὰ ἅλλα, ὁ ἐμός, ὁ ἄριστος, ὁ αὐτός).

4. *Synizesis* (i. e. the contraction of two Vowels

into one), which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:—

- (a) In the middle of words, most frequently in the following combinations of Vowels: $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha\iota}$, $\overline{\epsilon\alpha\varsigma}$; $\overline{\epsilon\omicron}$, $\overline{\epsilon\omicron\iota}$, $\overline{\epsilon\omicron\upsilon}$; $\overline{\epsilon\omega}$, $\overline{\epsilon\omega\psi}$; e. g. $\sigma\eta\theta\epsilon\alpha$, $\eta\mu\epsilon\alpha\varsigma$, $\theta\epsilon\omicron\iota$, $\chi\rho\upsilon\sigma\epsilon\iota\omicron\iota\varsigma$, $\tau\epsilon\theta\nu\epsilon\omega\tau\iota$;—much more rarely in $\overline{a\epsilon}$, \overline{ia} , $\overline{ia\iota}$, $\overline{ia\eta}$, $\overline{ia\omicron}$; e. g. $\acute{a}\epsilon\theta\lambda\epsilon\acute{\iota}\omega\nu$, $\pi\acute{o}\lambda\iota\alpha\varsigma$, $\pi\acute{o}\lambda\iota\omicron\varsigma$;— $\overline{o\omicron}$ only in $\delta\gamma\delta\omicron\omicron\nu$;— $\overline{u\omicron\iota}$ only in $\delta\alpha\kappa\rho\acute{\upsilon}\omicron\iota\varsigma$;— $\overline{\eta\iota}$ in $\delta\eta\acute{\iota}\omicron\iota\omicron$, $\delta\eta\acute{\iota}\omega\nu$, $\delta\eta\mu\omicron\iota\varsigma$, $\eta\acute{\iota}\alpha$;
- (b) Between two words, in the following combinations of Vowels: $\overline{\eta\alpha}$, $\overline{\eta\epsilon}$, $\overline{\eta\eta}$, $\overline{\eta\epsilon\iota}$, $\overline{\eta\omicron\upsilon}$, $\overline{\eta\omicron\iota}$; $\overline{\epsilon\iota\omicron\upsilon}$; $\overline{\omega\alpha}$, $\overline{\omega\omicron\upsilon}$;—the first word is, in that case, one of the following: η , $\tilde{\eta}$, $\delta\eta$, $\mu\eta$ or $\epsilon\pi\epsilon\acute{\iota}$; or a word with the inflexion-endings $-\eta$, $-\omega$; e. g. $\eta\omicron\upsilon$, $\delta\eta\acute{a}\phi\nu\epsilon\acute{\iota}\omicron\tau\alpha\omicron\varsigma$, $\mu\eta\acute{a}\lambda\lambda\omicron\iota$,— $\epsilon\acute{\iota}\lambda\alpha\pi\acute{\iota}\nu\eta$ $\eta\epsilon$ $\gamma\acute{a}\mu\omicron\varsigma$, $\acute{a}\sigma\beta\acute{\epsilon}\sigma\tau\omega$ $\omicron\upsilon\delta'$ $\upsilon\acute{\iota}\omicron\nu$.

5. *Elision* (§ 6, 3) occurs very frequently. The Vowel is elided in the following cases:—

- (a) The α in the *Neut. Pl.*, and in the *Acc. Sing.* of the *III. Dec.*;—rarely in the *Aorist-ending* $-\sigma\alpha$; e. g. $\acute{a}\lambda\epsilon\iota\psi'$ $\epsilon\mu\acute{\epsilon}$;—usually in the *Particle* $\acute{a}\rho\alpha$;
- (b) The ϵ in the *personal-Pronouns* $\epsilon\mu\acute{\epsilon}$, $\mu\acute{\epsilon}$, $\sigma\acute{\epsilon}$, &c.;—in the *Voc.* of the *II. Dec.*;—in the *Dual* of the *III. Dec.*;—in the *Verbal-endings*;—and in *Particles*, e. g. $\delta\acute{\epsilon}$, $\tau\acute{\epsilon}$, $\tau\acute{o}\tau\epsilon$, &c. (but never in $\iota\delta\acute{\epsilon}$);
- (c) The ι in the *Dat. Pl.* of the *III. Dec.*;—much more rarely in the *Dat. Sing.*, and indeed only when the connexion is such that it could not be mistaken for the *Acc.*; e. g. $\chi\alpha\acute{\iota}\rho\epsilon$ $\delta\acute{\epsilon}$ $\tau\omega$ $\delta\omicron\rho\nu\iota\theta'$ $\omicron\delta\upsilon\sigma\epsilon\acute{\upsilon}\varsigma$;—in $\acute{a}\mu\mu\iota$, $\upsilon\mu\mu\iota$ and $\sigma\phi\iota$;—in *Adverbs of place* in $-\theta\iota$, (except

those derived from Substantives);—in α-
κοσι;—finally, in all *Verbal-endings*;

(d) The ο in ἀπό and ὑπό (but never in πρό);
—in δύο;—in *Neut. Pronouns* (except τό);
—and in all *Verbal-endings*;

(e) αι in the *Verbal-endings*, -μαι, -ται, -σθαι;

(f) οι in μοί, *to me*;—and in the Particle τοί.

6. *Apocope* [ἀποκοπή] (i. e. the rejection of a short final Vowel before a word beginning with a Consonant) occurs in the *Prepositions* ἀνά, κατά, παρά, rarely in ἀπό and ὑπό; and in the *Conjunction* ἄρα. —"Α ν before β, π, φ, μ is changed into ἄ μ (§ 8, 4. 6); e. g. ἄ μ βωμοῖσι, ἄ μ πέλαγος, ἄ μ φόνον, ἄ μ μένω; —κ ά τ assimilates its τ to the following Consonant, except that the rough Mute is preceded by the corresponding smooth; e. g. καδ δύναμιν, κακ κεφαλῆς, καγ γόνυ, καπ φάλαρα; κάπ πεσεν, κάπ πεδίον.—Examples of Apocope in the case of ἀπό and ὑπό are ἀππέμψει, ὑββάλλειν (instead of ἀποπέμψει, ὑποβάλλειν).

§ 196. Change of Consonants.

1. Δ and θ remain before μ (contrary to § 8, 5); e. g. ἴδμεν, κεκορυθμένος (instead of ἴσμεν, κεκορυσμένος).

2. The *Metathesis* (or transposition) of ρ with a preceding Vowel occurs not unfrequently; e. g. κραδίη (instead of καρδία), *heart*, κάρτερος and κράτερος, βάρδιστος (from βραδύς); also in the *Aor. II.*: ἔπραθον, ἔδραθον, ἔδρακον (from πέρθω, δαρθάνω, δέρομαι).

3. In Homer Consonants may be doubled after short Vowels, according to the necessities of the verse, in the following cases:—

(a) The *Liquids* and σ, on the addition of the

- Augment*; e. g. ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσευα;
- (b) In *Compounds*, also, the *Liquids* and σ are doubled; e. g. νεόλλουτος (from νέος and λούω);
- (c) The σ in the inflexion of the *Dat.* in -σι, and of the *Fut.* and *Aor.*; e. g. νέκυσιν, φράσσομαι, κάλεσσα;
- (d) The σ in the *middle* of several words; e. g. ὅσσον, τόσσον, ὀπίσσω, &c.

Of the *Mutes*, π is doubled in the *interrogative-Pronouns* which begin with ὀπ-; e. g. ὀππως, &c.; —κ in πέλεκκον, πελεκκάω; —τ in ὅττι, ὅττεο, ὅττευ; —δ in ἔδδεισε, ἀδδέες, ἄδδην.

OBS. The *doubling* of ρ, when the *Augment* is prefixed, and in composition (§ 8, 12), may be omitted, if the verse requires it; e. g. ἔριζον (from ῥέζω), χρυσόρυτος. For the same reason, though but seldom, one of the *Consonants*, which otherwise usually occur doubled, is omitted; e. g. Ὀδυσσεύς, Ἀχιλεὺς, φάρυγος (instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος).

DECLENSIONS.

§ 197. Suffix -φ ι (ν). -

In addition to the *Case-endings*, the Homeric dialect has the *suffix* -φ ι (ν), which expresses the relation of the *Dat.*, and in connexion with *Prepositions*, that of the *Gen.* This suffix is always appended to the *unaltered Root* of the word; e. g.—

- I. Dec. only in the *Sing.*: ἀγέληφι, ἀπὸ νευρῆφιν;
- II. Dec. in *Sing.* and *Plur.*; all these forms, without respect to the accentuation of the *Nom.*, are *paroxytones* (-όφι): θεόφιν (for θεῶν), of the gods, ἀπ' ὀστεύφιν (for ὀστέων), of bones;

III. Dec. *almost exclusively in the Plur.*: ὄρεσφι(ν), *upon the mountains*, ἐκ στήθεσφι (comp. § 44), ναῦφι.

§ 198. First Declension.

1. Instead of the *long a*, *η* is used through all the Cases of the *Sing.*; e. g. Πηνελοπείης, Πηνελοπείη (from Πηνελόπεια), φρητρή, Βορέης, Βορέη, Βορέην.

Exceptions:—θεῖᾱ, goddess, -ᾱς, -ᾱ, -ᾱν; Ναυσικάᾱ, Φεῖᾱ; Αἰνείας, Ἀνγείας, Ἑρμείας, and some other *proper names* in -ας *pure*. The *Voc.* of νόμφη is νόμφα.

2. Substantives in -εῖα and -οῖα, derived from Adjectives in -ης and -ους, and also some other *Feminines*, change *short a* of the Attic dialect into *η*; e. g. ἀληθείη, ἀναδείη, εὐπλοίη, κνίσση (instead of ἀλήθεια, ἀναΐδεια, εὐπλοια, κνίσσᾱ).

3. The *Nom. Sing.* of *Masculines*, in a great number of words, especially those which in Attic end in -της, has the ending -ᾱ (like the Lat., e. g. *poëta*), instead of -ης, according to the necessities of the verse; e. g. ἱππότᾱ, αἰχμητᾱ', μητίετα, εὐρύοπα. The *Voc.* retains in all these the ending -ᾱ.

4. The *Gen. Sing.* of *Masculines* has the following endings: -ᾱο, -ω (contracted from -αο) and -εω; the last ending -εω is always *pronounced with Synizesis*, and, with reference to the Accent, ω is considered *short* (comp. § 30, Obs. 2); e. g. Ἑρμείας, Gen. Ἑρμείᾱο and Ἑρμείω; Βορέης, Gen. Βορέᾱο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾱο and Ἀτρείδεω.

5. The *Gen. Plur.* of *Masculines* and *Feminines* has the following endings: -άων, -ῶν and -έων, (-έων is regularly *pronounced with Synizesis*); e. g. κλισιάων, κλισιῶν, πυλάων, πυλέων.

6. The *Dat. Plur.* has the following endings: -ησι(ν), -ης, and -αις (only in *θεαῖς* and *ἄκταῖς*); e. g. *κλισίησι(ν)*, *πέτρης πρὸς μέγαλῃσιν*

§ 199. *Second Declension.*

1. *Gen. Sing.*: -ου and -οιο; e. g. ὤμον, ὤμοιο (from ὤμος, ὅ, *shoulder*).

2. *Gen. and Dat. Dual*: -οιιν (instead of -οιν); e. g. ὤμοιιν.

3. *Dat. Plur.*: -οισι(ν) and -οις; e. g. ὤμοισιν, ὤμοις.

4. *Attic Declension*.—*Gen. Sing.*: -ῶο (instead of -ω); e. g. Πηνελεῶο (from Πηνέλεως). In γάλως, *sister-in-law*, Ἀθως and Κῶς, the -ως produced by contraction is resolved by ο; e. g. γαλόως, Ἀθόως, Κόως.

5. *Contracted forms* of the *II. Dec.* occur but rarely, viz. νοῦς (usually νόος); χειμάρρους and χειμάρροος; Πάνθους, Πάνθου, Πάνθω. In forms ending in -εος, -εον, Homer either *lengthens the ε into ει* or *employs Synizesis*, as the verse requires; e. g. χρόσειος.

§ 200. *Third Declension.*

1. *Dat. Plur.*: -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The endings -εσι and -εσσι, like the other Case-endings, are always *appended to the simple Root*; e. g. κύν-εσσι (from κυών, *Gen.* κυν-ός), νεκύεσσι (from νέκυς, -υ-ος), χεῖρ-εσι. In *Neuters*, which have a *radical σ in the Nom.* (§ 42, 1. and § 44), this σ is *dropped*; e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι,

from τὸ ἔπος, Root ἔπες), δεπά-εσσιν (from τὸ δέπας); —*v* is also *dropped* in Roots ending in *av*, *ev*, *ov* (§ 41); e. g. βό-εσσι (instead of βό~~υ~~-εσσι, *bov-ibus*), ἱππή-εσσι.—The ending -σσι is appended almost exclusively to Roots which *end in a Vowel*; e. g. νέκυ-σσι (from νέκυσ, -*v*-ος).

2. *Gen.* and *Dat. Dual*: -οιιν (as in the *II. Dec.*); e. g. ποδοῖιν.

3. The *Acc. Sing.* of forms in -*υς* sometimes has the ending -*α*; e. g. εὐρέα πόντον, ἰχθύα, νέα (instead of εὐρύν, ἰχθύν, ναῦν).

4. The words γέλως, *laughter*, ἰδρώς, *sweat*, and ἔρως, *love*, which properly belong to the *III. Dec.*, have, in Homer, some of their Cases like the *Attic II. Dec.*: γέλω and γέλων (instead of γέλωτα), γέλῳ (instead of γέλῳτι); ἰδρῶ, ἰδρῶ (instead of ἰδρῶτα, ἰδρῶτι); ἔρῳ (instead of ἔρωτι).

5. Words in -ις, *Gen.* -ιδος, especially *proper names*, often have the inflexion -ιος, &c., and in the *Dat. Sing.* always; e. g. μήνιος, Θέτιος, Θέτι.

6. The Neuter οὔς, ὠτός, *ear* (§ 39), in Homer has the form οὔας, οὔατος, *Pl.* οὔατα; the Neuters στέαρ, *fat*, οὔθαρ, *breast*, and πείραρ, *issue*, have -ᾶτος in the *Gen.*: στέατος, οὔθατα, πείρατα, πείρασι. In the Neuters τέρας and κέρας (§ 39) the *τ* is *dropped*; e. g. τέραα, -άων, -άεσσι; *Dat.* κέρα; *Pl.* κέρα, κεράων, κεράεσσι and κέρασι;—the following forms of κρέας (§ 39) occur; *Pl.* κρέα, κρεάων, κρεῶν and κρειῶν, κρέουσιν.

7. In the words mentioned in § 36, Homer either *retains or omits* ε, as the verse may require; e. g. ἀνὴρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, &c. (but ἀνδρῶν, ἀνδράσι and ἀνδρέσσι *only*); γαστήρ, -έρος, -έρι (and γαστρός, γαστρί), γαστέρα, γαστέρες; Δημήτηρ, -ητέρος and -ητρος, Δημητέρα and -ητρα; θυγάτηρ, θυγατέρος and θύγατρος, &c., θυγατέρεσσι, (but θυγατρῶν);—in πατήρ, μήτηρ and γαστήρ he *omits* the ε

(except in the *Dat. Pl.*), but usually in the *Gen.* and *Dat. Sing.* only, e. g. πατρός, πατρί.

8. The word ἰχώρ, *blood of the gods*, has, in the *Acc. Sing.* ἰχῶ (instead of ἰχῶρα), and κυκεών, *mixed drink*, has in the *Acc. Sing.* κυκεῶ or κυκειῶ.

9. (See § 41). -αυς, -ευς, -ους. Of γραῦς, there occur in Homer only *Nom.* γρηῦς, γρηῦς, *Dat.* γρηϊ, and *Voc.* γρηῦ and γρηῦ. The word βούς does not admit contraction: e. g. βόας; *Dat. Pl.* βόεσσι, (see No. 1.).

10. (See § 41). In common Nouns in -εύς and in the proper name Ἀχιλλεύς, η is used, instead of ε, in all the forms in which the υ (ϝ) of the Root is dropped; e. g. βασιλεύς, *Voc.* -εῦ, *Dat. Pl.* -εῦσι (except ἀριστήεσσιν from ἀριστεύς), but βασιλῆος, -ῆϊ, -ῆα, -ῆες, -ῆας (α in the *Acc. Sing.* and *Pl.* being short). Among the *proper names* of this class, the following are to be specially noticed:—Ὀδυσσεύς, Ὀδυσσῆος and Ὀδυσῆος and Ὀδυσσέος, also Ὀδυσσεῦς (contracted), Ὀδυσῆϊ and Ὀδυσεῖ, Ὀδυσσῆα and Ὀδυσσεά, also Ὀδυσῆ; Πηλεύς, Πηλῆος and -έος, -ῆϊ and -εῖ, -ῆα; the others (as Ἀτρεύς, Τυδεύς) generally retain ε, and contract -εος in the *Gen.* (by *Synizesis*), and sometimes -εα in the *Acc.* into -η, thus: Τυδέος, -εῖ, -έα and -ῆ.

11. (See § 42). -ης and -ες, *Gen.* -εος. The *Gen. Sing.* remains uncontracted; the *Nom. Pl.* ends in -εες and -εις; the *Gen. Pl.* remains uncontracted (except when the ending -εων is preceded by a Vowel, in which case contraction takes place; e. g. ζαχρηῶν for ζαχρηέων, which is from ζαχρηής, *impetuous*), also the *Acc. Pl.* -εας.—Ἄρης is thus declined: *Gen.* Ἄρηος and -εος, *Dat.* Ἄρηϊ, Ἄρη, Ἄρεϊ, *Acc.* Ἄρη and Ἄρην, *Voc.* Ἄρες and Ἄρες.

12. (See § 42). *Proper names* in -κλής contract εε into η; e. g. Ἡρακλής, -κλήος, -ῆϊ, -ῆα, *Voc.* Ἡράκλεις;—*Adjectives* in -εής have both ει and η; e. g. ἀκλεής, ἀκληεῖς, ἀγακλήος; but ἐϋκλείας (*Acc.*

Pl.) from ἐυκλείης, ἐϋρρέϊος (Gen. Sing.) from ἐϋρρέης. The forms δυσκλέᾱ, ὑπερδέα (instead of -έα) also occur.

13. (See § 43). -ως, Gen. -ωος. In Homer the contracted forms ἦρω (Dat.) and Μίνω (Acc.) occur. Of words in -ώς and -ώ, Gen. -όος, only χρώς and its compounds occur *uncontracted*: χροός, χροῖ, χροά.

14. (See § 44). [1] -ας, Gen. -αος. The *Dat. Sing.* is *uncontracted or contracted*, as the verse may require; e. g. γήραϊ and γήρα. But the *Nom.* and *Acc. Plur.* are *always contracted*; e. g. δέπα.—[2] -ος, Gen. -εος. Both the *uncontracted and contracted* forms are used, as the verse may require, (except in the *Gen. Plur.*, which *always* remains *uncontracted*, and in the *Gen. Sing.*, except in some Substantives which contract -εος into -εως; as, Ἐρέβεις, θάρσεως), e. g. Dat. θέρεϊ and θέρει, κάλλεϊ and κάλλει; the *Nom.* and *Acc. Plur.* in -εα regularly remain *uncontracted*, but must be *pronounced with Synizesis*; e. g. νείκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η; e. g. Sing. Gen. σπείους, Dat. σπῆϊ, Acc. σπέος and σπεῖος, Pl. Gen. σπείων, Dat. σπέσσι and σπήεσσι; χρέος and χρεῖος; κλέα and κλεῖα.

15. (See § 45). -ις, Gen. -ῖος; -υς, Gen. -ϋος. The *Dat. Sing.* is *contracted*; e. g. οἷζυϊ, πληθυῖ, νέκυι; the *Acc. Plur.*, as the verse may require, is sometimes *uncontracted*, sometimes, and indeed more commonly, *contracted*; e. g. ἰχθῦς (instead of ἰχθύας), δρυς; the *Nom. Plur.* is *never contracted*, but is *pronounced with Synizesis*; e. g. ἰχθύες (dissyllable). The *Dat. Plur.* ends in -υσσι and -εσσι (dissyllable); e. g. ἰχθύσσιν and ἰχθύεσσιν.

16. (See § 46). -ις and -ῖ, Gen. -ῖος (Att. -εως); -ϋς and -ϋ, Gen. -ϋος (Att. -εως). (1) Words in -ις retain the ι of the Root through *all the Cases*, and are *always contracted* in the *Dat. Sing.*, and sometimes in the *Acc. Plur.*, e. g. πόλις,

-ιος, -ῖ, Pl. -ιες, -ίων, -ισι, -ιας and -ῖς. The *Dat. Sing.* has also the endings -εῖ and -ει; e. g. πόσει and πόσει (from πόσις); in some words the ι of the Root is changed into ε in other Cases also [e. g. ἐπάλξεις (Acc.), ἐπάλξεσιν], especially in πόλις, which, moreover, as the verse requires, may lengthen ε into η, e. g. Gen. πόλιος (dissyllable), πόλεος and πόληος, &c., Dat. Pl. πολίεσσι, Acc. πολείς; and in οἷς, οῖς, *Dat. Pl.* οἷεσιν, οἷεσιν, ὄεσιν.—(2) Words in -υς (which in the Attic end in the Gen. in -εως) have -εος, and in the *Dat. Sing.* both the *uncontracted* and *contracted* forms, e. g. εὐρέϊ, πήχει, πλατεῖ; in the other Cases, the *uncontracted* forms are commonly used, but they are generally to be pronounced with *Synizesis*.

§ 201. Irregular Nouns (comp. § 47.).

1. Γόυνυ (τό, knee), and δόρυ (τό, spear):—

<i>Sing.</i>	γούνατος and γουνός,	δούρατος and δουρός,
		δούρατι and δουρί,
<i>Pl. N.</i>	γούνατα and γοῦνα,	δούρατα and δοῦρα,
		<i>Dual</i> δοῦρε,
<i>G.</i>	γούνων,	δούρων,
<i>D.</i>	γούνασι(-σσι) and γούνεσσι.	δούρασι and δούρεσσ

2. Κάρα (τό, head):—

<i>Sing. N.</i>	κάρη, Gen. κάρητος, καρήατος, κρατός, κράατος,
	Dat. κάρητι, καρήατι, κρατί, κράατι,
	Acc. κάρη (κράτα, <i>Masc.</i> , Od. 8, 92),
<i>Plur. N.</i>	κάρᾱ, καρήατα (and κάρηνα)
<i>G.</i>	κράτων, (— καρήνων)
<i>D.</i>	κрасί,
<i>A.</i>	κράατα, (— κάρηνα).

3. Ν α ῦ ς (ἡ, *ship*):—

Sing. N. νηῦς,

G. νηός and νεός,

D. νηΐ,

A. νῆα and νέα,

Plur. νῆες and νέες,

νηῶν and νεῶν,

νηυσί, νήεσσι, νέεσσι,

νῆας and νέας.

4. Χ ε ί ρ (ἡ, *hand*), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσιν and χείρεσσιν.

§ 202. *Adjectives.*

1. The Adjectives βαθύς and ὠκύς have sometimes the *Feminine* form -έα or -ήη: βαθέης, βαθέην, ὠκέα. Some Adjectives in -υς are also of *Common Gender*; e. g. Ἡρῆ θῆλυς ἐοῦσα, ἡδὺς αὔτη.

2. Adjectives in -ήεις, -ήεσσα, -ῆεν often occur in the *contracted* form, -ῆς, -ῆσσα, -ῆν; e. g. τιμῆς; those in -όεις, -όεσσα, -όεν contract οε into ευ; e. g. πεδία λωτέυντα.

3. Πολύς (§ 48) is thus inflected:—

Sing. Nom. πολύς and πουλύς; πολύ; and πολλός, πολλόν;—Gen. πολέος;—Acc. πολύν and πουλύν;

Plur. Nom. πολέες and πολεῖς;—Gen. πολέων;—Dat. πολέσι, πολέσσι and πολέεσσι;—Acc. πολεάς and πολεῖς.

§ 203. *Comparison.*

1. The endings -ώτερος and -ώτατος are sometimes used, though the *Vowel of the preceding syllable is long* [comp. § 50, I. (a)]; e. g. ὀζυρώτατος, κακοξυνώτερος. Adjectives in -υς and -ρος have the Comp.

in -ίων and the Sup. in -ιστος, though sometimes also the *regular* form; e. g. γλυκύς, γλυκίων; βαθύς, βάθιστος; οἰκτρός, οἰκτιστος and οἰκτρότατος.

2. *Anomalous forms* (§ 52):—

ἀγαθός, Comp. ἀρείων, λωίων and λωίτερος, Sup. κάριστος.

κακός, Comp. κακώτερος, χειρότερος, χειρίων, χειρειότερος, Sup. ἥκιστος.

ὀλίγος, Comp. ὀλίζων.

ρήϊδιος, Comp. ρήϊτερος, Sup. ρήϊστος and ρήϊτατος.

βραδύς, Comp. βράσων, Sup. βάρδιστος.

μακρός, Comp. μάσων.

παχύς, Comp. πάσων.

§ 204. *Pronouns.*

1. Sing. Nom.	ἐγώ, (<i>before a Vowel, ἐγών</i>),	σύ, τύνη,	
Gen.	ἐμέο, ἐμεῦ, μεῦ (μευ), ἐμεῖο, ἐμέθεν,	σέο, σεῦ (σευ), σεῖο, σέθεν, τεοῖο,	ἔο, εὔ (εὔ), εἶο, ἔθεν,
Dat.	ἐμοί, μοί (μοι),	σοί, τοί (τοι), τεῖν,	ἐοῖ, οῖ (οῖ),
Acc.	ἐμέ, μέ (με),	σέ (σε),	ἐέ, ἔ (έ), μίν (μιν),
Dual Nom.	νῶϊ,	σφῶϊ, σφώ,	
G. and D.	νῶϊν,	σφῶϊν, σφῶν,	σφῶϊν (σφωϊν),
Acc.	νῶϊ and νώ,	σφῶϊ and σφώ,	σφῶέ (σφῶε),
Plur. Nom.	ἡμεῖς, ἄμμες,	ὑμεῖς, ὕμμες,	
Gen.	ἡμέων, ἡμείων,	ὑμέων, ὑμείων,	σφέων (σφεων), σφῶν, σφείων,

Plur. Dat.	ἡμῖν, ἡμιν, ἄμμι(ν),	ὕμῖν, ὕμ- μι(ν),	σφίσι(ν)[σφι- σι(ν)], σφί(ν) [σφι(ν)],
Acc.	ἡμέας, ἡμας, ἄμμε.	ὕμέας, ὕμμε,	σφέας (σφε- ας), σφάς (σφας), σφέ (σφε).

2. The compound forms of the reflexive-Pronouns ἐμαντοῦ, σεαυτοῦ, &c., never occur in Homer; instead of them he uses the *personal-Pronouns*, and the *Pronoun* αὐτός *separately*; e. g. ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἐ αὐτήν, οἱ αὐτῇ.

3. Possessive-Pronouns: τέός, -ή, -όν (instead of σός); έός, -ή, -όν and ὅς, ἥ, ὅν, suus, -a, -um; ἁμός, -ή, -όν (instead of ἡμέτερος); νωῖτερος, -ā, -ον, of us both; ὕμός, -ή, -όν (instead of ὑμέτερος); σφωῖτερος, -ā, -ον, of you both; σφός, -ή, -όν (instead of σφέτερος).

4. Demonstrative-Pronouns: τοῖο and τεῦ (instead of τοῦ); τοί and ταί (instead of οἱ and αἱ); τάων (instead of τῶν); τοῖσι (instead of τοῖς); ταῖσι, τῇσι and τῆς (instead of ταῖς);—ὅδε, Dat. Pl. τοῖςδεσι, and τοῖςδεσσι (instead of τοῖςδε).

5. Relative-Pronouns: ὃ (instead of ὅς); ὅου (instead of οὗ); ἕης (instead of ἥς); ἕσ and ἥς (instead of αῖς).

6. Indefinite- and Interrogative-Pronouns: (1) Gen. τέο, τεῦ (instead of τινός); Dat. τέῳ, τῷ (instead of τινί); Pl. ἄσσα (instead of τινά), Gen. τέων (instead of τινῶν); Dat. τέοισι (instead of τισί);—(2) Gen. τέο, τεῦ (instead of τίνος):—

(3) ὅστις: Sing. Nom. ὅτις, Neut. ὅτι, ὅττι, Plur. ὅτινα, Gen. ὅτεν, ὅτεο, ὅττεο, ὅττεν, ὅτεων, Dat. ὅτεῳ, ὅτῳ, ὀτέοισι, Acc. ὅτινα, Neut. ὅτι, ὅττι, ὀτινας, ἄτινα and ἄσσα.

§ 205. *Numerals.*

Cardinals. The collateral form of *μία* is *ἴα*, *ἴης*, *ἴη*, *ἴαν*; and of *ένί*, the form *ἰῶ*.—*Δύο* and *δύω* are *indeclinable*; collateral forms of these are *δοιῶ*, *δοιοί*, *δοιαί*, *δοιά*, &c.—*Πίσυρες*, -*α* (instead of *τέσσαρες*, -*α*).—*Δυώδεκα* and *δυοκαίδεκα* as well as *δώδεκα*.—*Ἑείκοσι* (instead of *εἴκοσι*).—*Ὀγδώκοντα* and *ἐννήκοντα* (instead of *ὀγδοήκοντα* and *ἐνενήκοντα*).—*Ἐννεάχιλοι* and *δεκάχιλοι* (instead of *ἐννακισχίλιοι* and *μύριοι*).—The endings -*άκοντα* and -*ακόσιοι* become -*ήκοντα*, -*ηκόσιοι*.—**Ordinals**: *τρίτατος*, *τέττατος*, *ἐβδόματος*, *ὀγδόατος*, *ἐνατος* and *εἵνατος*.

THE VERB.

§ 206. *Augment.—Reduplication.*

1. The *Augment* is *prefixed* or *omitted*, as the verse requires; e. g. *λῦσε*, *θέσαν*, *ὄρατο*, *ἔλε*. In the *Perf.* the *temporal Augment* is *omitted* only in *certain words*; e. g. *ἄνωγα*.

2. Words which have the *Digamma* always take the *syllabic Augment*; e. g. *ἀνδάνω*, *ἔαδον*; *ἔδομαι*, *ἔεισάμην*, also in the *Part.* *ἔεισάμενος*. The *ε* seems to be lengthened on account of the verse in *εἰοικυῖα* and *εὔαδε* (*ἔφαδε*, from *ἀνδάνω*).

3. The Verbs *οἶνοχοέω* and *ἀνδάνω* take the *syllabic* and the *temporal Augment* at the same time, viz. *ἔωνοχόει* (but more frequently *ὦνοχόει*), *ἔηνδανε* as well as *ῆνδανε*.

4. The *Reduplication* of *ρ* occurs in *ῥε-ρυπωμένος* from *ῥυπόω*, *I make foul*. On the other hand, the *Perfects* *ἔμμορα* (from *μείρομαι*) and *ἔσσυμαι* (from *σεύω*) are formed according

to the analogy of Verbs beginning with ρ — $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$ makes $\epsilon\kappa\tau\eta\mu\alpha\iota$ in the Perf.

5. The Aor. II. Act. and Mid., also, frequently takes the *Reduplication*, which remains through all the Moods, as well as in the Inf. and Part. The simple Augment ϵ is sometimes, but rarely, prefixed to this Reduplication in the Ind.; e. g. $\kappa\acute{\alpha}\mu\upsilon\omega$, *I become weary*, Aor. II. Subj. $\kappa\epsilon\kappa\acute{\alpha}\mu\omega$; $\kappa\acute{\epsilon}\lambda\omicron\mu\alpha\iota$, *I incite*, $\epsilon\kappa\epsilon\kappa\lambda\acute{\omicron}\mu\eta\nu$; $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$, *I obtain*, $\lambda\acute{\epsilon}\lambda\alpha\chi\omicron\nu$; $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, *I receive*, $\lambda\epsilon\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$; $\phi\rho\acute{\alpha}\zeta\omega$, *I say*, $\pi\acute{\epsilon}\phi\rho\alpha\delta\omicron\nu$, $\epsilon\pi\acute{\epsilon}\phi\rho\alpha\delta\omicron\nu$.

6. The following are examples of Homeric Perfects with the *Attic Reduplication* (§ 89):— $\acute{\alpha}\lambda\acute{\alpha}\omicron\mu\alpha\iota$, *I wander*, $\acute{\alpha}\lambda\text{-}\acute{\alpha}\lambda\eta\mu\alpha\iota$; $\text{'}\Lambda\chi\Omega$ ($\acute{\alpha}\kappa\alpha\chi\acute{\iota}\zeta\omega$), *I grieve*, $\acute{\alpha}\kappa\text{-}\acute{\eta}\chi\epsilon\mu\alpha\iota$, $\acute{\alpha}\kappa\text{-}\acute{\alpha}\chi\eta\mu\alpha\iota$; $\epsilon\rho\acute{\epsilon}\iota\pi\omega$, *I demolish*, $\epsilon\rho\text{-}\epsilon\rho\iota\pi\tau\omicron$; $\epsilon\rho\acute{\iota}\zeta\omega$, *I contend*, $\epsilon\rho\text{-}\acute{\eta}\rho\iota\sigma\mu\alpha\iota$.

7. Homeric Aorists with the *Attic Reduplication* (§ 89, Obs.):— $\acute{\alpha}\lambda\acute{\epsilon}\zeta\omega$, *I ward off*, ($\text{'}\Lambda\lambda\kappa\Omega$) $\acute{\eta}\lambda\text{-}\alpha\lambda\kappa\omicron\nu$, $\acute{\alpha}\lambda\text{-}\alpha\lambda\kappa\epsilon\iota\nu$, $\acute{\alpha}\lambda\text{-}\alpha\lambda\kappa\acute{\omega}\nu$; $\epsilon\nu\text{-}\acute{\iota}\pi\tau\omega$, *I chide*, $\epsilon\nu\text{-}\epsilon\nu\acute{\iota}\pi\omicron\nu$; $\theta\omicron\rho\text{-}\nu\upsilon\mu\iota$, *I excite*, $\acute{\omega}\rho\text{-}\omicron\rho\epsilon$;—and with the *Reduplication in the middle*: $\epsilon\rho\acute{\upsilon}\kappa\omega$, *I restrain*, $\acute{\eta}\rho\acute{\upsilon}\kappa\alpha\text{-}\kappa\omicron\nu$, Inf. $\epsilon\rho\upsilon\kappa\alpha\kappa\acute{\epsilon}\epsilon\iota\nu$; $\epsilon\nu\acute{\iota}\pi\tau\omega$, $\acute{\eta}\nu\acute{\iota}\text{-}\pi\alpha\text{-}\pi\epsilon\nu$.

§ 207. Personal-endings and Mood-vowels.

1. *I. Pers. Sing. Act.* Several Subjunctives have the ending $-\mu\iota$; e. g. $\kappa\tau\acute{\epsilon}\iota\nu\omega\mu\iota$ (instead of $\kappa\tau\acute{\epsilon}\iota\nu\omega$), $\epsilon\theta\acute{\epsilon}\lambda\omega\mu\iota$, $\acute{\iota}\delta\omega\mu\iota$, $\tau\acute{\upsilon}\chi\omega\mu\iota$, $\acute{\iota}\kappa\omega\mu\iota$, $\acute{\alpha}\gamma\acute{\alpha}\gamma\omega\mu\iota$.

2. *II. Pers. Sing. Act.* The ending $-\sigma\theta\alpha$ (§§ 137 and 143) occurs in the *II. Pers. Pres. Ind.* of Verbs in $-\mu\iota$; e. g. $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$, $\delta\iota\delta\omicron\upsilon\sigma\theta\alpha$;—also frequently in the *Subj.* of other Verbs; e. g. $\epsilon\theta\acute{\epsilon}\lambda\eta\sigma\theta\alpha$, $\epsilon\acute{\iota}\pi\eta\sigma\theta\alpha$;—more rarely in the *Opt.*; e. g. $\kappa\lambda\alpha\acute{\iota}\omicron\iota\sigma\theta\alpha$, $\beta\acute{\alpha}\lambda\omicron\iota\sigma\theta\alpha$.

3. *III. Pers. Sing. Act.* The *Subj.* sometimes has the ending -σι(ν); e. g. ἐθέλῃσι(ν), ἄγῃσι, ἀλάλκῃσι, δώῃσι (instead of δῶ), μεθίῃσι;—the *Opt.* only in παραφθαίῃσι.

The *III. Pers. Plur. Imper.* always has the short ending, (viz. in the *Act.* -ντων, and in the *Mid.* and *Pass.* -σθων); e. g. μετόντων, δησάντων, ἐπέσθων, λεξάσθων, ιστάντων, ιστάσθων.

4. Personal-endings of the *Plpf. Active*:—

I. *Pers. Sing.* -εα (always); e. g. πεποίθεα, ἐτεθήπεα, ἦδεα (instead of ἐπεποίθειν, &c.).

II. — — -εας; e. g. ἐτεθήπεας (instead of ἐτεθήπεις).

OBS. 1. The *III. Pers. Sing. Plpf. Act.* in -ει, and also the same *Pers.* of the *Impf.* in -ει occurs in Homer before a Vowel with ν ἐπελ-
κυστικόν appended; ἐστήκειν, βεβλήκειν, ἥσκειν (*Impf.* from ἄσκέω).
Comp. § 143.

5. The *II. and III. Pers. Dual* of the historical Tenses, *Act.* and *Mid.*, are sometimes exchanged for each other—(-τον and -σθον, instead of -την and -σθην);—e. g. διώκετον, θωρήσσεσθον (instead of διωκέτην, θωρησσέσθην).

6. The *II. Pers. Sing. Mid.* appears either (1) in the *uncontracted* form, -εαι, -ηαι, -εο, -αο,—e. g. λείπεαι, λιλαίεαι, ἀφίκηαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσαο, ἐγείναο; or (2) in the *contracted* form, -η (from -εαι, -ηαι), -εϋ (from -εο), -ω (from -αο), e. g. ἀφίκη, ἔπλεϋ, ἔρχεϋ, ἐκρέμω. The endings -εαι and -εο are also lengthened into -ειαι and -ειο, or one ε is dropped; e. g. μυθεῖαι, νεῖαι, ἔρειο, σπεῖο;—μυθέαι (instead of μυθέαι), πωλέαι, ἔκλεο, ἐπώλεο.—In the *Perf.* and *Plpf. Mid.* or *Pass.*, σ is sometimes dropped, e. g. μέμναι (as well as μέμνη, formed from μέμνε-σ-αι), βέβληαι, ἔσσυο.

7. The *I. Pers. Dual* and *Plur. Mid.* end in -μεσθον or -μεθον, -μεσθα or -μεθα respectively; e. g. φραζόμεσθα and -μεθα.

8. The *III. Pers. Plur. Ind. Perf.* and *Plpf. Mid. or Pass.* and *Opt. Mid.* have the endings -αται, -ατο respectively (instead of -νται, -ντο); e. g. ἀκηχέαται, πεφοβήατο, ἐστάλατο, τετράφαται, ἄρησαίατο, γενοίατο. (Comp. § 106, Obs. 4.)

9. The *III. Pers. Plur. Aor. Pass.* has the short ending -εν (instead of -ησαν); e. g. τράφεν (instead of ἐτράφησαν).

10. The *long Mood-vowels of the Subj.* (viz. ω and η) are frequently *shortened* into ο and ε, as the verse may require; e. g. ἴομεν (instead of ἴωμεν), στρέφεται (instead of στρέφηται).

11. The *Inf. Act.* has the endings -έμεναι, -έμεν and -ειν (ε being the Mood-vowel and -μεναι the ending); e. g. τυπτέμεναι, τυπτέμεν, τύπτειν; —Verbs in -άω and -έω have -ήμεναι (the η arising from the contraction of the Mood-vowel ε and the final Vowel of the Root); e. g. γοήμεναι (γοάω), φιλήμεναι (φιλέω); —with the ending -ήμεναι, that of the *Pass. Aorists* corresponds; e. g. τυπήμεναι (instead of τυπήναι). The *Inf. Aor. II.* has the ending -έειν as well as -εῖν; e. g. ἰδέειν and ἰδεῖν. In the *Pres.* of Verbs in -μι, the endings -μεναι and -μεν are appended *directly* to the unaltered Root of the *Pres.*, and in the *Aor. II. Act.* to the simple Root; e. g. τιθέμεναι, τιθέμεν; ἰστάμεναι; διδόμεναι, δεικνύμεναι; θέμεν, δόμεναι; —there is an *exception* in the case of the *Aor. II. Inf. Act.* of Verbs with Roots ending in α and υ, which, as in the *Ind.*, *retain the long Vowel*; e. g. στήμεναι, δῦ'μεναι.

12. The *Impf.* and *Aor. Ind.* take the endings -σκον, -σκες, -σκε(ν), in the *Mid.* -σκόμην, -σκου (-σκεο, -σκεν), -σκετο, when a *repeated* action is to be denoted; hence this is called the *iterative form*; it regularly *omits the Augment*; e. g. δινεύ-ε-σκον, βοσκ-έ-σκοντο, νικά-σκομεν, καλέ-ε-σκε, ἔλασ-α-σκεν, δό-σκε, εὐ-σκε, στά-σκε.

Obs. 2. In Verbs in *-ω*, the Mood-vowel of the *Ind.* is used before these endings;—in those in *-άω*, *-έσκον* is shortened into *-ασκον*, which, as the verse requires, may be lengthened into *άασκον*; e. g. *ναιετάασκον*;—those in *-έω* have *-έεσκον*, rarely *-εεσκον* (e. g. *καλέεσκετο*), also *-είεσκον* (e. g. *ναικέεσκον*);—in Verbs in *-μι* the Mood-vowel is omitted.

§ 208. *Contraction and Resolution in Verbs.*

1. A. Verbs in *-αω*.—In these, the *uncontracted* form occurs only in particular words and forms; e. g. *πέραον*, *κατεσκίαον*; *always* in *ύλᾱ'ω*, and those Verbs which have a *long α* for their Characteristic, or have a *monosyllabic* Root; e. g. *διψᾱ'ων*, *πεινᾱ'ων*, *ἔχραε* (from *χρᾱ'-ω*, *I assail*). In some Verbs, *α* is changed into *ε*; e. g. *μενοίνεον* (from *μενοινάω*), *ἦντεον* (from *ἄντάω*), *όμόκλεον* (from *όμοκλάω*).

2. Instead of the uncontracted and contracted forms, a *resolution* of the syllable produced by contraction occurs, whenever the measure of the verse requires. Two cases are here to be distinguished:—

(a) When the *first* syllable in the uncontracted form is *short*, and the *second* syllable is *long* (whether by *nature* or *position*), a *short α* (*ᾱ*) is placed *before* *ᾱ* or *α*, and *ο* is placed *before* *ω* or *ω*, e. g. *όράω*, *όρῶ*, *ό ρ ό ω*; *όράεις*, *όρᾱς*, *ό ρ ᾱ' α ς*; *όράει*, *όρᾱ*, *ό ρ ᾱ' α*; *ό ρ ά ο υ σ ι*, *όρῶσι*, *ό ρ ό ω σ ι*;—*όράης*, *όρᾱς*, *ό ρ ᾱ' α ς*;—*όράοιμι*, *όρῶμι*, *ό ρ ό ω μι*;—*όράονται*, *όρῶνται*, *ό ρ ό ω ν τ α ι*; *όράεσθαι*, *όρᾱσθαι*, *ό ρ ᾱ' α σ θ α ι*.—But such forms as *όράετον*, *όράομεν*, *όράετε*, &c., can *only* be contracted, not resolved, because the *second* syllable of the uncontracted form is *short*; nor can such forms as *διψᾱ'ων*, *πεινᾱ'ων* be resolved, because the *first* syllable of the uncontracted form is *long*.

(b) But if the *first* syllable of the uncontracted

form is *long* by nature or position, there are likewise two cases to be distinguished:—

- (α) When the *second* of the two uncontracted syllables is *long* by nature, a *long* α ($\bar{\alpha}$) is placed *before* $\bar{\alpha}$ or α , and ω is placed *before* ω (but $\omega\iota$ occurs instead of $\omega\omega$), e. g. $\mu\epsilon\nu\omicron\iota\nu\acute{\alpha}\omega$, $\mu\epsilon\nu\omicron\iota\nu\bar{\omega}$, $\mu\epsilon\nu\omicron\iota\nu\acute{\alpha}\epsilon\iota$, $\mu\epsilon\nu\omicron\iota\nu\bar{\alpha}$, $\mu\epsilon\nu\omicron\iota\nu\bar{\alpha}\acute{\alpha}$; $\eta\beta\acute{\alpha}\omicron\upsilon\sigma\alpha$, $\eta\beta\bar{\omega}\sigma\alpha$, $\eta\beta\acute{\omega}\omega\sigma\alpha$; $\eta\beta\acute{\alpha}\omicron\iota\mu\iota$, $\eta\beta\bar{\omega}\omicron\iota\mu\iota$; $\mu\alpha\iota\mu\acute{\alpha}\omega\nu$, $\mu\alpha\iota\mu\bar{\omega}\nu$, $\mu\alpha\iota\mu\acute{\omega}\omega\nu$; $\mu\alpha\iota\mu\acute{\alpha}\omicron\upsilon\sigma\alpha$, $\mu\alpha\iota\mu\bar{\omega}\sigma\alpha$, $\mu\alpha\iota\mu\acute{\omega}\omega\sigma\alpha$; $\mu\alpha\iota\mu\acute{\alpha}\omicron\upsilon\sigma\iota$, $\mu\alpha\iota\mu\bar{\omega}\sigma\iota$, $\mu\alpha\iota\mu\acute{\omega}\omega\sigma\iota$.
- (β) But when the *second* of the two uncontracted syllables is *short*, or *long merely by position*, the corresponding *short* Vowel is placed *after the long one*, e. g. $\acute{\upsilon}\pi\epsilon\mu\nu\acute{\alpha}\epsilon\sigma\theta\epsilon$, $\acute{\upsilon}\pi\epsilon\mu\nu\bar{\alpha}\sigma\theta\epsilon$, $\acute{\upsilon}\pi\epsilon\mu\nu\bar{\alpha}\acute{\alpha}\sigma\theta\epsilon$; $\mu\eta\delta\epsilon\acute{\iota}$ $\mu\nu\bar{\alpha}\acute{\alpha}\sigma\theta\alpha\iota$ $\acute{\alpha}\kappa\omicron\iota\tau\iota\nu$, Od. α, 39.; $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\mu\nu\acute{\omega}\omicron\nu\tau\omicron$, Od. λ, 288.; $\eta\beta\acute{\alpha}\omicron\nu\tau\epsilon\varsigma$, $\eta\beta\bar{\omega}\nu\tau\epsilon\varsigma$, $\eta\beta\acute{\omega}\omicron\nu\tau\epsilon\varsigma$.

OBS. In the Dual-forms, $\pi\rho\omicron\varsigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$, $\sigma\upsilon\lambda\acute{\eta}\tau\eta\nu$, $\sigma\upsilon\nu\alpha\nu\epsilon\acute{\eta}\tau\eta\nu$, $\phi\omicron\iota\tau\acute{\eta}\tau\eta\nu$ (from Verbs in $-\acute{\alpha}\omega$), $\alpha\epsilon$ is contracted into η (instead of $\bar{\alpha}$); and in $\delta\omicron\mu\alpha\rho\tau\acute{\eta}\tau\eta\nu$ and $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\nu$ (from Verbs in $-\acute{\iota}\omega$), $\epsilon\epsilon$ is contracted into η (instead of $\epsilon\iota$).

3. B. Verbs in $-\acute{\epsilon}\omega$.—The only contractions which occur are $\epsilon\iota$ (from $\epsilon\epsilon$ or $\epsilon\epsilon\iota$) and $\epsilon\upsilon$ (from $\epsilon\omicron$ or $\epsilon\omicron\upsilon$). Contraction, therefore, does *not* take place in all the forms in which ϵ is followed by the Vowels ω , φ , η , η , or $\omicron\iota$; e. g. $\phi\iota\lambda\acute{\epsilon}\omega\mu\epsilon\nu$, $\phi\iota\lambda\acute{\epsilon}\omicron\iota\mu\iota$, &c.; such forms, however, must generally be pronounced with *Synizesis*. In the other forms, contraction occurs or not, as the verse may require; e. g. $\phi\iota\lambda\acute{\epsilon}\epsilon\iota$, $\acute{\epsilon}\rho\acute{\epsilon}\omega$, $\delta\omicron\tau\rho\upsilon\nu\acute{\epsilon}\omicron\upsilon\sigma\alpha$; $\acute{\alpha}\iota\rho\epsilon\acute{\upsilon}\mu\eta\nu$, $\gamma\acute{\epsilon}\nu\epsilon\nu$. Sometimes the uncontracted ϵ is lengthened into $\epsilon\iota$; e. g. $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\iota\epsilon\tau\omicron$, $\mu\iota\gamma\acute{\epsilon}\iota\eta$ (instead of $\mu\iota\gamma\acute{\eta}$, Aor. II. Pass.).

4. C Verbs in $-\acute{\omicron}\omega$.—These Verbs either

(1) follow the ordinary rules of contraction, e. g. γουννοῦμαι; or (2) are not contracted, but *lengthen* ο into ω, so that the forms of Verbs in -όω resemble those of Verbs in -άω; e. g. ἰδρώονται, ἰδρώουσα, ὑπνώοντας (comp. ἡβώνοντα); or (3) become altogether analogous to Verbs in -άω, inasmuch as they *resolve* -οῦσι (III. Pers. Plur. Pres.) into -όωσι, -οῦντο into -όωντο, -οῖεν into -όωεν; e. g. (ἀρόουσι) ἀροῦσι, ἀρόωσι (comp. ὀρώωσι); (δηϊόοντο) δηϊοῦντο, δηϊόωντο (comp. ὀρώωντο); (δηϊόοιεν) δηϊοῖεν, δηϊόωεν (comp. ὀρώωεν).

§ 209. Formation of the Tenses.

1. The *Attic Fut.* (§ 83) occurs in Verbs in -ίζω; e. g. κτεριοῦσι. In Verbs in -έω, the ending -έω is often used for the *Fut.* instead of -έσω; e. g. κορέεις (instead of κορέσεις), μαχέονται (instead of μαχέσονται);—in Verbs in -άω, after dropping σ, a corresponding short Vowel is placed before the Vowel formed by contraction; e. g. ἀντιόω, ἐλόωσι, δαμάα;—of Verbs in -ύω, ἐρύουσι and τανύουσι occur.

2. *Liquid* Verbs, in Homer, usually have the *uncontracted* form in the *Fut. Act.* and *Mid.*; e. g. ἐρέω, ἐρέεις, &c.—The following *liquid* Verbs form the *Fut.* and *Aor. I.* with the endings -σω and -σα respectively:—κείρω, *I shear* (κέρσαι), κέλλω, *I bring to shore* (κέλσαι), εἴλω, *I press* (ἐλσαι), κύρω, *I light on* (κύρω), ἄρω (ἀραρίσκω), *I fit* (ἄρσαι), ὄρνυμι, *I excite* (ὄρω, ὤρω), διαφθείρω, *I destroy* (διαφθέρσαι), φύρω, *I mix* (φύρω).

3. The following Verbs form the *Fut. without the Tense-characteristic σ*:—βέομαι or βείομαι (II. Pers. βέη), *I shall live*, δήω, *I shall find*, κείω or κέω, *I shall lie down*.

4. The following Verbs form the *Aor. I. without*

the Tense-characteristic σ :— $\chiέω$, *I pour out*, $\acute{\epsilon}\chiευα$; $\sigmaεύω$, *I put in motion*, $\acute{\epsilon}\sigmaσευα$; $\acute{\alpha}\lambdaέομαι$ and $\acute{\alpha}\lambdaεύομαι$, *I avoid*, $\eta\lambdaεύατο$, $\acute{\alpha}\lambdaευάμενος$, $\acute{\alpha}\lambdaέασθαι$; $\kappaαίω$, *I burn*, $\acute{\epsilon}\kappaηα$ and $\acute{\epsilon}\kappaεια$.

5. The endings of the *A o r. I I.* are sometimes exchanged for those of the *A o r. I.*:— $\betaαίνω$, *I go*, $\acute{\epsilon}\betaήσετο$, Imper. $\betaήσεο$; $\deltaύομαι$, *I plunge into*, $\acute{\epsilon}\deltaύσετο$, Imper. $\deltaύσεο$, Part. $\deltaυσόμενος$; $\acute{\alpha}\gammaω$, *I lead*, $\acute{\alpha}\zetaετε$, $\acute{\alpha}\zέμεν$; $\acute{\iota}\kappaνέομαι$, *I come*, $\acute{\iota}\xiον$; $\acute{\epsilon}\lambdaέγμην$, *I laid myself down to sleep*, Imper. $\lambdaέξο$, $\lambdaέξεο$; $\acute{\omicron}\rhoνυμι$, *I excite*, Imper. $\acute{\omicron}\rhoσεο$ ($\acute{\omicron}\rhoσεν$); $\phiέρω$, *I bear*, $\omicron\acute{\iota}σε$, $\omicron\acute{\iota}σέμεναι$; $\acute{\alpha}\epsilonίδω$, *I sing*, Imper. $\acute{\alpha}\είσεο$.

6. In the *A o r. I. Pass.* of some Verbs, ν is prefixed to the ending $-θην$, as the verse may require; e. g. $\deltaιακρινθῆτε$, $\kappaρινθείς$, $\acute{\epsilon}\kappaλίνθη$ (§ 111, 6), $\acute{\iota}\deltaούνθην$ (from $\acute{\iota}\deltaρύω$), $\acute{\alpha}\muπνύνθη$ (from $\piνέω$).

7. Several *A o r i s t s I I.*, in order to make a *Dactyl*, are formed by a transposition (*Metathesis*, § 196, 2.) of the *Consonants*; e. g. $\acute{\epsilon}\deltaρακον$, instead of $\acute{\epsilon}\deltaαρκον$ (from $\deltaέρκομαι$), $\acute{\epsilon}\πραθον$ (from $\piέρθω$), $\acute{\epsilon}\δραθον$ (from $\δαρθάνω$), $\eta\muβροτον$, instead of $\eta\muαρτον$ (from $\acute{\alpha}\muαρτάνω$). In like manner, on account of the metre, a *Vowel of the Root is dropped*; e. g. $\acute{\alpha}\gammaρόμενος$, from $\acute{\alpha}\γερόμην$ ($\acute{\alpha}\γείρω$, *I assemble*); $\acute{\epsilon}\gammaρετο$, from $\acute{\epsilon}\γερόμην$ ($\acute{\epsilon}\γείρω$, *I awaken*); $\piέφνον$, $\acute{\epsilon}\πεφνον$ ($\Phi Ε Ν Ω$, *I put to death*).

8. Homer forms a *Perf. I.* only from pure Verbs, and such impure Verbs as assume ϵ (§ 124) in forming the Tenses, or are subject to *Metathesis*; e. g. $\chiαίρω$, $\kappaεχάρηκα$ (from $\chiΑΙΡΕΩ$); $\betaάλλω$, $\betaέβληκα$ (from $\betaΑΑ-$). Besides these he forms only *Perf. I I.*; but, even in pure Verbs and in the impure Verbs just mentioned, he rejects the κ in certain of the *Persons and Moods*, (e. g. regularly in the *Part.*); thus these forms become analogous to those of the *Perf. I I.*; e. g. $\kappaεκμηώς$, from $\kappaάμνω$; $\kappaεχαρηώς$, from $\chiαίρω$; $\betaεβᾶώς$, from $\betaαίνω$ ($\betaΑΩ$).

§ 210. *Conjugation of Verbs in -μι.*

1. Even in Homer, the forms derived from -έω and -όω (§ 130, Obs. 6) occur in the *II. and III. Pers. Sing. Pres. and Impf.*; e. g. ἐτίθει, διδοῖς, διδοῖ.—A *reduplicated Fut.* of δίδωμι also occurs: διδώσομεν and διδώσειν.

2. Verbs in -νμι form an *Opt.* both in the Act. and Mid.; e. g. ἐκδῦμεν (instead of ἐκδύημεν) from ἐκδύω, φῦ'η (instead of φυίη) from φύω; δαινῦτο; so also φθῖο, φθῖτο (*Opt.* of ἐφθίμην) from φθίω.

3. The *III. Pers. Plur. Impf. and Aor. II.* in -εσαν, -ησαν, -οσαν, -ωσαν, -υσαν, are shortened into -εν, -ᾶν, -ον, -ῶν respectively; e. g. ἔτιθεν (instead of ἐτίθεσαν), ἔθεν (instead of ἔθεσαν); ἔσταῖν (instead of ἔστησαν); ἔδιδον (instead of ἐδίδοσαν); ἔδον (instead of ἔδοσαν); ἐφῶν (instead of ἐφῶσαν).

4. In the *II. Pers. Sing. Imper. Pres. and Aor. II. Mid.*, Homer rejects σ, and uses the *uncontracted* form; e. g. δαίνυο (instead of δαίνυσο), μάρναο, φάο, σύνθεο, ἔνθεο.

5. The *short Root-vowel* is lengthened before the Personal endings beginning with μ and ν, as the verse may require; e. g. τιθήμενος (instead of τιθέμενος), διδοῦναι (instead of διδόναι); so also δίδωθι, ἴληθι.

6. In the *Aor. II. Subj.* the following forms are used, as the verse may require:—

<i>Contracted Forms.</i>	<i>Resolved and lengthened Forms.</i>
(a) ΣΤΑ-. Sing. 1. στῶ	στέω, στείω, βείω,
2. στής	στήης,
3. στή	στήη, ἐμβήη, φήη, φθήη,
Dual στήτον	παρστήeton,
Plur. 1. στῶμεν	στέωμεν (dissyll.), στείομεν, καταβείομεν,
2. στήτε	στήετε,
3. στῶσι(ν)	στέωσι(ν), περιστήωσι(ν).

(b) ΘΕ-.	Sing. 1.	θῶ	θέω, θείω, δαμείω,
	2.	θῆς	θέης, θήης, θείης,
	3.	θῆ	θέη, θήη. ἀνήη, μεθείη,
	Dual	θῆτον	θείετον,
Plur.	1.	θῶμεν	θέωμεν, θείομεν,
	2.	θῆτε	δαμείετε,
	3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν).
(c) ΔΟ-.	Sing. 3.	δῶ	δῶησι(ν), δῶη,
	Plur. 1.	δῶμεν	δῶομεν,
	3.	δῶσι(ν)	δῶωσι(ν).

OBS. Instead of ἔστησαν (Aor. I.), the shortened form ἔστασαν occurs; and instead of ἔστατε (Perf.), the lengthened form ἔστητε.

§ 211. Εἰμί (ΕΣ-), I am.

<i>Pres. Ind.</i>	2.	ἔσσι, εἶς.	Pl. 1.	εἰμέν.	3.	ἔασι(ν).
<i>Subj.</i>	1.	ἔω, μετείω.	3.	ἔη, ἔησι(ν), ἦσι(ν), εἴη.		
			Pl. 3.	ἔωσι(ν).		
<i>Imper.</i>	2.	ἔσσο.—Inf.	ἔμμεναι, ἔμεναι, ἔμεν.—Part.			
			ἔών, ἐοῦσα, ἐόν; Gen. ἐόντος.			
<i>Impf. Ind.</i>	1.	ἔα, ἦα, ἔον, ἔσκον.	2.	ἔησθα.	3.	ἔην, ἦεν, ἦην.
			Dual 3.	ἦστην.	Pl. 3.	ἔσαν, εἶατο (instead of ἦντο, from ἦμην).
<i>Opt.</i>	2.	ἔοις.	3.	ἔοι.	Pl. 2.	εἴτε.
					3.	εἴεν.
<i>Fut. Ind.</i>	1.	ἔσομαι, ἔσσομαι, &c.	3.	ἔσεται, ἔσσεται and ἔσεῖται.		

Εἶμι (Ι-), I go.

Pres. Ind.	2.	εἶσθα.—Subj. 2.	ἦσθα.	3.	ἦσιν.—Inf.	ἶμεναι, ἶμεν, ἶέμεναι.
Impf. Ind.	1.	ἦια, ἦιον.	2.	ἶες.	3.	ἦιε(ν), ἦε(ν), ἶε(ν).
		Pl. 1.	ἦομεν.	3.	ἦισαν, ἦσαν, ἦιον, ἶσαν.	—Opt. ἴοι, ἰεῖη.
Fut. Ind.	1.	ἔσομαι.—Aor. Ind. 3.	εἶσατο and εἶσατο.	Dual 3.	ἔεισάσθην.	

VERBS IN -ω, WHICH IN THE AOR. II. ACT. AND MID., IN THE PERF. AND PLPF. ACT., AND IN THE PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 212. (1) *Aor. II. Act. and Mid.* (Comp. § 142).

A. The Characteristic is a *Vowel*:
α, ε, ι, ο, υ.

βάλλω, *I throw*, Aor. II. Act. (ΒΛΑ-, ἔβλην) ξυμβλή-
την, Inf. ξυμβλήμεναι (instead of ξυμβλήναι); Aor.
II. Mid. (ἐβλήμην) ἔβλητο, ξύμβληντο, Subj. ξύμ-
βληται, βλήεται, Opt. βλεῖο (from ΒΛΕ-), Inf.
βλήσθαι, Part. βλήμενος. Hence the Fut. βλή-
σομαι.

γηράω or γηράσκω, *I grow old*, Aor. II. Act., III.
Pers. Sing. ἐγήρᾱ, Part. γηράς.

κτείνω, *I kill*, Aor. II. Act. ἔκτᾱν, Pl. ἔκτᾱμεν, III.
Pers. ἔκτᾱν, Subj. Pl. κτέωμεν, Inf. κτάμεναι,
κτάμεν, Part. κτάς; Aor. II. Mid. (with *Passive*
meaning), ἀπέκτατο, κτάσθαι, κτάμενος.

οὔτάω, *I wound*, Aor. II. Act., III. Pers. Sing. οὔτα,
Inf. οὔτάμεναι, οὔτάμεν; Aor. II. Mid. οὔτάμενος,
wounded.

πελάζω, *I approach*, Aor. II. Mid. ἐπλήμην, πλῆτο,
πλήντο.

πίμπλημι, *I fill*, Aor. II. Mid. ἐπλητο, Opt. πλείμην
(from ΠΛΕ-), Imper. πλῆσο.

πτήσσω, *I shrink through fear*, Aor. II. Act., III. Pers
Dual καταπτήτην.

φθάνω, *I anticipate*, Aor. II. Mid. φθάμενος.

OBS. From ἔβην come the forms βᾶτην (III. Pers. Dual) and ὑπέξ-
βᾶσαν (III. Pers. Pl.), with a *short* Root-vowel.

ΔΑΩ (Epic Root-form of διδάσκω), *I teach*, Aor. II. Act. (ΔΑΕ-) ἐδάην, *I learned*, Subj. δαείω, Inf. δαίμεναι.

φθί-νω, *I destroy and I decay*, Aor. II. Mid. ἐφθί'μην, Opt. φθί'μην, φθίτο, Imper. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, *I eat*, Aor. II. Act. ἔβρων.

πλώω, *I float*, Aor. II. Act. ἔπλων, Part. πλώς, Gen. -ῶντος.

κλύω, *I hear*, Aor. II. Act. Imper. κλῦθι, κλῦτε, κέκλῡθι, κέκλῡτε.

λύω, *I loose*, Aor. II. Mid. λύτο, λύντο.

πνέω, *I breathe*, Aor. II. Mid. (ΠΝΥ-) ἄμπνῡτο (instead of ἀνέπνῡτο), *he recovered breath*.

σεύω, *I put in motion*, Aor. II. Mid. ἐσσύμην, *I hastened, I strove*, ἔσσυο, σύτο.

χέω, *I pour*, Aor. II. Mid. χύντο, χύμενος.

B. The Characteristic is a Consonant.

ἄλλομαι, *I leap*, Aor. II. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραρίσκω (ΑΡΩ), *I fit*, Aor. II. Mid. ἄρμενος, *fitted to*. γέντο, *he seized*, formed from ἔελτο (derived from ἐλεῖν, Aor. II. of αἰρέω).

δέχομαι, *I receive*, Aor. II. Mid. ἔδεκτο, Imper. δέξο, Inf. δέχθαι; the I. Pers. ἐδέγμην and the Part. δέγμενος, as well as the Perf. δέδεγμαι, signify 'to expect.'

ἐλελίζω, *I whirl*, Aor. II. Mid. ἐλέλικτο.

ἰκνέομαι, *I come*, Aor. II. Mid. ἵκτο, ἵκμενος and ἴκμενος, *favorable*.

λέγομαι, *I lie down, select, recount*, Aor. II. Mid. ἐλέγμην, ἔλεκτο, λέκτο.

μιαίνω, *I defile*, μιάνθην (III. Pers. Dual, instead of ἐμιάν-σθην).

μίγνῡμι, *I mix*, Aor. II. Mid. μίκτο.

ὄρνυμι, *I excite*, Aor. II. Mid. ὄρτο, Imper. ὄρσο, ὄρ-
 σεο, Inf. ὄρθαι, Part. ὄρμενος
 πάλλω, *I brandish, hurl, shake*, Aor. II. Mid. πάλτο,
he sprang.
 πέρθω, *I destroy*, Aor. II. Mid. πέρθαι (instead of
 πέρθ-σθαι).
 πήγνυμι, *I make firm, fix*, Aor. II. Mid. πῆκτο, κατέ-
 πηκτο.

§ 213. (2) *Perf. and Plpf. Active.*

(a) *The Root ends in a Vowel.*

γίγνομαι, *I become*, Perf. Pl. γέγαμεν, -ᾶτε, -άασι(ν),
 Inf. γεγάμεν, Part. γεγαώς; Plpf. ἐκγεγάτην.
 βαίνω, *I go, walk*, Perf. Pl. βέβαμεν, &c.; Plpf. βέ-
 βασαν.
 δαίδω, *I fear*, Inf. δειδίμεν (instead of δειδιέναι), Imper.
 δείδιθι, δείδιτε; Plpf. ἐδείδιμεν, ἐδείδισαν.
 ἔρχομαι, *I come*, Perf. Pl. εἰλήλουθμεν.
 θνήσκω, *I die*, Perf. Pl. τέθναμεν, τεθνᾶσι(ν), Imper.
 τέθναθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς,
 -ῶτος, τεθνεῶτι; Plpf. Opt. τεθναίην.
 ΤΑΛΑΩ, *I bear, suffer, dare*, Perf. Pl. τέτλαμεν,
 Imper. τέτλαθι, Inf. τετλάμεν, Part. τετληώς.
 ΜΑΩ, *I strive after, desire earnestly*, Perf. Pl. μέματον,
 -ᾶμεν, -ᾶτε, -άασι, Imper. μεμάτω, Part. μεμαώς,
 -ῶτος and -ότος; Plpf. μέμασαν.

(b) *The Root ends in a Consonant.*

PRELIMINARY OBS. The τ of the inflexion-ending, when it comes immediately after the *Root-consonant*, is changed into θ in some Perfects.

ἄνωγα, *I command*, ἄνωγμεν, Imper. ἄνωχθι, ἀνώχθω
 ἄνωχθε.

ἐγρήγορα, *I am awake* (from ἐγείρω, *I awaken*), Imper.
ἐγρήγοροθε, Inf. ἐγρηγόροθαι; hence ἐγρηγόροθασι(ν)
(instead of ἐγρηγόρασι(ν)).

πέποιθα, *I trust* (from πείθω, *I persuade*), Plpf. ἐπέ-
πιθμεν.

οἶδα, *I know* (from Εἶδω [εἶδω], *video*), ἴδμεν (in-
stead of ἴσμεν), Inf. ἴδμεναι.

ἔοικα, *I am like* (from Εἶκω [εἶκω]), II. and III. Pers.
Dual ἔϊκτον; III. Pers. Dual Plpf. ἔϊκτην; hence,
Perf. Mid. or Pass. ἔϊκτο.

πάσχω, *I suffer*, Perf. πέποσθε (instead of πεπόνθατε).

§ 214. (3) *Present and Imperfect.*

ἀνύω, *I accomplish*, Impf. ἄνῃτο(ᾶ).

τανύω, *I expand, stretch*, τάνῃται (instead of τανύεται).

ἐρύω and εἶρύω, *I draw, drag away*; Mid. εἰρύαται
(instead of εἶρυνται), Inf. ἔρυσθαι, εἶρυσθαι, in the
sense of 'to protect', 'to guard'.

ἔδω, *I eat*, Inf. ἔδμεναι.

φέρω, *I bear*, Imper. φέρετε (instead of φέρετε).

QUESTIONS

ON THE ETYMOLOGY.

§ 1. *The Alphabet.*

1. How many *letters* has the Greek language?
2. How are they divided?
3. Write the *second* form of σ . When is it used?
4. Give the *meanings* of the terms $\psi\iota\lambda\acute{o}\nu$, $\mu\iota\kappa\rho\acute{o}\nu$, $\mu\acute{\epsilon}\gamma\alpha$ appended to the names of the letter ϵ , υ , \omicron , ω respectively.

§ 2. *Pronunciation.*

5. How is the *pronunciation* of κ distinguished from that of χ ?
6. What sound has γ before γ , κ , χ and ξ ?—before *Vowels*?
7. Has τ the sound which the corresponding letters have in the word 'nation'?

§ 3. *Division of the Vowels.—Diphthongs.*

8. Which are the *short* Vowels?—the *long* ones?—the *doubtful* ones?
9. Are the *doubtful* Vowels so called because their *quantity* is *undetermined*?
10. Write the marks of the *short*, the *long* and the *doubtful* Vowels respectively.
11. Repeat the *Diphthongs*. Give their *English equivalents*.
12. What do you mean by the *Iota subscript*? With what letters is it used? What are such letters then called? How are they *pronounced*? What is the *position* of the *Iota subscript* in the case of *capital* letters?
13. What is the *puncta diæresis*, and what does it indicate? When two Vowels occur together, *over which* of them is it placed?
14. Give *examples* shewing the way in which the *Romans* pronounced the Greek Diphthongs.

§ 4. *Division of the Consonants.*

15. What are the two divisions of the *Consonants*?

16. Meaning of the terms, *guttural, lingual, labial*?
17. Which are the *Semivowels*?—the *Mutes*? How are the *Mutes* subdivided?
18. What name is given to σ ?
19. Mention the *double Consonants*. Origin of the name? To what two letters is ζ equivalent?

§ 5. *Breathings.*

20. How many *Breathings* are there?—name them. Write the marks of them.
21. To what *English letter* does the *rough Breathing* correspond?
22. Where are the *Breathings placed*? What is their position in the case of *Diphthongs* commencing with a *capital*? What *initial letters* always have the *Spiritus asper*? Supply the breathings in $\epsilon\upsilon\gamma\gamma\omega\sigma$ (the initial letter having the *smooth*).

§ 6. *Crasis and Elision.*

23. Meaning of *Crasis*?—*Elision*? When do they take place?
24. What name is given to the mark of *Crasis*? Is it different from that of *Elision*?
25. Quantity of the syllable formed by *Crasis*? Position of the mark of *Crasis* in the case of a *Vowel* and a *Diphthong* respectively? Is this mark ever omitted?
26. In *Crasis*, what is the only case wherein the *Iota subscript* is written?
27. What is the mark of *Elision* called? It is sometimes omitted; when?

§ 7. *Moveable Consonants at the end of a word.*

28. Mention the *moveable Consonants* appended to words in Greek.
29. What is the use of the ν $\epsilon\phi\epsilon\lambda\chi\upsilon\sigma\tau\iota\kappa\acute{o}\nu$? Enumerate the cases in which it is employed. Is $\epsilon\pi\alpha\iota\sigma\iota\ \acute{\alpha}\mu\alpha\ \sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\omega\nu$ correct?
30. To what words is σ appended? How is $\epsilon\chi$ written when it precedes a *Vowel*?
31. What does $\omicron\upsilon$ become before a *Vowel* with a *rough Breathing*?—before one with a *smooth Breathing*?—before ρ ? Correct $\omicron\upsilon\chi\ \epsilon\upsilon\gamma\acute{\iota}\sigma\chi\epsilon\iota$.

§ 8. *Change of Consonants in Inflexion and Derivation.*

32. What do you mean by 'the laws of Euphony'?
33. State the general Rule relative to the order of breathing of a P- or a K- sound coming before a T- sound. Is there any exception?
34. When only are the *Medial Mutes* changed before a *rough Breathing*?
35. When two *smooth Mutes* precede an *Aspirate*, must both, or only one be changed?
36. What change takes place in a T- mute before another T- mute? Exception to this?

37. What does *ν* before a *Liquid* become? *Exception* to this?
38. State the effect of a *μ* on a preceding *P*-, *K*-, or *T*- sound.
39. What *changes* take place in *ν* before a *P*-, a *K*-, and a *T*-sound respectively? *Exception*?
40. When *σ* comes after a *P*-, a *K*-, or a *T*- sound, what takes place? Is there any *exception* to the Rule?
41. Give some *Latin* words exemplifying the preceding Rules.
42. What takes place when *σ* is preceded by *ν*, or *ν* with a *T*-sound?
43. Correct, where requisite :—σύμψυκτος, πέφανσαι, συνσπείρω, ἰνστέλλω, συνζεύγνυμι, συστέλλω, παλίστρεπτος (πάλιν, στρεπτός).
44. What is the ending of the *Dat. Masc. Plur.* of the Adjective *χαρίεις*?
45. In what instances is *ρ* doubled? Is ἐρρύθμος (ἐρ, ῥυθμός) correct?
46. Account for the Genitive of *ερίξ* being *τριχός*, while the *Dat. Plur.* is *ερίξι*.
47. Repeat the Rule, in accordance with which *θίημι* becomes *τίημι*.
48. Write the correct forms of *θυθήσομαι* and *ἐθέθην*.
49. Why do we write *Σαπφώ*, not *Σαφφώ*?
50. Correct the following words :—ταφθήσομαι, τρεφέηναι, βουλιύθητι, τιθάπθαι, τρέβητι, ἐθρέπθην.

§ 9. Quantity of Syllables.

51. When is a Syllable *short by nature*?—when *long by nature*?
52. What is meant by a Syllable being '*long by position*'?
53. When a *short Vowel* is followed by a *Mute* and a *Liquid*, is the *quantity* of it altered? Give the *exceptions* to this Rule, if there are any.
54. What is the *quantity* of contracted Syllables?

§ 10. Accentuation.

55. What is meant by '*Accentuation*'?
56. How many *Accents* are there in Greek?—write the marks of them.
57. What is denoted by the *acute*, the *grave*, the *circumflex* respectively?
58. How may the *indefinite-Pronoun* *τις* (*any*) be distinguished from the *interrogative-Pronoun* *τις* (*who*)?
59. What is the *position* of the Accent in the case of a *proper Diphthong*?—in the case of an *improper Diphthong* commencing with a *Capital*?—in the case of *diæresis*?
60. Repeat the *general Rules* relative to the *position* of the Accent in a word.
61. How is a Syllable *long by position* regarded with reference to *Accentuation*?
62. Give the meanings of the terms :—*Oxytone*, *Paroxytone*, *Proparoxytone*, *Perispomenon*, *Properispomenon*, *Barytone*.

§ 11. *Change and Removal of the Accent by Inflection and Contraction.*

63. By *lengthening the final Syllable*, what effect is produced in a *Proparoxytone*?—in a *Properispomenon*?—in an *Oxytone*?
64. Mention the *only class of words*, in which a change would result on *shortening the final syllable*.
65. With reference to the *Accent*, what is the *general effect* of increasing the number of *Syllables*, (1) at the *beginning*, (2) at the *end* of a word?
66. State the *general Rules* as to the *Accentuation* of *contracted Syllables*.
67. What *Accent* is to be set over the *final (contracted) Syllable*, when the *first* of the *uncontracted Syllables* has the *Acute*?

§ 12. *Change and Removal of the Accent in connected Discourse.*

68. How are *Oxytones* marked in the *body of a sentence*? *Exceptions*?
69. How is an *Oxytone* marked, when it comes before a *punctuation-mark*?
70. How are words formed by *Crasis* to be accented?
71. Give the *Rule* for *Accentuation* in the case of *Elision*. Under what circumstances is this *Rule* not applicable?

§ 13. *Atonics.*

72. What is meant by '*Atonics*'?
73. What other name is given to *Atonics*, and why?
74. Give a list of the *Atonics*.
75. When is *ov* accented, and what *Accent* has it?

§ 14. *Enclitics.*

76. Origin of the term '*Enclitic*'?
77. What sort of words are called *ἐπθροσόμενα*?
78. Give a list of the *Enclitics*.
79. Is *ἰστί* an *Enclitic*?
80. Accent the *interrogative-Adverb* *πῶς* (*how*?) and the *Adverb* *νῦν* (*now*).

§ 15. *Accentuation of words joined with Enclitics.*

81. Describe the effect of an *Enclitic* on a preceding *Oxytone*, *Paroxytone*, *Proparoxytone*, *Perispomenon* and *Properispomenon* respectively.
82. How are *long Syllables* in *Enclitics* regarded, with reference to *Accentuation*?
83. What is the effect of an *Enclitic* on a preceding *Atonic*?
84. What is the result in the case of a *succession of Enclitics*?

85. Accentuate properly (where requisite) :—*ἄνθρωπος ἐστὶ, ἀνὴρ τις, καὶ σοί, εἰ τις, σῶμα μου, φιλῶ σε, γυναικῶν τινῶν, ἤκουσα τινῶν, ἄνδρα τι, εἰ τις τινα φησὶ μοι παρεῖναι, ἐναντίος σφισιν.*

§ 16. *Enclitics Accented.*

86. Mention the different cases in which *ἐστί(ν)* is *paroxytone*.
 87. When do the enclitic forms *retain* their Accent?
 88. Under what circumstances do the enclitic personal-Pronouns *retain* their Accent?
 89. What forms of the personal-Pronouns are to be used after *unaccented* Prepositions?
 90. How is the phrase *πολλοὶ δὲ εἰσιν*, to be *accented*, if the *ε* of *δ* be *elided*?

§ 17. *Division of Syllables.*

91. Repeat the *general Rule* for the *division* of Syllables.
 92. How are *compound* words divided?
 93. If *three* Consonants occur together, when are they *all* considered to belong to the *following* Syllable?
 94. How are the Syllables divided, when a Mute *follows* a Liquid, or when two *like* Consonants occur together?

§ 18. *Punctuation-marks.*

95. Give the names of the punctuation-marks. Write them.
 96. Which of them are written as the corresponding ones are in English?
 97. How is the *note of interrogation* written in Greek?
 98. What is meant by the *diastole*, and what is its use?

§ 19. *General Views of the Verb.*

99. What does the *Verb* express?
 100. How many *classes* of Greek Verbs are there?
 101. What peculiar signification has the *Middle*?
 102. Are any of the *Tenses* of the Middle and Passive *identical*?
 103. Repeat the *Pres. Ind. Act.* and the *Pres. Ind. Pass. or Mid.* of *βουλεύω*.
 104. What is the Greek of '*they were*'?
 105. Mention the *general Rule* for the *Accentuation* of *Verbs*.

§§ 20, 21. *Nature and Gender of the Noun.*

106. Define a *Noun*. What other name is given to it?
 107. How many *classes* of Nouns are there?
 108. How many *Genders* have Nouns in Greek?
 109. What are the two modes of determining the *Gender* of Nouns?
 110. There are 4 *general Rules* for determining the *Gender* of Nouns by their *meaning*; repeat them.

§ 22. *Number, Case and Declension.*

111. How many *Numbers* have Nouns, Adjectives and Verbs in Greek?
112. What is meant by the '*Dual*'?
113. Give the names of the 5 *Cases*, and what they respectively denote.
114. Which are the *direct* Cases?—which, the *oblique*?
115. How many *Case-forms* has the *Dual*?
116. In a *Neuter* Noun or Adjective, what Cases have the same form?
117. What is meant by '*Declension*'? How many Declensions are there in Greek?

§ 23. *Nature and Gender of the Adjective.*

118. Define an *Adjective*.
119. In what respects does an Adjective agree with its Noun?
120. How many *Genders* have Adjectives? Have all Adjectives *distinct terminations* for the different Genders?
121. What other class of words do Adjectives resemble in their *Declension*?

§ 24. *General View of the Prepositions.*

122. Mention some *Prepositions* which govern the *Gen. only*—the *Dat. only*—the *Acc. only*—the *Gen. and Acc.*—the *Gen., Dat. and Acc.*
123. To what class of words does *ἀπα* properly belong?

§ 25. *First Declension.*

124. There are no Nouns of one of the Genders belonging to the *first Declension*; which Gender is it?
125. Give the *Nom. Sing. endings* of Nouns of the *first Declension*, specifying to which Gender they belong.
126. Repeat the *Case-endings* in the *first Declension*.

§ 26. *Paradigms of Feminine Nouns.*

127. In which of the *Numbers* are the *Case-endings* the same for all words of the *first Declension*?
128. When is a Vowel said to be *pure*?—when *impure*?
129. Repeat the *Rules* for forming the *Sing. Case-endings* of Nouns in *-η* and *-α* respectively.
130. Under what circumstances does *contraction* take place? How are *contracted words* accented?
131. Decline *ἀρετή*, *φιλία*, *βοήθεια*, *λύρα*, *εὐνοια*, *δόξα*, *Λήδα*, *Ἀθηνᾶ*, *γῆ*, and *ἀλαλά*.
132. What is the *quantity* of the ending *-α*, *Gen. -ης*?—of *-α*, *Gen. -ας* (generally)?

133. What is the *Nom. Fem. Sing.* ending of Adjectives of *three terminations* in *-os* preceded by *ε, ι* or *ε*?
134. How do *Adjectives* in *-oos* form their *Fem.*?
135. What is the *quantity* of the ending in the *Adj. λαμπρά*?
136. How are the *Plur. endings -ai* and *-oi* regarded with reference to *Accentuation*?
137. Give the *general Rule* for the *Accentuation* of words of the *first Declension*.
138. How is the *Gen. Plur.* accented? *Exceptions*?
139. How is the *position of the Accent* regulated in the *Fem. Plur.* of *Adjectives* in *-os, -η(-ā), -ον*?
140. Correct the *Accentuation* of *πολίτᾱ, σπαρτιάται, χαρίων, μέγα- λης, γλῶττη, ἡδοναίς* (from *ἡδονή*), *χρηστῶν, ἀρχαί* (from the *Adj. ἀρχαία*).
141. What *Case* do *transitive Verbs* generally govern?
142. What *Case* generally goes with *Verbs* and *Adjectives* expressing the relation of '*to*' or '*for*'?
143. Give the *Accentuation* of the *Article, ὁ, ἡ, το* throughout.

§ 27. *Paradigms of Masculine Nouns.*

144. What is the ending of the *Gen. Sing.* of *Masc. Nouns* of the *first Declension*? If there are any *exceptions* to this, state them.
145. In what *Cases* do *Nouns* in *-as* retain the *-a*?
146. What is the general ending for the *Voc.* of *Masc. Nouns* in this *Declension*? Mention the classes of *Nouns* which make the *Voc.* in *-ᾱ*.
147. What name is given to the *Gen.* in *-ᾱ*?
148. What kind of *Adjectives* are declined like *Masc. Nouns* of this *Declension*?
149. Decline *ἐραστής, μητραλίας, ταμίας, ἀροπώλης, Κεχροπίδης, Σκύθης, Σύλλας* and *Ἐρμῆς*.
150. What is the *quantity* of the ending *-as* in the *Acc. Plur.*, and of *-a* in the *Nom., Acc. and Voc. Dual*?

§ 28. *Second Declension.*

151. How many *endings* has the *second Declension*, and to what *Genders* do they respectively belong?
152. Some *Nouns* in *-ον* are *Fem.*; which are they?
153. Give the *Case-endings* throughout.
154. What is the ending of the *Voc.* of words in *-os*? *Exceptions*?
155. General rule for *Accentuation* in this *Declension*? *Exception*?
156. How is the *Accent* regulated in the *Gen. Plur.*?
157. What kind of *Adjectives* are declined like *Nouns* of this *Declension*?
158. *Adjectives* of *two endings (-os, -ον)* are generally of what nature?
159. If a *Verb* has a *Nom.* in the *Neut. Plur.*, of what *Number* must the *Verb* (generally) be?

160. Describe the *usual positions* of a *governed Gen.*, when it occurs with a *Noun* and its *Article*.
161. When an *Adj.* occurs *without its Noun*, how are the *Gender* and *Number* of the *Noun* understood to be determined?
162. Decline the *Nouns* ἄμπελος, βεῖς, ἔργον, ἱμάτιον; and the *Adjectives* καλῖς (-ή, -όν), ἐλεύθερος (-α, -ον), δίκαιος (-α, -ον), διάφορος (-ον).

§ 29. *Contraction of the Second Declension.*

163. What sort of *Nouns* are *contracted* in the *second Declension*?
164. Mention also the different classes of *Adjectives* which suffer *contraction*.
165. In what respect does the *Declension* of *contracted Adj.* in -οος differ from that of similar *Nouns*?
166. In an *Adj.*, when a *Vowel* or *ε* precedes the *Fem.* ending -ια, how is it *contracted*?
167. In the *Accentuation* of *contract* words of this *Declension*, there are some *exceptions* to the general *Rule*; give them.
168. What is meant by '*Apposition*'?
169. Decline the *contracted form* of the *Nouns* ῥίος, κάνειον; and of the *Adjectives* κακύνος (-ον), διπλῖος (-η, -ον), φοινίκιος (-α, -ον), ἀργύρεος (-α, -ον) and ἐρέος (-α, -ον).

§ 30. *Attic Second Declension.*

170. Describe the *Attic second Declension*. Give its *Case-endings* throughout.
171. What letter is substituted for *ον* of the *regular* second *Declension*?—what for *αι*?
172. What ending has the *Fem.*?
173. Peculiar ending of the *Neut. Plur.* of *Adj.* of this *Declension*?
174. Mention some words of this class which *reject* *ν* in the *Acc. Sing.*
175. Why is this *Declension* termed '*Attic*'?
176. Explain how it is that some words in this *Declension* can be *proparoxytone*, though the final *Syllable* is *long* throughout.
177. How do some *Oxytones* of this *Declension* differ from those of the *regular* second *Declension*?
178. Decline the *Nouns* πάτριος, ἑως, ἀνώγειον; and the *Adjectives* εὐγειος, ἀγήγειος.

§ 31. *Third Declension.*

179. How is the *third Declension* distinguished from the others?
180. Repeat the *Case-endings* throughout.
181. To what *part* of the word are these *Case-endings* added?

§ 32. *Remarks on the Case-endings.*

182. In what *Case* is the *Simple Root* generally found *altered*?
183. How may the *Simple Root* be *recovered*?

184. What class of words generally have the Simple Root in the *Nom. Sing.* ?
 185. In this latter class, if the Simple Root ends in τ , what change takes place ?
 186. What words form the *Acc. Sing.* in $-α$?—what words form it in $-ν$? *Exception* to the latter ?
 187. What is the usual form of the *Voc.* ?
 188. What letter is sometimes added to the *Dat. Plur.*, and when ?

§ 33. *Gender, Quantity and Accentuation of words of the Third Declension.*

189. How may the *Gender* of words of this Declension be best learned ?
 190. Repeat the Rules which are given for discovering the *Gender* by the *termination*.
 191. How is the *Quantity* of the *penult* of the oblique Cases determined in Nouns in $-αξ$, $-ιξ$, $-υξ$, $-αψ$, $-ιψ$, $-υψ$, $-ις$ and $-υς$?
 192. *General Rule* for the *Accentuation* of words of this Declension ?
 193. How are *Monosyllables* accented in the *Gen.* and *Dat.* of all *Numbers* ? What Accents do the *short* final syllables then take ?—the *long* final syllables ? What *Monosyllables* do not follow the Rule ?

WORDS WHICH IN THE GEN. SING. HAVE A CONSONANT BEFORE $-ος$.

§ 34. *Simple Root in the Nom. Sing.*

194. In this class, to what form of the word are the *Case-endings* added ?
 195. How is the *Nom. Sing.* got from Roots ending in $-ντ$ or $-ρτ$?
 196. How do Ἀπόλλων, Ποσειδῶν and ἄλων form their *Acc. Sing.* ?
 197. What *peculiar Accentuation* have Ἀπόλλων, Ποσειδῶν and σῶ-
 τήρ in the *Voc. Sing.* ?
 198. *Termination* of all *Neuters* of this class ?
 199. *Quantity* of the *Root* of πῦρ ?
 200. Decline κρατήρ ($-ῆρος$), λειμῶν ($-ῶνος$), πῦρ ($-υρός$), ψῆν ($-ηνός$), Ποσειδῶν ($-ῶνος$), ψάρ ($-ῥός$), δάμαρ ($-αρτος$), ἦτορ ($-ορος$), Ξίνοφῶν ($-ῶντας$), παιάν ($-ᾶνος$), μόσυν ($-ῦνος$), Ἕλλην ($-ηνος$), φῶρ ($-ωρός$), φθείρ ($-φθειρός$).

§ 35. *Final Vowel of the Root lengthened in the Nom. Sing.*

201. In forming the *Nom. Sing.* from the *Root* of words of this class, what do $ε$ and $ο$ become respectively ?
 202. What change takes place in Roots ending in $-ντ$?
 203. In the *Dat. Plur.* what do $-ενσι$, $-ονσι$ and $-οντσι$ become respectively ?
 204. What words of this class retain the *long Vowel* in the *Voc.* ?
 205. Some words of this class have an *irregular Accentuation* in the *Voc.*; mention them.

206. Give the *Dat. Plur.* and *Dual* of *χείρ*.
 207. Some Nouns in *-ων*, Gen. *-ονος* drop *ν* in some of the Cases and suffer contraction; which are they?
 208. What *Adjectives* belong to this class?
 209. In what Cases are *Comparatives* in *-ων* contracted? Have they any irregularity of *Accentuation*? How does their *Voc.* end?
 210. Decline the Nouns *γέρον* (*-οντος*), *ἡγεμών* (*-όνος*), *λιμήν* (*-ένος*), *ἀνδών* (*-όνος*), *χείρ* (*χειρός*), *ῥήτωρ* (*-ορος*), *ἄηρ* (*-έρος*); the Adjectives *σώφρων* (Neut. *-ον*), *ἄρρην* (*-εν*), *ἀμήτωρ* (*-ορ*); and the Comp. Adjectives *αἰσχίων*, *ἀμείνων*.

§ 36. *Syncopated Nouns in -ης.*

211. What is meant by '*Syncope*'?
 212. Repeat the words which belong to this class.
 213. Describe how they differ from those of the preceding class.
 214. Why does *ἀνής* insert a *δ* in the oblique Cases after dropping *ε*?
 215. Which Cases in these words are *oxytone*, and which *paroxytone*?
 216. How is the Accent regulated in the *Voc. Sing.*?
 217. What word of this class is syncopated in the *Dat. Plur. only*?
 218. Write all the *Sing.* forms of *Δημήτηρ* and accent them.
 219. Express, in Greek, "*many wise men.*"
 220. Decline *γαστήρ* and *ἀνής*.

The Nom. appends ε to the Root.

[§ 37 (a). *Roots ending in a P- or a K- mute.*]

221. How is *σ* blended with the final letters of the Roots ending in a P- or a K- mute?
 222. What *Adjectives* belong to this class?
 223. Decline *κόλαξ* (*-ᾶκος*), *μύρμηξ* (*-ηκος*), *μάστιξ* (*-ιγος*), *φόρμιγξ* (*-ιγος*), *ῥετυξ* (*-ῦγος*), *ῶψ* (*ὥπος*), *γρύψ* (*-ῦπος*), *φλέψ* (*-εβός*), *λύγι* (*λυγγός*), *βήξ* (*βηχός*), *ὄνυξ* (*-ῦχος*), *κῆρυξ* (*-ῦκος*), *εῶραξ* (*-ᾶκος*), *κατῆλιψ* (*-ῖφος*), *ῥίψ* (*ῥιπός*), *κύλιξ* (*-ῖκος*), *λαῖλαψ* (*-απος*), *φλέξ* (*-ογός*), *χέριψ* (*-ῖβος*), *χάλυψ* (*-ῦβος*), *ἄρταξ* (*-ᾶγος*), *ῶψ* (*ὥπος*).

[§ 38 (b). *Roots ending in a T- mute.*]

224. What becomes of the T- mute before *σ*?
 225. How does the *Acc. Sing.* end?
 226. What do *-κτσι* and *-νθσι* become in the *Dat. Plur.*?
 227. What is the ending of the *Dat. Sing.* in all the Declensions, and how is it disguised in the first two Declensions?
 228. Write the *Voc.* of *παῖς*.
 229. What *Adjectives* belong to this class?

230. Decline the Nouns :—*ἰλτίς* (-ίδος), *νύξ* (νυκτός), *παῖς* (παιδός), *χάρις* (-ίτος), *ποῦς* (ποδός), *ἄγλις* (-ίτος), *δῆς* (δαδός), *κηλὶς* (-ίδος), *τίρυνς* (-υνθος), *φῶς* (φωτός), *χλαμύς* (-ῦδος), *νεότης* (-ητος), *Πάρις* (-ηθος), *πείρις* (-ινθος), *δαγύς* (-ῦδος), *κώμυς* (-ῦθος), *φῶς* (φωδός); and the Adjectives *ἄχαρις*, -ι (-ιτος), *πένης* (-ητος), *δρομάς*, (-άδος), *νέηλυς* (-ῦδος).

[§ 39. Neuters.]

231. How do the Roots of Neuters of this class end?
 232. What euphonic changes take place in these endings in forming the *Nom. Sing.*?
 233. Give the *Gen. Sing.* of *γόνυ* and *δόρυ*.
 234. How are Neuters in -ας usually declined? What word has both the syncopated and the unsyncopated forms? What forms of *τίρας* admit of contraction?
 235. What do -ασι and -αυσι become in the *Dat. Plur.*?
 236. The letters which can terminate a genuine Greek word? Exceptions?
 237. Decline *ῥῆμα* (-ᾶτος), *δόρυ* (-ῶτος), *γάλα* (-αυτος), *οὖς* (ὠτός), *πέρας* (-ατος), *κίρας* (-ατος and -ως), *γῆρας* (-ως).

[§ 40 (c). Roots ending in -ν or -ντ.]

238. What becomes of the -ν or -ντ before σ?
 239. What Adjectives and Participles belong to this class?
 240. What peculiar Accentuation have some of the Cases of *πᾶς* and monosyllabic Participles in -ας?
 241. How do Adjectives in -εις and Participles in -εις respectively form their *Dat. Plur. Masc. and Neut.*?
 242. Explain how *χαρίεις* is derived from the Root *χαρειντ-*, and *ἰδοῦς* from the Root *ἰδοντ-*.
 243. Decline the Nouns *ἑλέφας* (-αντος), *ἄκτις* (-ίνος), *ἀνδριάς* (-άντος), *πτεῖς* (-ενός); the Adjectives *μονόδους* (-ον), *τάλας* (-αινα, -αν), *ἄπας* (-ασα, -αν), *τέρην* (-εινα, -εν), *ὄκων* (-ουτα, -ον), *ὕληεις* (-ισσαι, -εν); and the Participle *λυθείς* (-εῖσα, -έν).

WORDS WHICH IN THE GEN. SING. HAVE A VOWEL BEFORE -ος.

§ 41. Words ending in -εύς, -αῦς, -οῦς.

244. What is the ending of the Root in words of this class?
 245. When does this ending remain, and when is it omitted?
 246. How do Nouns in -εύς form their *Gen. Sing.*, *Acc. Sing.*, and *Acc. Plur.*? In what Cases are they contracted?
 247. What occurs when a Vowel comes before -εύς?
 248. What is the only Case of Nouns in -αῦς or -οῦς which suffers contraction?
 249. In the older Attic, what ending has the *Nom.* and *Voc. Plur.* of Nouns in -εύς?

250. Give the *Accentuation* of the *Nom.* and *Voc. Sing.* of Nouns
in -εύς.

251. Decline γονεύς, Παιραϊεύς, ῥοῦς, γράϋς.

§42. (1). *Words ending in -ης and -ης.*

252. What is the ending of the *Root* in words of this class ?
253. When does this ending *remain*, and when is it *omitted* ?
254. What becomes of this *Root*-ending in the *Dat. Plur.* ?
255. What sort of words end in -ης and -ης ?
256. In what form of them is the *simple Root* found ?
257. In what *Cases* are words of this class *contracted* ?
258. What peculiarity has the *Dat. Sing.* of proper names in
-πλήνης (in Attic) ?
259. How is the *Dual*-ending -ει *contracted* ?
260. In *Adjectives* in -ης, -ης preceded by a *Vowel*, how is the end-
ing -ει *contracted* ?
261. *Proper names* of this class sometimes form their *Acc. Sing.*
in a peculiar way ; describe it.
262. What is meant by '*Heteroclites*' ?
263. How are most *Adjectives* of this class *accented* in the *Nom.*
Sing. ?
264. Some words of this class have an *anomalous Accent* in the
Gen. Dual. and *Plur.* ; which are they, and what is the
anomaly ?
265. Decline the Nouns Ἀντισθένης, Σοφοκλῆς, Ἄρης ; and the *Adjec-*
tives ἀτυχής, εὐκλής, ὑγιής.

§ 43. (2). *Words in -ως (Gen. -ωος), and in -ω and -ω*
(*Gen. -ωος = -ωος*).

266. How does the *Root* of words of this class end ?
267. What is the *Gender* of Nouns in -ως or -ω (*Gen. -ωος*) ? How
do they form their *Dual.* and *Plural* ? Mention the only
one of them which in the *common language* retains the end-
ing -ως.
268. Decline πάτριος (-ωος), αἰδώς (-ώος), παιδών, Κλειών.

§ 44. (3). *Words in -ας (Gen. -αος), and -ος (Gen. -εος = -ους).*

269. How does the *Root* of words of this class end ?
270. To what *Gender* do they all belong ?
271. What is the *simple Root* of γένος ?
272. In what *Cases* do Nouns in -ος (*Gen. -εος*) suffer *contraction* ?
273. How are the *Dual*-ending -ει and the *Plural*-ending -ει (when
preceded by a *Vowel*) *contracted* ?
274. Decline εἶδος, χεῖρος, σκέπας.

§ 45. (1). *Words in -ῖς, -ῦς.*

275. Of what *Gender* does no example occur in this class ?

276. Give the *characteristic-Vowels* of the *Nom.*, *Acc.* and *Voc. Sing.*, and their *Quantity*.
 277. What form of Nouns in *-ῦς* suffers contraction?
 278. Decline *νίκυς*, *μῦς*, *κῖς*.

§ 46. (2). *Words in -ῖς, -ι, -ῡς, -ῥ.*

279. Of what *Gender* are words in *-ι* and *-υ*?
 280. In what *Cases* does the *Root-Vowel* remain? What becomes of it in the other *Cases*?
 281. Give the ending of the *Gen. Sing.*
 282. Shew how the *Gen. Sing.* and *Plur.* may be *proparoxytone*, though the final *Syllable* is *long*.
 283. Which *Cases* of Nouns of this class admit of *contraction*?
 284. Mention the *Adjectives* which belong to this class.
 285. In what respects does the *Declension* of Nouns in *-ῡς* differ from that of *Adjectives* of *three endings* in *-ῖς*?
 286. Write the *open* forms of *γλυκύς*.
 287. Wherein does the *Declension* of *Adjectives* of *two endings* in *-ῡς* differ from that of *Adjectives* of *three endings* in *-ῖς*?
 288. Give a few examples of Nouns and *Adjectives* in *-ῖς* which have the *regular inflexion* (*-ιος*).
 289. What *Noun* in *-ῡς* has the *regular inflexion* (*-υος*)? Has it the *regular inflexion* *throughout*?
 290. Decline the Nouns *ὑβρις* (*-εως*), *πέλειυς* (*-εως*), *πῶν* (*-εος*), *δάκρυ* (*-υος*), *κιννάβαρι* (*-εος*), *λάτρης* (*-ιος*), *εἷς* (*οἶός*), *ἔγχελυς* (*-υος*); and the *Adjectives* *εὐρύς* (*-εῖα, -ύ*), *τρίτηχυς* (*-υ*), *τρόφης* (*-ι*).

§ 47. *Irregular Nouns of the Third Declension.*

291. Decline *γυνή*, *κλείς*, *ῥῥωρ*, *Ζεύς*, *ναῦς*, *θρίξ*, *λαῖς*, *κύων*, *μάρτυς*.
 292. What form of *ναῦς* is not in use?
 293. What peculiarity of *Accentuation* have some of the forms of *κύων* and *γυνή*?

§ 48. *Irregular Adjectives.*

294. Decline *πρᾶος*. Indicate the forms which are derived from the *Theme πραῦς*.
 295. Decline *πολύς* and *μέγας*. Mention the only *Cases* that are formed *regularly* from *πολύς* and *μέγας*. From what *Themes* are the other forms derived?
 296. Decline the *Participles* *ἀκούσας*, *βλαφθείς*, *ἰδών* (*Aor. II.*), *κρινῶν* (*Fut. of a liquid Verb*).
 297. How is the *Voc.* of *Participles* formed?

§ 49. *Comparison of Adjectives.*

298. What two modes are there of forming the *Comparative* and *Superlative*? Which of them is the more common?
 299. What *Adverbs* are sometimes prefixed to the *Adj.* to indicate the degrees of comparison?

§ 50. A. *First Form of Comparison.*

300. How do Adj. in -ης (Gen. -ου) form the Comp. and Sup.?
301. What Adj. in -ης of the III. Decl. is compared the same way?
302. Describe how *most* Adj. in -ος (-η, -ον) form their degrees of comparison. When is ο in such words changed into ω?
303. Explain the formation of the Comp. and Sup. of contract Adj. in -εος (= -οῦς) and -οος (= -οὺς).
304. How are γεραίος, παλαιός, περαιός, and σχολαῖος compared?
305. Enumerate the Adjectives in -ος which insert αι before -τερος and -τατος?
306. Give the four different modes of comparing φίλος?
307. Which are the two Adjectives in -ος that insert ες before -τερος and -τατος?
308. Repeat the Adjectives in -ος which insert ισ before the Comp. and Sup. endings?
309. By what Conjunction is the *object with which the comparison is made* subjoined to the Comp.?
310. When this Conj. is not used, what *Case* does the Comp. govern?
311. Give the Comp. and Sup. of σίκετός, δίκαιος, ἄκρᾱτος, πτωχός, σχολαῖος, ψευδής, καθᾱρός, ἐρῶμένος, κακό οὺς, πιστός, κλέπτῃς, πικρός, πορφυροῦς, ἴδιος, γεραίός, ἄλλος, παραπλήσιος?
312. What Adjectives of the III. Decl. are compared by adding -τερος and -τατος *directly* to the simple Root? How is this simple Root got?
313. How are the Compounds of χάρις compared?
314. What *connecting syllable* is inserted before -τερος and -τατος in Adjectives in -ων, -ον (Gen. -ονος)?
315. How are Adjectives in -ξ compared?
316. Explain how the Comp. and Sup. of χαρίεις are formed?
317. Compare εὐρύς, ἄφρων, εὐχαρίς, μάκαρ, εὐσεβής, ἄρπαξ, τάλας, αἱματόεις, ἀφῆλιξ?

§ 51. B. *Second Form of Comparison.*

318. Mention the Adjectives which are compared in this way?
319. Account for the form θάσσων? To what *dialect* does θάπτων belong?
320. What is the *Quantity* of the ι in the Comp. ending -ιων?
321. Compare ἐχθρός, οἰκτρός, ἡδύς, βραδύς, ταχύς, αἰσχύρος?

§ 52. *Anomalous Forms of Comparison.*

322. Give all the forms of comparison of καλός, μέγας, ῥᾱδῖος, ἀγαθός, ὀλίγος, πῖων, ἀλγεινός, κακός, πέπων, μακρός, πολύς, μικρός?
323. Several of these forms of comparison do not belong *etymologically* to the above words; why, then, are they placed with them?
324. To what *dialect* do the forms in -ττων belong?

325. What word is sometimes joined with the Sup. to *strengthen* it?
 326. Decline βελτίων, πλείων, ῥάων.

§ 53. Nature and Formation of Adverbs.

327. Define an *Adverb*.
 328. What *relations* do Adverbs generally denote?
 329. Can Adverbs be *declined*?
 330. From what class of words are most Adverbs formed? Give the Rule for their formation.
 331. How are Adverbs *accented*?
 332. To what classes of words are the endings -θεν, -θι, and -δε (-σε) appended, and what relations do they severally denote?
 333. To what *Case* of Nouns is -δε appended? When is the ending -σε used instead of -δε?
 334. What does -σδε become with the Acc. Plur. in -ας?
 335. Give examples of Adverbs which bear traces of a *case-inflexion*.
 336. What Adjective-forms are often used *adverbially*?
 337. Form Adverbs from the Adjectives ἄξιος, αἰσχυρός, ἀπρεκής, δύσ-
 νους, βαρύς, τετραπλῆς, πᾶς, αὐτότερος, εὐήθης, κακός, ἐγνώμων,
 μέγας, χαρίεις. Accentuate them.

§ 54. Comparison of Adverbs.

338. How are Adverbs *derived from Adjectives* generally compared?
 339. What *kind* of Adverbs have their *Comp.* ending in ω? What is their *Sup.* ending usually?
 340. How do most *primitive* Adverbs form their *Comp.* and *Sup.*?
 341. Compare ἡδίως, εὐδαιμόνως, σαφῶς, ταχέως, καλῶς, αἰσχυρῶς,
 κακῶς, χαριέντως, κάτω, ἀπό, ἐγγύς, πέρα, ἀγχοῦ, ἐνός, τηλοῦ,
 ἔνδον.

§ 55. Nature and Classification of Pronouns.

342. Define a *Pronoun*.
 343. What do the Pronouns of the I., II. and III. Pers. respectively indicate?
 344. Into how many *classes* may Pronouns be divided?—name them.

A. SUBSTANTIVE-PERSONAL PRONOUNS.

§ 56 (α). The Simple Pronouns.

345. Repeat the *simple* personal-Pronouns. Give their *Latin* equivalents.
 346. Mention the *enclitic* forms of them.
 347. What is the *Quantity* of the *ο* in ὑμεῖς and its Cases?
 348. What Cases of the III. personal-Pronoun are *wanting*?
 349. When only is the *Nom.* of personal-Pronouns expressed?

350. Write the Case-forms of the simple personal-Pronouns, accenting them throughout.

§ 57 (β). *The Reflexive Pronouns.*

351. Repeat the *reflexive-Pronouns*.
 352. Wherein does the *Plur.* of reflexive-Pronouns of the I. and II. Pers. differ from that of the III. Pers.?
 353. What Case is *wanting* in these Pronouns, and why?
 354. What is the other form of *ἑαυτόν*?
 355. Write and accentuate all the Case-forms of the Pronouns of this class.

§ 58 (γ). *The Reciprocal Pronoun.*

356. Mention the *reciprocal-Pronoun*.
 357. What does it express?
 358. What Number and Case are *wanting*? Why?
 359. Decline and accentuate it.

§ 59. B. ADJECTIVE-PERSONAL OR POSSESSIVE PRONOUNS.

360. Shew how the *possessive-Pronouns* are formed.
 361. Repeat them. Give their *Lat.* equivalents.
 362. What Pronouns are used in Attic instead of *ἐγώ* and its Cases?
 363. Translate into Greek: '*he strikes his son*', and, '*he strikes his own son*'.
 364. How are these Pronouns *declined*?
 365. When only are these Pronouns expressed?
 366. When they are omitted, how is their place supplied?
 367. What Pronouns are often used instead of *ἐμός, σός, &c.*?

§ 60. DEMONSTRATIVE PRONOUNS.

368. Why are *demonstrative-Pronouns* so called?
 369. Repeat them, and give their *Eng.* and *Lat.* equivalents.
 370. What words are declined like *οὗτος*? What two forms have they in the *Neut. Sing.*? Is the declension of these words *strictly* like that of *οὗτος*?
 371. What words are declined like *αὐτός*?
 372. How is the Article (*ὁ*) declined? Write all the Case-forms of it, and accentuate them.
 373. What different meanings has *αὐτός*?
 374. Give the *meaning* of *ὁ αὐτός*, and its *Lat.* equivalent.
 375. How is *ταυτό* formed? Is it written another way?
 376. Give the respective meanings of *αὐτή, αὐτή, αὐτή*.
 377. What is the distinction between *αὐτῶ, αὐτῶ, αὐτῶ*?—between *ταῦτα* and *ταῦτά*?
 378. Decline and accentuate *τοιοῦτος, ἄλλος, ὅδε, τηλικούτος, ὁ αὐτός, ἑκεῖνος, αὐτός*.

§ 61. THE RELATIVE PRONOUN.

379. Why is the *relative*-Pronoun so called ?
 380. Mention the Greek *relative*-Pronoun, and its *Lat.* equivalent.
 381. Decline and *accentuate* it.
 382. Enumerate the points of distinction between ὃ, ἥ, ὅ, ἥ and ἡ;
 ὃ, ὡ and ὧ; αἱ and αἱ.

§ 62. INDEFINITE AND INTERROGATIVE PRONOUNS.

383. How are the *indefinite*- distinguished from the *interrogative*-Pronouns ?
 384. Give examples of both classes.
 385. How are the *interrogative*-Pronouns modified when they occur in a *dependent* question ?
 386. Mention the only word in which the modifying syllable is declined.
 387. How are the negative Compounds of τίς declined ?
 388. Distinguish between τίς and τίς.
 389. What form of τίς is *not* enclitic ?
 390. How is τίς accented throughout ?
 391. With what other word might the Interrogative τῷ be confounded ?
 392. What are the respective meanings of ἅττα and ἅττα, ὅ τι and ὅτι ?
 393. What Cases of ὅστις have *second* forms ?
 394. Decline and *accentuate* ποῖος, ὁποῖος, ὁπόσος, τίς, τίς, μήτις, ὅστις.

§ 63. Correlative Pronouns.

395. What is meant by '*correlative*-Pronouns' ?
 396. Into what two classes may *Correlatives* be divided ?
 397. Repeat the *Correlatives* of the Interrogatives πότος, ποῖος, πηλίκος. Which of these *wants* the *Indef.* Correlative ?
 398. Give the *Lat.* equivalents for τόσος, τοῖος, πῶσος, ποσός, ὁποῖος, ποῖος, ὁπόσος.
 399. Repeat the *Correlatives* of the Interrogatives ποῦ, πόθεν, ποῖ, πότε, πηνίκα, πῶς, πῇ. Which of these *want* the *Demonst.* *Correlatives* ?
 400. Give the *Lat.* equivalents for the *adverbial*-*Correlatives*.
 401. How do the regular *dependent* *Correlatives* begin ?
 402. How are the *Indef.* forms distinguished from the *Interrogatives* ?
 403. How are the forms corresponding to *hic. ibi, hinc, inde* supplied ?

§ 64. Lengthening of the Pronouns.

404. With what words is γέ united, so as to form part of the word ?
 What change in the *Accentuation* results ?
 405. To what words are δή and αὖ appended ?—*Lat.* equivalent ?

406. Explain how they *modify* the meaning. How do they affect the *Accent* ?
407. What affix is sometimes used instead of δῆ ?
408. To what sort of words is *τις* joined ? How does it affect their meaning ? What is the *Accentuation* of *τις* ?
409. Mention the class of words to which the syllable *ι* is appended. How does it modify their meaning ? What is the *Quantity* and *Accentuation* of it ? How does it affect the *preceding letter* ?
410. Append *ι* to ἐνθάδε, οὕτως, τοῦτο, αὕτη, τούτω, ταύτη, οὗτοι, ταῦτα, τούτου, ὅδε, νῦν, ἐπιθεῖν, ὧδε, διῶγο.
411. When γέ is appended to a Demonstrative, what is the *position* of this *ι* ? Append *ι* to οὗτός γε.

§ 65. *Nature and Division of the Numerals.*

412. Give the names of the different classes of Numerals, and what questions they answer respectively.
413. Which of the *Cardinals* are *declined* ?
414. How are the *thousands* expressed ?
415. Shew how the *Ordinals* are *declined*.
416. How are the *Multiplicatives* formed and *declined* ?
417. What do *Numeral-Adverbs* in -ακις indicate ?
418. Explain the *formation* of the *Proportionals*.
419. What is expressed by the *substantive-Numerals* ?

§ 66. *Numeral Characters.*

420. What are the Greek numeral Characters ?
421. Write the *obsolete* letters which are used for the same purpose, and mention what Numbers they denote.
422. By what *Characters* are the *digits*, the *tens*, the *hundreds* denoted ?
423. How are the *numeral-Characters* after 1,000 distinguished from those *preceding* it ?
424. When *several* numeral-Characters stand together, how are they marked ?
425. Write the Characters which express 3, 6, 18, 57, 95, 920, 3462, 70965, 358100.

§ 67. *Table of the Cardinals and Ordinals.*

426. Give the *names* of the Cardinals and Ordinals from 1 to 10. From 10 to 20. From 30 to 40. The *tens*. The *hundreds*. The *thousands*. The *tens of thousands*.
427. What is the *arrangement* in the case of compound *Cardinals* ? Does the same Rule apply to compound *Ordinals* ?

§ 68. *Declension of the first four Cardinals.*

428. What Case-forms of αἱ have an *irregular Accentuation* ?
429. Which of the first four Cardinals is sometimes used *indeclinably* ?

430. How is ἀμφω declined?

431. Write and accentuate all the Case-forms of τρεῖς, ἑῖς, τέτταρες, μῆδεις, δύο.

§ 69. Numeral Adverbs.

432. Which of the numeral-Adverbs do not end in -αυς?

433. Are they declined?

434. Repeat the numeral-Adverbs from 1 to 10. From 10 to 20.
The tens. The hundreds.

435. What is the Greek of 'thirty-one times'?

§§ 70, 71. Nature and Classes of Verbs.

436. Define a Verb.

437. What is meant by Active, Middle and Passive Verbs respectively? Give an example of each class.

§ 72. The Tenses.

438. Enumerate the Tenses of the Greek Verb, giving an example of each.

439. Into what two classes may all the Tenses be divided?

440. Mention the Tenses for which there are two forms in Greek.

441. Have all Verbs both these forms?

442. Has any Verb all the Tense-forms?

443. What is meant by 'pure' Verbs?—'liquid' Verbs?—'mute Verbs'?

444. What are the only Tenses which a pure Verb can have?

445. Explain what the Tense, which is usually called the Fut. II Act., really is.

446. What is meant by 'Tempora prima' and 'Tempora secunda'?

§ 73. The Moods.

447. How many Moods have Greek Verbs?

448. What is denoted by the Indicative, the Subjunctive, the Imperative respectively?

449. What other name is sometimes given to the Subj.?

450. What is the Subj. of the historical Tenses called?

§ 74. The Participials.

451. What are the two Participials, and why are they so called?

452. Which is the substantive-Participial?—which the adjective Participial? Give an example of each.

453. Explain the terms 'Verbum finitum' and 'Verbum infinitum'.

§ 75. Numbers and Persons.

454. What do the Personal-endings of the Verb shew?

455. What part of the Greek Verb has no distinctive form?

456. How, then, is it expressed?

§ 76. *Conjugation.*

457. How many *forms of Conjugation* are found in Greek Verbs.
 458. Explain and give examples of each.
 459. Which is the *older form*?

CONJUGATION OF VERBS IN -ω.

§ 77. *Root, Augment and Reduplication.—Verb-characteristic.*

460. State the different portions into which every verbal-form may be resolved.
 461. Shew how the Root is got in *most* Verbs in -ω.
 462. *Formation-syllables* are of two kinds; which are they?
 463. What is meant by the '*Augment*'?—what is its *position*?
 464. Explain the two kinds of Augment.
 465. What *Tenses* take the Aug.?
 466. Do *all the Moods* retain it?
 467. What Aug. do Verbs which begin with a *Vowel* take?
 468. Explain what is meant by '*Reduplication*'.
 469. Mention the *only Tenses* which take it.
 470. Under what circumstance is it *identical with the Aug.*?
 471. Define the '*Characteristic*'. Why is it so called?
 472. Mention the divisions of Verbs according to their *Characteristic*.

§ 78. *Inflexion-endings.*

473. What *relations* are indicated by the *Inflexion-endings*?
 474. State the different *elements* contained in them.
 475. What *classification* of Inflexion-endings may be made?

§ 79. *Tense-characteristics and Tense-endings.—Personal-endings and Mood-vowels.*

476. Define the '*Tense-characteristic*'. Origin of the name?
 477. Mention the *only Tenses* which have a Tense-characteristic.
 478. In *pure Verbs*, what is the Tense-characteristic of the *Fut.* and *Aor. I.* (Act. and Mid.) and of the *Fut. III.*?—of the *Aor. I. Pass.*?—of the *Fut. I. Pass.*?—of the *Perf. I.* and *Plpf. I. Act.*?
 479. What is meant by the '*Tense-ending*'?
 480. What constitutes the '*Tense-root*'?
 481. How do the *Personal-endings* vary?
 482. Why are *Mood-vowels* so called? Give examples.
 483. In the form *ἔβουλευσάμεθα*, point out the *Root*, the *Tense-root*, the *Tense-characteristic*, the *Tense-ending* and the *Mood-vowel*.

§ 80. *Remarks on the Personal-endings and Mood-vowels.*

484. To what portion of the Verbal-form is the Personal-ending appended?
485. How is the *Mood-vowel* often *disguised*?
486. In the form *βουλεύσῃ*, distinguish the Personal-ending and the *Mood-vowel*.
487. How do the *principal* and the *historical* Tenses differ in the *II. and III. Pers. Dual*?
488. How do they differ in the *III. Pers. Plur. Act.* and in the *III. Pers. Plur. Mid.*?
489. How do they differ in the *Sing. Personal-endings of the Mid.*?
490. Shew the difference between the *Personal-endings* of the *Subj.* and those of the *Opt.*
491. Enumerate the changes which take place in the *Mood-vowels* of the *Ind.* on their conversion into *Subj. Mood-vowels*.
492. How is the *Mood-vowel* of the *Opt.* generally obtained?
493. Give examples illustrating the Answers to Questions 487–492.
494. What *Mood-vowels* do the *Perf. Subj.* and the *Plpf. Opt.* respectively take?
495. To what parts of the Verb may the *ν ἐπελκυστικόν* be added?

§ 81. *Paradigms of the Conjugation of pure Verbs in -ω.*

496. Repeat all the *Ind.*, *Subj.* and *Imper.* forms of the *historical* Tenses in the *Act. Voice* of *κελεύειν*.
497. Repeat the same forms of the *principal* Tenses in the *Act. Voice* of *φυτεύειν*.
498. Give all the Participials of both *principal* and *historical* Tenses in the *Act. Voice* of *ικετεύειν*.
499. What Tenses do the *Perf. II.* and the *Plpf. II.* resemble in their inflexions?
500. Why are the *Perf. II.*, *Plpf. II.* and *Aor. II.* supplied by *other Verbs* in the Paradigms of *βουλεύειν*?
501. Give the Answers to Questions 496–498, with reference to the *Mid. Voice* of *παιδεύειν*.
502. Mention the *only* Tenses in the *Pass.*, which differ in form from the corresponding Tenses of the *Mid.*
503. Repeat all the *Ind.*, *Subj.* and *Imper.* forms of the Tenses of *φονεύειν*, which have distinctive forms in the *Pass.*
504. Give the *Infinitives* and *Participles* of each of these Tenses.
505. What is meant by '*Verbal-adjectives*'?
506. To what *Voice* do they belong?
507. What are their usual *endings*?
508. Mention the *Verbal-adjectives* of *βουλεύειν*, and their meanings

§ 82. *Remarks on the Paradigms.*

509. What *ending*, besides *-ων*, has the *I. Pers. Sing. Plpf. Act.* sometimes in *Attic*?

510. Give the usual *ending* of the *III. Pers. Pl. Plpf. Act.*
 511. In what parts of the Verb do Attic writers sometimes use the ending *-ει*, instead of *-η*?
 512. Mention the Verbs in which *-ει* is the *exclusive* ending.
 513. What Pers. of the *Imper.* is sometimes *contracted*?
 514. With what other form is this *contracted Imper.* apt to be *confounded*?
 515. Mention the Imperatives in which this confusion is likely to arise.

§ 83. The Attic Future.

516. Explain the *Attic Future*. Origin of the name?
 517. Is it confined to the *Act. Voice*?
 518. Under what circumstances can it be formed?
 519. Repeat the *Personal-endings* of it in the *Ind.*
 520. Explain how it is formed when *ν* would precede *σ* in the ordinary Fut.
 521. In what *Mood* does it *never* occur?
 522. Enumerate the Verbs in which this form of the Fut. is of common occurrence.
 523. Form *Att. Futures* from *σπορέ-ννυμι*, *πιτά-ννυμι*, *βαδίζω* (Fut. Mid.), *γαμέω*, *καθίζω* (Fut. Act.), *ελάω*, *βιβάζω*.

§ 84. Accentuation of the Verb.

524. State the *General Rule* for the *Accentuation* of Verbs.
 525. *Restrictions* to the Rule in the case of *Compounds*?
 526. With reference to the Accent, what is the *Quantity* of the Verbal-ending *-αι*? *Exception*?
 527. *Quantity* of the Opt. ending *-οι* under the same circumstances?
 528. Accentuate the Verbs *ἔχομεν*, *ἀκουσῃς*, *πιστεύσας*, *ἔπισται*, *ἀποφύγαι*, *πιστεύσαι* (Opt.), *κευθε*, *κευθει*, *περιθεις* (*περί*, *έεις*), *ἐκδοτε* (*ἐκ*, *δότε*), *συνεπιδος* (*σύν*, *ἐπί*, *δός*), *ἀφειλον* (*ἀπό* and Aor. *εἶλον*), *παρην* (*παρά* and Impf. *ἦν*), *συνειδες* (*σύν* and Aor. *εἶδες*), *ἔπαισχεν* (*ἐπί* and Aor. *ἔσχεν*), *διηγε* (*διά* and Impf. *ἦγε*).
 529. Mention the Verbal-forms which are *perispomenon*.
 530. Mention also the Verbal-forms which are *oxytone*.
 531. What parts of the Verb are *properispomenon* contrary to the general Rule?
 532. What parts of the Verb are *paroxytone* contrary to the general Rule?
 533. One *Participle* ending in *-ς* is always *paroxytone*; which is it?
 534. The *II. Sing. Imper. Aor. II. Act.* of some Verbs is *oxytone*; repeat them. Are they also *oxytone* in *composition*?
 535. Repeat the Rules for the accentuation of the *Imper.* of the *Aor. II. Act.* and of the *Aor. II. Mid.* in *Compounds*. Give examples illustrating each case.
 536. Accentuate *παιδεύσαι* (1) as *II. Sing. Aor. I. Imper. Mid.*, (2) as *Aor. I. Inf. Act.*, (3) as *III. Sing. Aor. I. Opt. Act.*

537. Under what circumstances is the *III. Sing. Aor. I. Opt. Act.* identical in form with the *Aor. I. Inf. Act.* ?
538. When are all the three forms of the *Aor. I.* mentioned in No. 536. liable to be confounded with each other ?
539. *Accentuate* λελυκας (Perf. Part. Act.), εἶπεν (Inf. Aor. II. Act.), παιδευμενος (Perf. Part. Pass.), φοιτητης (Aor. I. Part. Pass.), ιδων (Aor. II. Part. Act.), ακουσας (Aor. I. Part. Act.), μιγεις (Aor. II. Part. Pass.), γενοι (Aor. II. Imper. Mid.), ζευγνυς (Pres. Part.), πορευθης (Aor. I. Subj. Pass.), ακουσαι (III. Sing. Aor. I. Opt. Act.), παραλαβε (Aor. II. Imper. Act.), κεκλεισθαι (Perf. Inf. Pass.), αποστας (Aor. II. Part.), προδιδουαι (Pres. Inf.), παγη (Aor. II. Subj. Pass.), εξηπατησθαι (Perf. Inf. Pass.), καταλειλυνηναι (Perf. Inf. Act.), λαβεσθαι (Aor. II. Inf. Mid.), κινδυνευει (Pres. Opt. Act.), παραλαβεισθε (II. Pl. Aor. II. Imper. Mid.).

§ 85. Syllabic Augment.

540. Origin of the term '*Augment*' ?
541. Explain the '*Syllabic Augment*'.
542. What sort of Verbs take the *Syllabic Augment* ?
543. To what *Mood* is the Aug. confined ?
544. What is the *position* of the Aug. in the *Impf.* ?
545. What change takes place on prefixing the Aug. to Verbs beginning with *ε* ?
546. Mention some Verbs beginning with a *Consonant* which take *η* as an Aug.
547. Form *Imperfects* from γράφω, δύναιμι, ῥίπτω, μέλλω, καλύω, βούλομαι.

§ 86. Temporal Augment.

548. Why is the '*Temporal Augment*' so called ?
549. Explain the *Temporal Augment*.
550. What sort of Verbs take it ?
551. In what Verbs does the Aug. effect *no change* ?
552. Mention a Verb, whose Root begins with *ε*, which takes the *Aug.*
553. Are Verbs, whose Root begins with *ε*, ever augmented ?
554. Form *Imperfects* from αἰσχύνομαι, ὑσπερίζω, ὀρύπτω, ὀρίζω, ὕψιζω, οὐρίζω, εἰπάω, ἱύζω, ἡσυχάζω, αὐξάνω, ἱμείρω, εὐρίσκω, ἐγείρω, εὐδω, ἀκούω, εἰργω, οἰμώζω.

§ 87. Remarks on the Augment.

555. What Aug. do Verbs take which begin with *α* followed by a *Vowel* ?
556. How do Verbs, beginning with *α*, *αυ* or *αι* followed by a *Vowel*, form their *Impf.* ? Exception in the case of *αι* ?
557. Give the *Aor. I.* and *Perf. I. Act.* of ἀναλίσκω.
558. Give an example of a Verb, beginning with *αι* followed by a *Consonant*, in which the Aug. effects *no change*.

559. Repeat the 12 Verbs which take *u* as an Aug., instead of *n*.
 560. Mention some Verbs, *beginning with a Vowel*, which take the *Syllabic Aug.*
 561. Give examples of Verbal-forms which have the Aug. in the *second syllable*.
 562. There are some Verbs which take the Syllabic and the Temporal Aug. *together*; which are they?
 563. Form *Imperfects* from ἔπομαι, ὠλέω, οἶμαι, ἐράω, ἔλω, ἄτω, ἔχω, ἀνέομαι, ἐλίσσω, αὐαίνω, ἐργάζομαι, οἰκίζω, ἐστίω, ἐρητίζω, ἁηδίζομαι, ἀνοίγω.
 564. Give the *Aor.* of ἀνοίγω, αἰρέω, οἰκουρέω, ἔλαω, ἔλω, ἐλίσσομαι, ἄγνυμι.

§ 88. Reduplication.

565. To what Tenses is the *Reduplication* prefixed?
 566. How is the *Plpf.* formed, when the *Perf.* takes a *Reduplication*?
 567. How is the *Plpf.* formed, when the *Perf.* takes an *Aug.*?
 568. Are the Redup. and Aug. of the *Perf.* and *Plpf.* confined to the *Ind.*?
 569. What sort of Verbs admit the Redup.?
 570. What Verbs beginning with a *Mute and Liquid* do not take the Redup.?
 571. How do Verbs beginning with *ρ* form their *Perf.* and *Plpf.*?
 572. How is the Redup. formed in the case of a Verb beginning with an *aspirated Consonant*?
 573. Mention some Verbs, beginning with *βλ*, which are *reduplicated*.
 574. What sort of Verbs, *beginning with a Consonant*, are not reduplicated?
 575. There are 2 Verbs, *beginning with two Consonants* (not a Mute and Liquid), which are *reduplicated*; name them.
 576. Repeat the Verbs, beginning with a *Liquid*, which take the *Aug. u*.
 577. Form *Perfects* and *Pluperfects* from κελύω, στρατεύω, λαγχάνω, ῥαύω, πλουτέω, σκοπέω, βλασφημέω, βλακεύω, συλλέγω, ῥαθυμέω, φοβέω, φρονέω, ψιλώ, λαμβάνω, χηρέω, βλάπτω, ξυρέω, κτάομαι, γλάφω, βλαστάνω, ζητέω, τηρέω, μιμνήσκω, γνωσιμαχέω.

§ 89. Attic Reduplication.

578. Describe the '*Attic Reduplication*'.
 579. To what Tenses is this Redup. prefixed?
 580. Does the *Plpf.* usually take an Aug. when it has this Redup.?
Exception?
 581. When a Verb which takes this Redup. has a *diphthong* in the *second syllable* of its Root, what change occurs?
Exception?
 582. Mention some Verbs which take this Redup. in the *Aor.*
 With what difference, however?

§ 90. *Augment and Reduplication in Compound Verbs.*

583. What is the *position* of the Aug. and Redup. in Verbs compounded with Prepositions?
584. What effect have the Aug. and Redup. then on Prepositions which end in a Vowel? *Exceptions?*
585. State the effect in the case of *ἐν* and *σύν*.
586. What does *ἐκ* become before the *Syllabic Aug.*?
587. Explain the form *προϋτρέπειτο*.
588. When do Verbs compounded with *δυσ* take the Aug. at the *beginning*, and when in the *middle* of the word?
589. What is the Rule in the case of Verbs compounded with *εἰ*?
590. Mention the *position* of the Aug. and Redup. in the case of *all other Compound Verbs*.
591. Form Imperfects from *περι-τρέπω, ἐκ-τέμνω, δυσ-χεράνω, εὐ-δοκέω, ἐγ-καλέω, προ-έρχομαι, εὐ-εργετέω, συλ-λαμβάνω, ἀπο-φύγω, συ-σπνέω, συμ-βαίνω, ἐμ-πίπτω, ἐργολαβέω* (from *ἔργον* and *ΛΑΒ*, the Root of *λαμβάνω*), *δυσ-ελπίζω, δυσ-ημερίω*.

§ 91. *Additional Remarks on the Aug. and Redup. in Compound Verbs.*

592. Mention some Verbs compounded with Prepositions which take the Aug. both before the Root and before the Prep.
593. There are a few Verbs not compounded with Prep. which follow the analogy of those just mentioned; which are they?
594. Give some examples of Verbs compounded with Prep. which take the Aug. before the Prep. Shew why they do so?
595. Account for the position of the Aug. in *ἡμιπύδοον*, from *ἡμιπυδόω*.
596. Form Imperfects from *ἐπίσταμαι, ἐνοχλέω, προφητεύω* (from *προφήτης*), *διακονέω, κατέζομαι, καθεύδω, ἀνορέω, ἐναντίομαι, διαίταω, παρονέω, ἀμφιγνοέω, ἀνέχομαι, κείνημαι, καίω*.

§ 92. *Division of Verbs in -ω.*

597. What is meant by *Contract* and *Uncontracted* Verbs respectively?
598. What Verbs *only* are contracted?
599. When are Verbs said to be '*Impure*'?
600. Explain the terms '*Barytone Verbs*', '*Perispomenon Verbs*'.
601. With what other class of Verbs are *Perispomenon* Verbs identical?

§ 93. *Formation of the Tenses of Pure Verbs.*

602. To what portion of pure Verbs are the Tense-endings usually added?
603. What Tenses do pure Verbs not form?
604. Give the Tense-characteristic of the *Perf.* and *Plpf. Act.*—of the *Fut.* and *Aor. Act.*—of the *Aor. I. Pass.*—of the *Fut. I. Pass.*

605. Is the *short Characteristic-Vowel* of the *Pres.* and *Impf.* of pure Verbs retained in the other Tenses?
606. Repeat all the Act., Mid. and Pass. forms of $\tau\acute{\iota}\omega$ and $\mu\eta\nu\acute{\iota}\omega$.

§ 94. *Verbs which retain the short Characteristic-vowel in forming the Tenses.*

607. Mention some Verbs which retain the *short Characteristic-vowel* in all or some of the Tenses.
608. What other peculiarity have such Verbs usually?

§ 95. *Formation of the Aor. Pass. &c. with σ .*

609. In what respects are $\delta\acute{\upsilon}\omega$, $\theta\acute{\upsilon}\omega$ and $\lambda\acute{\upsilon}\omega$ peculiar?
610. What sort of Verbs usually insert σ between the Personal-endings and the Tense-root in the Pass.?
611. In what Tense-forms does this occur?
612. Mention some Verbs which have a *long Characteristic-vowel* or *lengthen* it in forming the Tenses, and yet have this formation.
613. Go through the *Perf.*, *Plpf.*, *Aor.* and *Fut. Pass.* of $\tau\epsilon\lambda\acute{\epsilon}\omega$.
614. Give examples of Verbs, which do *not* take σ , though they retain the *short Vowel*.

§ 96. *Contract Pure Verbs.*

615. With what other Vowel is the Characteristic-vowel blended in Contract Verbs?
616. In what Tenses *alone* can contraction take place? Why?
617. Repeat the list of the regular contractions.
618. In the concurrence of A and E sounds, which remains *pre-dominant*?
619. When an O sound occurs, what effect has it on the contraction?
620. How are the Tenses of Contract Verbs formed?
621. When is α lengthened into $\bar{\alpha}$? *Exceptions*?
622. Go through (1) all the *open* forms, (2) all the *contracted* forms of the *Pres.* and *Impf.* Act. and Pass. of $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$, $\acute{\upsilon}\delta\iota\kappa\acute{\epsilon}\omega$ and $\delta\omicron\upsilon\lambda\acute{\omicron}\omega$.

§ 97. *Remarks on the Conjugation of Contract Verbs.*

623. What Verbs in $-\epsilon\omega$ are uncontracted, except in changing $-\epsilon\epsilon$ or $-\epsilon\iota$ into $-\epsilon\iota$? *Exceptions*?
624. Repeat all the forms of the *Pres.* and *Impf.* Act. and Mid. of $\nu\acute{\epsilon}\omega$, *I spin*.
625. Mention the Verbs in $-\alpha\omega$ which have an *irregular contraction*.
626. Specify the *irregularities*.
627. What parts of $\rho\acute{\iota}\gamma\acute{\omicron}\omega$ are *irregularly contracted*?
628. Give the parts of $\lambda\omicron\acute{\omicron}\omega$ which are derived from the Root $\lambda\omicron$.
629. Explain the *Attic Optative*.

630. What does the *I. Pers. Sing.* of the *Att. Opt.* become by contraction in Verbs in *-αω*, *-ωω* and *-εω* respectively?
631. In which Pers. is the *Att.* form identical with the common form?
632. What kind of Verbs have the *Att. Opt.* almost exclusively in the *Sing.*?
633. Which form is the more common in the *Dual* and *Plur.*?

§ 98. *Contract Verbs, which retain the short Characteristic-vowel in forming the Tenses.*

634. Repeat the Verbs in *-αω* which retain the *short Vowel* in forming the Tenses—those in *-ωω*—those in *-εω*.
635. Give the *Fut. Act.* in each case.
636. What other peculiarity have most of these Verbs?
637. Mention the Verbs which have the *long Vowel* in some Tenses and the *short* in others.
638. Illustrate this, by giving the principal parts of each Verb.

§ 99. *Paradigms of the Verbs in § 97.*

639. Repeat all the *Indl. Tenses* (*Act.*, *Mid.* *Pass.*) and the Verb. Adj. of *ἰλάω* or *ἰλαύνω*, *ἀλείω* and *ἀρίω*.
640. Mention some contract Verbs which assume *ε* in the *Pass.*, though they *lengthen the Characteristic-vowel*.
641. Mention also some which do *not* assume *ε* in the *Pass.*, though they *retain the short Vowel*.

§ 100. *Formation of the Tenses of Impure Verbs.*

642. How are *Impure Verbs* divided?
643. In what respects do they differ from *Pure Verbs*?
644. What is meant by the '*variable-vowel*'?

A. MUTE VERBS.

§ 101. *Characteristic.—Root.—Theme.*

645. Of what nature is the *Characteristic* in *Mute Verbs*?
646. The *Root* of the Verb may be *strengthened* in two ways; explain them.
647. What is meant by the *simple Characteristic*?—the *strengthened Characteristic*?
648. Explain the 3 modes of *strengthening by Consonants*.
649. To what Tenses is the *strengthened Root* confined? Give examples.
650. How is the *Root-vowel* strengthened?
651. In what parts of the Verb does the *simple Root* appear? Give examples illustrating this.
652. Shew what is meant by the '*Theme*'.
653. What are the *Themes* of *τύπτω* and *φύγω*?

§ 102. *Variation in the Root.*

654. What change may the Root undergo, when not strengthened?
 655. To what Tenses is this change confined?
 656. What kind of Verbs take the variable-vowel $\tilde{\alpha}$ in the *Aor.*
II. Act. and Pass. and in the *Fut. II. Pass.*?
 657. Why does the Root-vowel (ϵ) in the *Aor. II. Pass.* of some
 Verbs undergo no change?
 658. Mention some Verbs which have the variable-vowel \circ or α in
 the *Perf. II.* and *Plpf. II.* What sort of Verbs are they?
 659. Some *first* Perfects have the variable-vowel \circ ; repeat them.
 660. What Verbs have the variable-vowel α in the *Perf. and Plpf.*
Mid. or Pass., but not in the *Aor. I. Pass.*?

§ 103. *Remarks on the formation of the Secondary Tenses.*

661. In what respects do the *Secondary* differ from the *Primary*
 Tenses?
 662. Mention some *second* Perfects in which the *short Root-vowel*
is lengthened.
 663. Describe how this *lengthening* is effected.
 664. Some *second* Perfects also retain the *long Vowel* or *Diphthong*
of the Pres.; give examples.
 665. Under what circumstances has a Verb *no Aor. II. Act. or*
Mid.?

§ 104. *Classification of Mute Verbs.*

666. Give the classification of Mute Verbs according to their *Cha-*
characteristic, distinguishing those with a *simple* from those
 with a *strengthened* Characteristic.
 667. What are the *simple Roots* of $\tau\acute{\alpha}\tau\tau\omega$, $\phi\rho\acute{\alpha}\zeta\omega$, $\beta\lambda\acute{\alpha}\pi\tau\omega$, $\beta\acute{\eta}\sigma\sigma\omega$,
 $\tau\acute{\upsilon}\pi\tau\omega$, $\phi\rho\acute{\iota}\tau\tau\omega$, $\rho\acute{\iota}\pi\tau\omega$?
 668. To which class do most of the ζ - Roots belong?
 669. To which class do most of the $\tau\tau$ - ($\sigma\sigma$ -) Roots belong?

§ 105. *Remarks on the Characteristic.*

670. Give examples of Verbs in $-\tau\tau\omega$ ($-\sigma\sigma\omega$) which belong to the
T- Roots.
 671. Are there any Verbs of this class which *vary* between a K-
 and a T- sound?
 672. Give examples of Verbs in $-\zeta\omega$ which belong to the *K- Roots.*
 673. Mention some Verbs in $-\zeta\omega$ which *vary* between a K- and a
 T- sound.
 674. There are 3 Verbs in $-\zeta\omega$ which have $\gamma\gamma$ as their *simple Cha-*
racteristic; which are they?

§ 106. *Formation of the Tenses of Mute Verbs.*

675. What is the Tense-Characteristic in the *Fut.* and *Aor. I.*
Act. and Mid. of Mute Verbs?

676. When have the *Perf.* and *Plpf. Act.* the endings *-ᾶ*, *-ειν* respectively? When do they end in *-αα*, *-κειν*?
677. What becomes of the T- sound before *κ*?
678. When a T- sound occurs before *μ* or *τ* in the *Perf. Mid.* or *Pass.*, what change takes place?
679. Explain the effect of the Personal-endings beginning with *σ* on a preceding T- sound.
680. What is the *Quantity* of *α*, *ι*, *υ* in T- Verbs before *σ* and *κ*?
681. Explain fully the respective effects of *σ*, *θ*, *μ*, *τ*, and the aspirated endings (*-ᾶ*, *-ειν*), on a preceding *Mute*.
682. What do *-ενδσω*, *-ενθσω* in the *Fut.* become?
683. What effect have the *Perf. Mid.* endings beginning with *μ* on a *μ* followed by a P- sound in the Root?
684. What takes place when *γγ* precedes the endings beginning with *μ*?
685. In what sort of Verbs does the *Aor. II.* not usually occur?
686. Describe the euphonic changes which occur, when an ending beginning with *σθ* comes after a *Mute*.
687. Give the respective endings of the *III. Pl. Perf.* and *Plpf. Pass.* in *Pure Verbs*.
688. How is this *Pers.* usually formed in *Impure Verbs*? Why?
689. How is the place of the *ν* in the proper endings of this *Pers.* sometimes supplied?
690. What effect has this supplied letter on a preceding P-, K-, and T- mute respectively?

§§ 107-110. *Paradigms of Mute Verbs.*

691. Repeat all the *Act.* forms of *πρίπτω*, *ρίπτω*, *γράφω*, *λείβω*, *στίργω*, *τήκω*, *στείχω*, *κηρύττω* (*Fut.* -ξω), *ῥέπτω* (*Fut.* -σω), *άνύτω*, *σπείδω*, *πύθω*, *θαυμάζω* (*Fut.* -σω), *συρίζω* (*Fut.* -ξω).
692. Repeat all the *Mid.* forms of *τρέπω*, *κρύπτω*, *ἀλείφω* (§ 89, b), *ἀμείβω*, *στέγω*, *διάκω*, *δέχομαι*, *πλάττω* (*Fut.* -σω), *ἀλλάττω* (*Fut.* -ξω), *σπένδω* (*Fut.* σπείσω), *πείθω*, *σχάζω* (*Fut.* -σω), *στηρίζω*, (*Fut.* -ξω).
693. Give the *Aorists* and *Futures Pass.* οἱ *στρέφω*, *βλάπτω* (*Char.* β), *τρέπω*, *βρέχω* (*Aor. I.*), *φλέγω* (*Aor. II.*), *θλίβω* (*Aor. II.*), *σφάττω* (*Char.* γ), *ὀνομάζω* (*Aor. I.*), *ψεύδω* (*Aor. I.*).
694. Inflect all the Moods of the *Perf.* and *Plpf. Pass.* of *τίγγω*, *νομίζω* (*Fut.* -σω), *σφάττω* (*Fut.* -ξω), *πέμπω*, *τεύχω* (*τέτυγμαι*), *ῥερίδω* (§ 89, b).
695. Form *Verbal-adjectives* from *γράφω*, *λέγω*, *κρύπτω*, *σπείδω*, *ῥίζω* (*Fut.* -σω), *πάττω* (*Fut.* -σω), *φυλάττω* (*Fut.* -ξω).

B. LIQUID VERBS.

§ 111. *Formation of the Tenses.*

696. Define a '*Liquid Verb*'.
697. How do *Liquid Verbs* differ from other Verbs in the formation of the *Futures* and *Aorists* (*Act.* and *Mid.*)?

698. What is the *Tense-characteristic* in the *Perf.* and *Plpf. I. Act.*?
699. Give the *Personal-endings* of the *Fut.* (Act. and Mid.).
700. Explain how these endings are obtained.
701. What other Verbs do they follow in the inflexion of the *Fut.*?
702. What Tense is *wanting* in Liquid Verbs?
703. How is the *Pres. Root* usually got from the simple Root?
704. Explain the 4 ways by which this is effected.
705. Mention some Verbs which *retain the simple Root* in the *Pres.*
706. In what Tenses does the *strengthened Root* appear?
707. How are the other Tenses formed?
708. In what Tenses is the Vowel in the *last syllable* of the Root *lengthened*?
709. Mention the Tenses in which the *simple Root* occurs.
710. What Tenses are *rarely* formed by Liquid Verbs?
711. Is the simple Root taken from the same Tense as in *Mute Verbs*?
712. Liquid Verbs with a *monosyllabic Root* and *ε* as a *Root-vowel* have the *variable-vowel α* in some of the Tenses; which are they? Give examples.
713. In what Tenses have they the *variable vowel α*? Give examples.
714. What is the *basis* of the classification of Liquid Verbs?
715. Give a Verb of each class, with its *Fut.* and *Aor. I.*
716. Mention some Verbs in *-αινω* which take *α* in the *Aor. I.* What would the Vowel *regularly* be?
717. Shew how the *Perf. I. Act.* of Verbs with the Char. *ν* was *usually* formed.
718. Give the *Perf.* and *Plpf. I. Act.* of *μείνω* and *νέμω*. Shew whence they are derived.
719. Do all Liquid Verbs form a *Perf. I.*?
720. Explain the *peculiarity* in the formation of some of the Tenses of *κρίνω*, *κλίνω* and *πλύνω*.
721. When *σθ* follows a *Liquid*, what euphonic change occurs?
722. In Verbs in *-αινω* and *-ύνω*, what becomes of the *ν* before *μ*?
723. Shew how the *Perf. II.* is usually formed.
724. How is the *Perf. II.* formed, in the case of Verbs with *ε* in the *Fut.*
725. Is the *Perf. II.* of common occurrence in Verbs of this class?

§§ 112—115. *Paradigms of Liquid Verbs.*

726. Repeat all the *Act.* forms of *κερδαίνω*, *ψάλλω*, *σαίνω*, *νέμω*, *τέμνω*, *πείρω* (Aor. I. and II.), *ἀμβλύνω*, *θάλλω* (Perf. II. and Aor. II.), *ὀκέλλω*, *σαίρω* (Perf. II.), *ᾠδίνω*.
727. Repeat all the *Pass.* forms of *κρίνω*, *σπείρω* (Aor. II. and Perf. II.), *ἐπιτέλλω*, *αἰσχύνω*, *αἶρω*, *φύρω*, *μιαίνω* (Perf. Pass. *-σμαι*).
728. Form *Verbal-adjectives* from *αἰσχύνω*, *φθείρω*, *τείνω*, *καθαίρω*, *κρίνω*, *φύρω*, *πάλλω*, *ὕφαινω*.

116. *Special Peculiarities in the Formation of Certain Verbs, both Pure and Impure.*

729. Give examples of *Act. Verbs* which have the *Fut.* of the *Middle* form.
 730. Describe the '*Doric Future*'.
 731. Mention some Verbs which have the *Doric Fut.*
 732. Enumerate the *peculiarities* in the Conjugation of ῥέω, πλίοω, θέω, νέω, καίω, χέω, κλαίοω, πνέω, πίπτω, φεύγω and παίζω.
 733. Repeat the *Perf. Subj.* and the *Plpf. Opt. Mid. or Pass.* of μιμνήσκω, κτάομαι and καλέω. What is to be remarked relative to their formation?


ANOMALOUS VERBS.

§ 117. *Syncope and Metathesis.*

734. Explain what '*Syncope*' means.
 735. Mention some examples of *syncopated* Verbs.
 736. What is understood by '*Metathesis*'?
 737. Repeat the Tenses of τέμνω, καλίοω, βάλλω, κάρνω and δαμάζω in which *Metathesis* occurs. Shew clearly how it is effected.

§ 118. *Verbs in -ω, with the Root of the Pres. strengthened.*

738. To what Tenses is the *strengthened Root* confined?
 739. What kind of Verbs are called '*Deponents Middle*' and '*Deponents Passive*' respectively?

 The Pupil should become quite familiar with the Lists of Anomalous Verbs (§§ 119-126), taking particular note of *what parts* of them are *irregular*, and *wherein the irregularity consists*. The *simple Roots* in each case should be attended to. It would be a good exercise for the Pupil if the Tutor were to take a Verb at random, and require of him to refer it to the class to which it properly belongs.

VERBS IN -μι.

§ 127. *Peculiarities in the Conjugation of Verbs in -μι.*

740. Wherein do Verbs in -μι chiefly differ from those in -ω?
 741. Describe the *Reduplication* which some Verbs in -μι take in the *Pres.* and *Impf.*
 742. Under what circumstances is the initial Consonant *not* repeated?
 743. Give examples of Verbs with this Redup.

§ 128. *Classification of Verbs in -μι.*

744. What are the two *principal classes* of Verbs in -μι?
 745. Repeat the *Root-endings* of Verbs of the *first class*.

746. When is *-vv* added to the Root?—when is *-v* added?
 747. What is the only Verb in *-vμi* which forms an *Aor. II.*?

§ 129. *Mood-vowels.*

748. In what *Tenses* have Verbs in *-μi* distinctive forms from those in *-ω*?
 749. Mention the parts of Verbs in *-μi* which have *no Mood-vowel*.
 750. When the *Mood-vowel* is *wanting*, to what portion of the Verb is the *Personal-ending* added?
 751. Give the *Mood-vowels* of the *Subj.*
 752. With what are these *Mood-vowels* *blended*?
 753. State in what respects the *contraction* of the *Subj.* of Verbs in *-μi* differs from that of Verbs in *-ω*. Give examples illustrating this.
 754. What *Subjunctive-form* of *all* Verbs resembles the *Pres.* and *Aor. II. Subj.* of ἵστημι and τίθημι?
 755. How do Verbs in *-vμi* form their *Subj.*?
 756. What is the *Mood-vowel* of the *Impf.* and *Aor. II. Opt.*?
 757. With what is this *Mood-vowel* combined?
 758. What *Optative-form* of *all* Verbs resembles the *Impf.* and *Aor. II. Opt.* of τίθημι?
 759. On what analogy is the *Opt.* of Verbs in *-vμi* formed?

§ 130. *Personal-endings.*

760. Repeat the *Personal-endings* of the *Pres. Ind. Act.*
 761. Explain the formation of the ending of the *III. Pers. Plur.*
 762. What further change does this ending undergo *when the Root ends in α*?
 763. Give the *Personal-endings* of the *Pres.* and *Aor. II. Subj. Act.*
 764. Repeat the *Personal-endings* of the *Impf.* and *Aor. II. Ind. Act.*
 765. What *Ind.-form* of *all* Verbs is inflected like the *Aor. II. ἕστην*?
 766. How do the *Personal-endings* of the *Impf.* and *Aor. II. Opt.* of Verbs in *-μi* differ from those of the corresponding forms of Verbs in *-ω*? *Exception*?
 767. What portions of the *Impf. Opt.* are usually *contracted*? Explain the nature of this contraction.
 768. What *Optative-forms* of *all* Verbs suffer a similar contraction?
 769. Mention the Verbs in which the *contracted* forms are *very rare* in the *Opt. Aor. II. Act.*
 770. Give the *Personal-endings* of the *Pres.* and *Aor. II. Imper. Act.*
 771. When the *II. Pers. Sing. Pres. Imper. Act.* drops its regular ending, how is its rejection *compensated*?
 772. Do many Verbs retain the regular ending in the *II. Pers. Sing. Pres. Imper. Act.*?
 773. Enumerate the Verbs in *-μi* which have the *II. Pers. Sing. Aor. II. Imper. Act.* ending in *-ε*.

774. What *Imperative-forms* of *all* Verbs resemble $\sigma\tau\tilde{\eta}\theta\iota$?
 775. What *change* takes place in the Compounds of $\sigma\tau\tilde{\eta}\theta\iota$?
 776. What is the ending of the *Pres.* and *Aor. II. Inf. Act.* ?
 777. How is this ending *appended* in the *Pres.* and the *Aor. II.* respectively ?
 778. What is the *Accentuation* of these Infinitives ?
 779. What *Infinitive-forms* of *all* Verbs resemble $\sigma\tau\tilde{\eta}\nu\alpha\iota$?
 780. Give the proper endings of the *Pres.* and *Aor. II. Part. Act.*
 781. Explain the *euphonic changes* which occur in the *Pres.* and *Aor. II. Participles (Act.)* of $\delta\acute{\iota}\delta\omega\mu\iota$, $\delta\acute{\iota}\kappa\upsilon\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$ and $\tau\acute{\iota}\theta\eta\mu\iota$.
 782. What *Participles* of *all* Verbs are like the *Pres. Part. Act.* of $\tau\acute{\iota}\theta\eta\mu\iota$?
 783. Shew how the *Personal-endings* of the *Middle* are formed.
 784. In what parts of the *Mid. Voice* do the *Personal-endings retain their full form* ?
 785. Shew how the *Sing. Impf. Act.* of $\tau\acute{\iota}\theta\eta\mu\iota$ and $\delta\acute{\iota}\delta\omega\mu\iota$ are usually formed. What *Pers.* of $\tau\acute{\iota}\theta\eta\mu\iota$ is *not* so formed ?
 786. What parts of Verbs in $-\upsilon\mu\iota$ are usually formed like Verbs in $-\upsilon\omega$?

FORMATION OF THE TENSES.

§ 131. *First Class of Verbs in -μι.*

787. In what Tenses is the short Characteristic-vowel *lengthened* ?
 788. What Verbs form their *Perf.* and *Plpf.* (Act., Mid. and Pass.) by changing the short Characteristic-vowel into ϵ ?
 789. What is the *Tense-characteristic* in the *Aor. I.* (Act. and Mid.) of $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\iota}\eta\mu\iota$ and $\delta\acute{\iota}\delta\omega\mu\iota$?
 790. What parts of the *Aor.* of these Verbs are *supplied by the Aor. II. forms* ?
 791. What parts of the *Aor. II. Act.* of these Verbs are *not in use* ?
 792. Explain the formation of the *Aor. I.* (Act. and Mid.) of $\acute{\iota}\sigma\tau\eta\mu\iota$.
 793. What *Aorist-form* of $\acute{\iota}\sigma\tau\eta\mu\iota$ is *not in use* ?
 794. What Tenses are *wanting* in Verbs in $-\mu\iota$?
 795. To what part of $\acute{\iota}\sigma\tau\eta\mu\iota$ would you refer $\acute{\iota}\sigma\tau\acute{\eta}\xi\omega$?
 796. What parts of the *Act. Voice* of $\acute{\iota}\sigma\tau\eta\mu\iota$ are *transitive*, and what parts are *intransitive* ? The *English equivalent* of each Tense ?
 797. Give the different *meanings* of the *Mid.* of $\acute{\iota}\sigma\tau\eta\mu\iota$.

§ 132. *Second Class of Verbs in -μι.*

798. In Verbs of this Class, from what part of the word are *all* the Tenses formed ?
 799. What modification occurs in the case of Verbs with simple Roots ending in σ ?
 800. In what peculiar way do Verbs with *Liquid Roots* form some of the Tenses ?
 801. What Tenses are formed in but a *few* Verbs of this class ?

§ 133. *Paradigms of Verbs in -μι.*

802. What Tense is *wanting* in δείκνυμι throughout?
 803. Repeat all the Tense-forms (Act. Mid. and Pass.) of ἵστημι, τίθημι, δίδωμι and δείκνυμι, in convenient portions at a time.
 804. Give the *second* forms of the Pres., Impf. and Pres. Part. Act. of δείκνυμι.
 805. Whether is ἐτίθουν or ἐτίθην to be preferred?
 806. How are the Compounds to be *accented* in the Aor. II. Subj. (Act. and Mid.)?
 807. Form the Aor. II. Imper. Act. of ἀφίστημι, and *accent* it throughout the Persons.
 808. *Accentuate* the forms—ἀποθνῦσθαι, περιθίπει, προδοῦν, ἐκδοῦν, περιδοῦσθαι, εἰσδοῦν, προδοῖτε, προδοσθε, ἐνθεῖτε.
 809. Explain how the forms ἐτίθην, τελέσσομαι arise.

§ 134. *Remarks on the Paradigms.*

810. In what Tenses have δύναμαι, ἐπίσταμαι, κρέμαμαι, πρίαμαι and ὀνύαμαι a *different Accentuation* from ἵσταμαι? Explain wherein this difference consists.
 811. In the Opt. Impf. and Aor. II. Mid. of Verbs in -μι with Roots ending in ε, whether are the forms with -ει or those with -αι to be preferred?
 812. *Accentuate* the forms:—ἐντιθείτο, καταθείο, ἀποδίδοισθε, διαδοῖντο.
 813. Shew how the Dual and Plur. of the Perf. and Plpf. Act. of ἵστημι are formed.
 814. Repeat all the Personal-forms of the Perf. and Plpf. Act. of ἵστημι throughout the Moods.
 815. Give the *shortened* form of the Inf. and Part. of the Perf. Act. of ἵστημι.
 816. Decline this Participle.
 817. Are the forms ἐτίθης, -η, ἐδίδων, -ως, -ω in use?

SYNOPSIS OF VERBS IN -μι.

I. Verbs in -μι, which affix the Personal-endings *directly* to the Root-vowel.

§ 135. *Verbs with Roots ending in α.*

818. Repeat the Verbs in -μι with Roots ending in α, giving the principal parts of each.
 819. What Verb supplies some of the Tenses of ὀνύνημι?
 820. What Verbs supply the Pres. and Impf. of ΤΑΗΜΙ?
 821. Go through the Perf. Ind. of ΤΑΗΜΙ.
 822. When is the μ in the Redup. of πίμπρημι and πίμπλημι omitted?
 823. Write all the forms of φημί which are in use, *accentuating* them throughout.

824. In what respects is the *II. Pers. Sing. Ind. Act.* of *φημί* irregular?
825. Give the parts of *φημί* which are *enclitic*.
826. What two different meanings has this Verb?
827. What is to be remarked about the meaning of its *Fut.*?
828. What parts of *φημί* (*not Aor.*) are used in an *Aoristic* sense?
829. Mention the *Deponents* belonging to this class, and the Tenses which present any peculiarity.

§ 136. *Verbs with Roots ending in ι.*

830. What is the *Root* of *ἵμι*?
831. Does *ἵμι* present a *complete* Conjugation?
832. Write all the Tense-forms (*Act., Mid. and Pass.*) of *ἵμι* which are in use, and accentuate them throughout.
833. Where does *ἀφίμι* take the *Aug.* (sometimes) in the *Impf. Ind. Act.*?
834. What is the only part of the *Aor. I. Mid.* that is in use?

§ 137. *Εἶμι, I am, and Εἶμι, I will go.*

835. Give the respective *Roots* of *εἶμι* and *εἶμι*.
836. Write out all the Tense-forms of *εἶμι* and *εἶμι* that are in use, comparing the corresponding Tenses of both Verbs, and accentuating them throughout.
837. What parts of *εἶμι* are *enclitic*?
838. Repeat the Rules for the *Accentuation* of the Compounds of *εἶμι*.
839. Mention some parts of the Compounds of *εἶμι* which are identical in form with the corresponding Compounds of *εἶμι*.
840. What meaning has the *Pres.* of *εἶμι* usually? By what Verb, therefore, is the form with *Pres.* meaning supplied?

II. Verbs in *-μι*, which affix *-νν* or *-ν* to the Root-vowel, and append to this the Personal-endings.

§ 138. *Formation of the Tenses.*

841. Repeat the Paradigms (*Act., Mid. and Pass.*) of *κτεάννυμι*, *σβέννυμι*, *ῥάννυμι*, *ἀνοίγνυμι*, *πρήγνυμι*, *ῥάλλυμι* and *ῥέννυμι*.
842. Shew how the form *ῥάλλυμι* is derived.

§§ 139, 140. *Synopsis of Verbs in -νμι.*

843. Repeat the Verbs in *-νμι*, with Roots ending in *α*—those with Roots ending in *ε*—those with Roots ending in *ο*. Give the Tenses of each Verb which present any peculiarity.
844. In Verbs of this class with Roots ending in *ο*, what change takes place in the *ο* on the addition of *-ννμι*?
845. Repeat the Verbs in *-νμι*, with Roots ending in a *Consonant*. Give the leading Tenses of each Verb.

§ 141. *Inflexion of* κῆμαι *and* ἤμαι.

846. To what *Tense* do κῆμαι and ἤμαι strictly belong? Shew how their respective meanings accord with this.
847. What is the *Root* of ἤμαι? What *Lat. Verb* is from the same *Root*?
848. Write all the forms of these two Verbs which occur, and accent them.
849. What form usually occurs in Prose instead of ἤμαι? How does the inflexion of this form differ from that of ἤμαι itself?
850. Accentuate the forms καθῆστο, ἱκαθῆτο, καθωμαι, καθηται, καθοιο, κατακισθαι.
851. How are the forms of ἤμαι, which are *wanting*, supplied?

§ 142. *Verbs in* -ω, *which, in the* Aor. II. Act. *and* Mid., *follow the analogy of* Verbs in -μι.

852. What kind of Verbs form their Aor. II. Act. and Mid. like Verbs in -μι?
853. Describe how they resemble Verbs in -μι.
854. How are the remaining forms of these Verbs inflected?
855. How is the *Characteristic-vowel* affected (generally) in the Aor. II. Act. of Verbs of this class?
856. Mention the ending of the II. Pers. Sing. Aor. II. Imper. in the Compounds of βαίνω.
857. Give some examples of Verbs with an Aor. II. like Verbs in -μι.
858. Repeat all the forms of the Aor. II. Act. of ἀποδιδράσκω, ἐλίσκομαι, φέω and χαίρω.
859. Is the Aor. II. Mid. of common occurrence in Verbs of this kind?

§ 143. *Inflexion of* οἶδα.

860. What is the *Root* of οἶδα? What *Lat. Verb* is from the same *Root*?
861. To what *Tense* does οἶδα strictly belong? What *meaning* has it?
862. Give all the parts of οἶδα which are in use.
863. To what *Dialect* are the forms ᾔδῃ and ᾔδησθα considered to belong?

§ 144. *Deponents, and Active Verbs whose Fut. has a Mid. form.*

864. Commit to memory, and repeat, in convenient portions at a time, the lists of the Deponents *Mid.*, Deponents *Pass.*, and Act. Verbs with a *Mid. Fut.*, which most commonly occur.

QUESTIONS

ON THE SYNTAX.

THE CHIEF ELEMENTS OF A SIMPLE SENTENCE.

§ 145. *Nature of a Sentence.—Subject.—Predicate.*

- 865. Of what does *Syntax* treat?
- 866. Give the definition of a '*Sentence*.'
- 867. Explain the two *necessary elements* in a sentence. How are they named?
- 868. Shew how the Greek language expresses the *relation* of ideas.
- 869. What different parts of speech may constitute the *Subject* of a sentence?
- 870. In what *Case* is the *Subject*?
- 871. Under what circumstances is the *Subject* in the *Acc.*?
- 872. How may the *Subject* be expressed in *indefinite and distributive expressions of number*? Give examples.
- 873. Mention the different cases in which the *Subject* is *not expressed by a distinct word*.
- 874. In what different ways may the indefinite-Pronouns '*one*,' '*they*,' be expressed in Greek?
- 875. What different parts of speech may constitute the *Predicate* of a sentence?
- 876. What *name* is given to εἶναι when it occurs in the *Predicate*? Why?
- 877. How may you distinguish when εἶναι is a *principal Verb*?

§ 146. *Concord.*

- 878. In what respects does a finite Verb agree with its *Subject*?
- 879. Mention also in what respects predicative Adjectives, Participles, Pronouns, Numerals and predicative Nouns agree with the *Subject*.
- 880. What kind of Verbs take two *Nominatives*? Give examples of them.
- 881. How is the place of the *second Nom.* supplied with some of these Verbs?

§ 147. *Exceptions to the General Rules of Concord.*

882. Explain the 'Constructio κατὰ σύνεσιν or *ad intellectum*.'
883. When is the predicative Adj. put in the *Neut. Sing.*, without any reference to the Gender and Number of the Subject?
884. How are the *Gender, Number, and Case* of a demonstrative-, relative- or interrogative-Pronoun regulated, when it is connected with a *Noun* by εἶναι? In what Gender and Number may the Pronoun sometimes stand, irrespective of the Gender and Number of the Noun?
885. When may *Verbal-adjectives* stand in the *Neut. Plur.*?
886. What is the *Number* of the Verb (generally) when its *Subject* is in the *Neut. Plur.*? Give the *exceptional* cases.
887. Is the *Predicate* always in the *Dual* when the *Subject* is so?
888. Shew generally when the Subject of a sentence ought to be in the *Dual*.
889. Enumerate the *Dual* forms which are of the *common Gender*.
890. How is the *Gender* of the *Predicate* regulated, when it is a *Superlative*, and in connexion with a *Gen.*?

§ 147^b. *Concord, when there are several Subjects.*

891. In what *Number* is the Verb, when it has *two or more Subjects*?
892. What is the *Gender* of the *Adj.*, when the *Subjects* are of *like Gender*?
893. How is the *Gender* of the *Adj.* regulated, when the *Subjects* are of *different Genders*, (1) in the case of *persons*, (2) in the case of *things*?
894. Are the Verb and *Adj.* always in the *Plur.* when there are several *Subjects*?
895. How is the *Pers.* of the Verb regulated, when it has *several Subjects of different Persons*?
896. Explain the σχῆμα καθ' ὅλον καὶ μέρος, and illustrate the explanation by an example.

§ 148. *The Article.*

897. When does a *Noun* take the *Article*?
898. How does the *Noun without the Art.* represent the *idea*?
899. When is the *Art.* used to denote the *whole compass of the idea*?
900. Give the different significations of the *Eng. indefinite Art.* (*a* or *an*), and shew how the *Greeks* supplied its place in each case.
901. When is the *Art.* used instead of a *possessive-Pronoun*?
902. Explain the *distributive* use of the *Art.*
903. What was the *Art. originally*? Where is it often used, in consequence?
904. State the *general Rule* relative to the use of the *Art.* with *proper names*.

905. When do *proper names* take the Art. ?
906. Do *proper names* take the Art. when they are connected with an *Adj.* ?
907. Does a *proper name* take the Art. when a Noun in *apposition* with it has the Art. ?
908. Describe the usual *position* of the names of *rivers*.
909. When do *Adjectives* and *Participles* take the Art., and when is it omitted ?
910. How is the *Part. with the Art.* usually translated into English ?
911. Under what circumstances does the *Inf.* take the Art. ?
912. When does ἕτερος take the Art. ?
913. Give the different meanings of ἄλλοι and οἱ ἄλλοι,—ἕτεροι and οἱ ἕτεροι,—πολλοί and οἱ πολλοί,—πλείους and οἱ πλείους,—πλεῖστοι and οἱ πλεῖστοι.
914. Describe how *Adverbs* of *place* and *time* (sometimes of *quality*), and *Prepositions* with their *Cases* may be turned into *Adjectives* or *Nouns*.
915. When a Noun with the Art. has *attributive words* connected with it, there are two cases [(a) and (b)] to be distinguished with reference to the *position of the Art.* ; explain these two cases clearly.
916. When a Noun with the Art. has a *Gen.* connected with it, explain the *position of the Art.*, (1) when the emphasis is on the *Gen.*, (2) when the emphasis is on the *governing Noun*.
917. Describe the respective *positions of the Art.*, when *ἑαυτοῦ, αὐτοῦ, σοῦ, ἡμῶν* occur with the Noun.
918. Explain the use of the Art. in the two positions before-mentioned, when ἄκρος, μέσος, ἑσχατος or μόνος occur in the sentence. Give examples of the two cases, and shew how they are usually translated into English.
919. When is the Art. used with a Noun which has an *adjective-Pronoun* joined with it? *Position of the Art.* in this case? Explain the difference between ὁ ἐμὶς φίλος and ἐμὸς φίλος.
920. When is the Art. used with a Noun in connexion with τοιοῦτος, &c.? *Position of the Art.* in this case? When is the Art. omitted ?
921. When πᾶς, πάντες occur with a Noun, there are three cases to be distinguished; explain them fully, mention which is of most frequent occurrence, and shew how they are to be translated in each case.
922. When ἕκαστος occurs with a Noun, shew when the Art. is used, and when it is omitted.
923. Describe the use and position of the Art. with a Noun in connexion with ἐκάτερος, ἄμφω and ἀμφοτέρω.
924. In the case of a Noun joined with a *cardinal number*, shew when the Art. is omitted, and when it is used. Distinguish the two different positions which the Art. may have in the latter case.
925. Explain the position of the Art., when ὅς, ἐκείνος, οὗτος or

αὐτός is employed with the Noun. When is the Art. omitted?

§ 149. *Classes of Verbs.*

926. Whence arise the different classes of Verbs?
927. Define *Active*, *Middle* and *Passive* Verbs.
928. What *two-fold* signification has the *Act.* form?
929. What is meant by a *reciprocal Verb*?
930. What are the only *peculiar* Tenses which the *Pass.* has? How are the other Tenses supplied? Why?

§ 150. *Observations on the Classes of Verbs.*

931. Mention some *Act. Verbs* which have an *intrans.* as well as a *trans.* signification. Give some *Eng.* and *Lat.* parallels.
932. Give examples of *Act. Verbs* whose *Aor. I.* has a *trans.*, but whose *Aor. II.* has an *intrans.* meaning.
933. Give examples also of *Act. Verbs* whose *Perf. I.* has a *trans.*, but whose *Perf. II.* has an *intrans.* meaning.
934. There are some *trans. Verbs* which have no *Perf. I.*, but whose *Perf. II.* is *intrans.*; mention a few examples.
935. Explain precisely the different significations of the *Middle-form*.
936. In what way, besides the *Middle-form*, may the *reflexive* relation be expressed? Under these circumstances, what meaning has the *Middle-form*? How does it form its *Fut.* and *Aor.*?
937. Repeat the Rule relative to the form of the *Fut.* and *Aor.* of *Middle Verbs* which denote an action *necessarily referring to the Subject*. Of what nature are several of the Verbs of this class? Mention some of these Verbs which have their *Aor.* of the *Mid.* form.
938. What use of the *Middle* is far the most frequent?
939. Explain the difference in the use of the *Act.* and *Mid.*, when they each denote that the Subject *causes the action to be done by another*.
940. Describe how the *Pass. meaning* is derived from that of the *Mid.*, exemplifying your remarks by examples.
941. What Tenses of the *Mid.* are used to denote the *Pass.* also?
942. What Tense peculiar to the *Pass. Voice* is used instead of the *Mid.* form in the case of many reflexive and intransitive Verbs?
943. Has the *Fut. Mid.* ever a *Pass.* meaning?
944. In the case of a *Pass. Verb*, how is the *cause* or *agent* usually expressed?
945. When are *πρός* and *παρά* used with the word denoting the agent?
946. What kind of *Act. Verbs* may assume the *personal Pass.* form in Greek? Does the *Lat.* coincide with the Greek in this respect?
947. Explain what is meant by a '*Deponent Verb*'

§ 151. *Tenses and Moods.*

948. What is indicated by the *Tenses* ?
 949. What do the *Moods* denote ?
 950. Name the different *Moods*, and shew what they severally express.

§ 152. A. *More particular review of the Tenses.*

951. How may the *Tenses* be divided ?
 952. Mention the *principal* *Tenses* and also the *historical* *Tenses*, giving examples of each.
 953. How does the *Pres.* (Ind.) represent the action ?
 954. Explain what is meant by the *Præsens historicum*.
 955. In what *Moods* has εἶμι a *Fut.* meaning ? What *time* may be indicated by its *Inf.* and *Pres. Part.* ? How is the meaning of the *Pres.* expressed ?
 956. How are the Present-forms ὀρχομαι and ἔχω often translated into English ? Shew how these significations are derived.
 957. In what manner does the *Perf.* (Ind.) represent the action ?
 958. What kind of Greek *Perfects* are translated into English by the *Pres.* ? How is the *Plpf.* of such Verbs translated ? Give examples.
 959. What does the *Fut.* (Ind.) denote ?
 960. Is the *Fut. Ind.* ever used in a subordinate clause after a *historical* Tense in Greek ? What Mood would be used in this case in *Lat.* ?
 961. What is denoted by the *Fut. III.* (Ind.) ?
 962. In the case of *Present Perfects*, how is their *Fut. III.* to be translated ?
 963. How does the *Fut. III.* differ from the *Lat. Futurum exactum* ? What part of the Verb is usually employed in Greek, in *subordinate* clauses, to indicate the completion of an action in the future ? What words in this case introduce the subordinate clause ?
 964. Wherein does the *Aor.* (Ind.) differ from the other *Tenses* which express *past* time ?
 965. How does the *Imperf.* (Ind.) usually represent the action ?
 966. Mention some other uses of the *Impf. Ind.*
 967. Contrast the use of the *Aor.* (Ind.) and the *Impf.* (Ind.) in *historical* narration.
 968. In what sort of propositions may the *Aor.* (Ind.) be translated by the *Eng. Pres.* ?
 969. In what manner is the action represented by the *Plpf.* (Ind.) ?
 970. Enumerate the essential points of difference between the *Greek* and the *Lat. Plpf.*
 971. What Tense is used in *subordinate* clauses, in which an action is to be represented as completed before another *past* action ?

972. Under what circumstances may the *Aor.* be used instead of the *Perf.* ?
973. Contrast the use of the *Aor.* with that of the other Tenses in the Moods and the Participials, illustrating your remarks by examples.

§ 153. B. *More particular review of the Moods.*

974. What is expressed by the *Ind.*, *Subj.* and *Imper.* respectively ?
975. What is the *Subj.* of the *historical* Tenses called ?
976. How does the *Subj.* of the *principal* Tenses and of the *Aor.* represent the action ?
977. Mention the circumstances under which the *Subj.* of the *principal* Tenses may be employed in *principal* clauses. To what *Person* is it usually restricted then ?
978. Give examples of the *Subjunctivus deliberativus*.
979. What *Tense* of the *Subj.* is used to express *prohibitions* ? What negative Particle is then employed ?
980. How does the *Subj.* of the *historical* Tenses represent the action ?
981. What *Tense* of the *Opt.* is *not* used in *principal* clauses ?
982. When *ἄν* is used with the *Opt.* in *principal* clauses, what is denoted by it ?
983. What kind of clauses are *Optatives* with *εἴθε* or *εἰ γάρ*, strictly speaking ? Why ?
984. What part of the Verb is used to express a *wish* which the speaker knows *cannot be realized* ? What is the *Lat.* usage ?
985. Describe the difference between the *Pres.* and the *Aor. Imper.*, and give examples.
986. When is the *Perf. Imper.* used ? Is it of frequent occurrence ?
987. What parts of the Verb are used in *negative* or *prohibitive* expressions with *μή* ?

Remarks on the Modal Adverb ἄν.

988. For what purpose is *ἄν* used ?
989. With the *Ind.* of the *historical* Tenses what does it shew (*α*), (*β*) ? When the conditional proposition, though past, refers to the present or future, what parts of the Verb are usually employed in *Lat.* and in *Greek* respectively ?
990. With what parts of the Verb is *ἄν* *never* used ?
991. Explain the use of *ἄν* with the *Subj.* To what kind of clauses is it confined in the common language ? How are such clauses then usually *introduced* ?
992. What is indicated by *ἄν* with the *Opt.* of the *Impf.*, *Plpf.* or *Aor.* ?
993. In a conditional proposition, whether is the *Opt.* with *ἄν* a *principal* or a *subordinate* clause ?
994. Is the *Opt.* with *ἄν* ever used *without* a *Protasis* or *conditioning* clause ?

995. How is a *strong affirmation* sometimes expressed in a *modest* way?
996. In sentences expressive of a *wish*, when is *εἴθε* or *εἰ γάρ* employed with the *Opt.* of the *historical* Tenses? Explain the full construction, and shew the connexion of such sentences with the ordinary use of the *Opt.* with *ἄν*. What is the *Lat.* usage in this case?
997. When may *ἄν* be joined with the *Inf.* or *Part.*? Exemplify this by some Greek sentences.
998. Why should *ἄν* be regularly connected with the *Predicate*?
999. What member of the sentence, however, does it usually follow?
1000. To what sort of words, therefore, is it usually joined?
1001. How is it that *ἄν* is sometimes *repeated* in the same sentence?

§ 154. The Attributive Relation.

1002. What is an *Attributive* notion? What part of the sentence does it define?
1003. State the different kinds of words which may stand as *Attributives*.
1004. When is the *Noun* (which is modified by the *Attributive*) *omitted*? Give a few common examples of such omission.
1005. Explain what is meant by '*Apposition*'. Can a word stand in apposition with any other word than a *Noun*?
1006. When a word is in apposition with *ἡμεῖς*, *ἐμείς* or *σφείς*, in what *Case* is it put? Why?

§ 155. The Objective Relation.

1007. Describe the *Objective relation*. What part of the sentence does it define?
1008. What may the *attributive* and the *objective* notions be called?
1009. What different words, or combinations of words, may stand as the *Object* of the sentence?

THE CASES.

§ 156. I. The Genitive.

1010. What is denoted primarily by the *Gen.*?
1011. What is expressed by the *Gen.* (a) in a *local* relation, (b) in a *causal* relation?

§ 157. A. Local Relation.

1012. What may the *Gen.* be called, when used to express *local* relation?
1013. With what expressions is the *Gen.* denoting this relation used?
1014. Give some examples of Verbs, Adj. and Adv. of this class.

§ 158. B. *Causal Relation.*

1015. What does the Gen., in the *causal* relation, signify? Contrast it with the Gen. in the *local* relation.
1016. What is the *first* division of the *causal* Gen.?
1017. Explain the *Gen. auctoris*. With what Verbs is it connected?
1018. Explain the *Gen. possessoris*. With what words is it usually found?
1019. What is meant by the *Gen. totius* or *partitivus*? With what expressions does it usually occur? Give some examples of words of this class.
1020. Mention the different cases in which the partitive Gen. has the force of an *Attributive*.
1021. What is the syntax of Verbs signifying 'to take hold of'?
1022. When the action of the Verb refers only to a *part* of an object, what *Case* does it commonly govern?
1023. How is it that words expressing *time* and *place* are put in the *Gen.*? Is the *Gen.* of *place* of common occurrence?
1024. By what *Case* may the time *within which* any thing is done be expressed?
1025. What is meant by the *Gen. materiæ*? Mention the different sorts of expressions with which this *Gen.* may stand. Give examples of words of each class.
1026. When do Verbs of *eating* and *drinking* govern the *Gen.*, and when the *Acc.*?
1027. Explain the government of $\delta\epsilon\iota$ and $\chi\rho\acute{\eta}$.
1028. Do Verbs signifying *admiration*, *praise* or *blame* govern any other *Case* than the *Gen.*?
1029. What is the *second* division of the *causal* *Gen.*? Repeat the different kinds of Verbs with which the *Gen. causæ* may occur. Give some examples of each of these classes of Verbs.
1030. What *Case* do $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\nu$, $\phi\iota\lambda\epsilon\acute{\iota}\nu$ and $\sigma\tau\epsilon\rho\gamma\epsilon\iota\nu$ govern?
1031. What is the syntax of $\mu\acute{\epsilon}\lambda\epsilon\iota$?
1032. Mention the different constructions of $\theta\alpha\upsilon\mu\acute{\alpha}\zeta\epsilon\iota\nu$ and $\acute{\alpha}\gamma\alpha\sigma\theta\alpha\iota$.
1033. In what *Case* is the *penalty* for a crime put?
1034. Explain the *Gen. comparationis* or *relationis*. With what expressions is this *Gen.* used? Give some examples of each class of such expressions.
1035. In what case is the word denoting *price* put?

§ 159. II. *The Accusative.*

1036. What is primarily denoted by the *Acc.*?
1037. What does it express (a) in a *local* relation, (b) in a *causal* relation?
1038. Describe the *Acc.* of *effect*.
1039. What is meant by the *Acc. of cognate signification*? What generally occurs with this *Acc.*? Give examples.
1040. Mention some Verbs which in Greek take the *Acc.*, but in

Lat. take some other Case than the Acc., or are construed with Prepositions.

1041. With Verbs of *swearing*, in what Case is the *object sworn by*?
1042. What Case follows *μή, μά, οὐ μά* and *ναὶ μά*?
1043. What questions does the Acc. of *time* answer?
1044. In what Case are words signifying *space, bulk* or *weight* put?
1045. What is meant by the Acc. of *more definite limitation* (Acc. *partis affectæ*)? Give some examples illustrating its use. How is this Acc. turned into *English*?
1046. What *Adverbial expressions* may be explained on the principle of this Acc.?

§ 160. *Double Accusative.*

1047. Enumerate, in detail, the instances in which the *double Acc.* is used in Greek.
1048. With Verbs of *doing* or *saying good* or *evil to*, of what nature are the two Accusatives?
1049. With what kind of Verbs may one of the Accusatives be an *Adj.*?
1050. When Verbs of *naming, appointing, &c.*, are changed into the *Pass.*, what becomes of *both* Accusatives?
1051. State the different constructions of *ἀποστρεῖν* and *ἀφαιρῆσθαι*.
1052. When Verbs of *asking, teaching, &c.*, are turned into the *Pass. Voice*, what does the Acc. of the *patient* become?
1053. What is the construction with the *Pass.* of *ἐπιτάττειν, ἐπιτρέπειν* and *ἐπιστέλλειν*?

§ 161. III. *The Dative.*

1054. What is primarily denoted by the *Dat.*?
1055. Mention, in detail, the relations expressed by the *Dat.* in the *first place*.
1056. What idea is denoted by the *Dat.* in connexion with the *Dat.* of *αὐτός*?
1057. Mention also the relations expressed by the *Dat.* in the *second place*. Give examples of words used with this *Dat.*
1058. Explain the *Dativus communionis*.
1059. What is meant by the *Dat. commodi* or *incommodi*?
1060. What Case is used with *Verbal-adjectives*, and with *Perfects Pass.* instead of *ὑπό* with the *Gen.*?
1061. To what Case in *Lat.* does the *instrumental Dat.* correspond?
1062. What Case usually denotes the relation expressed in *English* by *to* or *for*?

§ 162. *Prepositions.*

1063. Mention some of the relations denoted by *Prepositions*.
1064. How may it be known what relation the *Prep.* is intended to express?

1065. Repeat the Prepositions which govern the *Gen. only*—the *Dat. only*—the *Acc. only*—the *Gen. and Acc.*—the *Gen., Dat. and Acc.*
1066. To what other relations is the *local* relation expressed by Prepositions transferred?

A. PREPOSITIONS WITH ONE CASE.

§ 163. 1. *Prepositions with the Gen. alone.*

1067. Give the different meanings of ἀντί. What is its *Lat.* equivalent?
1068. What are the different meaning of πρό? *Lat.* equivalent? With what other Prep. does it nearly agree?
1069. What is the primary meaning of ἀπó? *Lat.* equivalent? Mention the different relations denoted by ἀπó.
1070. Primary meaning of ἐκ? *Lat.* equivalent? Different relations denoted by it?
1071. Meanings of ἐν? Different positions of it?
1072. What sort of words are called *improper Prepositions*? Mention a few of them.
1073. What construction does ἡμέτερον take, instead of the *Gen.* of the personal-Pronouns?

§ 164. 2. *Prepositions with the Dat. alone.*

1074. To what Prep. is ἐν opposed? *Lat.* equivalent of it? Enumerate the relations expressed by it.
1075. With what kind of Verbs is ἐν with the *Dat.* sometimes used, instead of εἰς with the *Acc.*?
1076. To what Dialect does ζύν belong? Primary meaning of σύν? Give examples illustrating the use of it.
1077. What *improper Prep.* governs the *Dat.*?

§ 165. 3. *Prepositions with the Acc. alone.*

1078. To what Prep. does ἀνά stand in contrast? Primary meaning of it? Different relations denoted by it?
1079. With what *Lat.* and *Eng.* Prepositions does εἰς correspond? Old Attic form of it? Different relations denoted by it?
1080. How is the use of ὡς restricted? *Lat.* equivalent?

C. PREPOSITIONS WITH TWO CASES.

§ 166. *Prepositions with the Gen. and Acc.*

1081. Primary meaning of διά? Different relations denoted by διά with the *Gen.*?—with the *Acc.*?
1082. *Lat.* equivalent of κατά? Primary meaning of it? Different relations denoted by it with the *Gen.*?—with the *Acc.*? With what Prep. does κατά with the *Acc.* form a strong contrast?

1083. *Lat.* equivalent of ὑπέρ? Primary meaning of it? Different relations denoted by it with the *Gen.*?—with the *Acc.*?

C. PREPOSITIONS WITH THREE CASES.

§ 167. *Prepositions with the Gen., Dat. and Acc.*

1084. General meaning of ἀμφί? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*? In what relation is it *rarely* used with the *Gen.*?
1085. Distinguish accurately the meanings of περί and ἀμφί. Different relations denoted by περί with the *Gen.*?—with the *Dat.*?—with the *Acc.*? In what relation is it *not* used with the *Gen.* in *prose*?
1086. Primary meaning of ἐπί? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*? Explain the difference between ἐπί with the *Gen.* and with the *Acc.*, expressing *local* relation.
1087. Derivation of μετά? What does it denote in general? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*? With what Case is it *not* found, *except in poetry*?
1088. What is indicated, in general, by παρά? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*?
1089. Derivation of πρὸς? General meaning of it? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*?
1090. *Lat.* equivalent of ὑπό? Primary meaning of it? Different relations denoted by it with the *Gen.*?—with the *Dat.*?—with the *Acc.*?
1091. Ἀπό or ἐκ is sometimes used instead of ὑπό; under what circumstances does this take place?

§ 168. *Remarks on the construction of Verbal-Adjectives and of the Comparative.*

1092. What is the construction of Verbal-adjectives derived from *transitive* Verbs?—of those derived from *intransitive* Verbs?
1093. When a Verbal-adjective is used *impersonally*, in what Case is its Object put? In what Case is the *agent*?
1094. Describe the construction of the *Comparative*.
1095. Express in Greek, '*he is more hasty than prudent.*' Give the Rule for this construction. Is this Rule confined to *Adjectives*?

§ 169. *Remarks on the use of the Pronouns.*

1096. When may the Subject, Predicate, Attribute or Object be expressed by *Pronouns*?

1097. When only are the substantive-personal-Pronouns (in the *Nom.*) and the possessive-Pronouns (as Attributives) expressed?
1098. When they are omitted, how are their places severally supplied?
1099. How is *αὐτός* in the *Nom.* most frequently used? Generally speaking, when has it an *intensive* force (*self, very*)?
1100. Shew clearly the distinction between *οὗτος* and *ἐκεῖνος*, giving their *Lat.* equivalents.
1101. Wherein consists the difference between the *accented* and the *enclitic* personal-Pronouns? When are the *accented* forms naturally employed?
1102. To what do the *reflexive*-Pronouns always refer? In what relations may the reflexive-Pronouns stand?
1103. What portions of the sentence may the object be, to which the reflexive-Pronouns refer?
1104. Give examples of reflexive-Pronouns employed in connexion with an *Inf.* or a *Part.* Are they ever used thus in a *subordinate* clause? How are these Pronouns then commonly rendered into English?
1105. What Pronouns are employed when an object is opposed to another object, not to itself?
1106. What meaning has *οἱ, οἱ, &c.* usually in Attic? To what portion of the sentence must it then refer?
1107. When are the forms of *αὐτός* always used instead of the corresponding reflexive-Pronouns?
1108. Are the *compound* reflexive-Pronouns always *emphatic*?
1109. State accurately the Rules relative to the use of the reflexive possessive-Pronouns. What Pronouns are sometimes used instead of them, and when? Is *αὐτός*, when used in connexion with the reflexive possessive-Pronouns, always *emphatic*?

§ 170. *The Infinitive.*

1110. How does the *Inf.* represent the idea of the Verb?
1111. State the essential points of difference between it and the *Noun.*

§ 171. *A. Infinitive without the Article.*

1112. What two functions may the *Inf. without* the *Art.* perform in a sentence?
1113. When the *Inf.* stands as the *Object*, what *Case* does it represent?
1114. Mention the different classes of Verbs and Adjectives with which the *Inf.* performs the office of a *complement*.
1115. Of what nature is the *Inf.* generally employed with such Adjectives? How may this *Inf.* be translated into English?

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1116. In addition to the *Inf.* most Verbs take a *personal Object*; in what *Case* is it put?

1117. Under what circumstances is the Acc. of a *personal-Pronoun* omitted before an Inf., though *not* so in *Eng.* or in *Lat.*?
1118. When *Adj.* or *Nouns* are joined with the Inf., as *explanations of the Predicate*, in what *Case* are they put? Are there any *exceptions*?
1119. When the subject of a *Verbum sentiendi* or *dicendi* is *also its Object*, in what *Case* does it stand?
1120. Mention some classes of Verbs with which the *Acc. cum Inf.* is used, as in *Lat.*
1121. When the Subject is an *Inf.* which has a *Subject of its own*, in what *Case* is this latter Subject put?

§ 173. B. *Infinitive with the Article.*

1122. What is the Inf. *with* the Art. *virtually*? Why?
1123. Shew that it retains the nature of the *Verb.*
1124. When the Inf. has a Subject and predicative explanations belonging to it, in what *Case* are they put?
1125. What takes place when the Subject of the Inf. is *the same as that of the principal Verb*?

§ 174. *The Participle.*

1126. How does the *Part.* represent the idea of the Verb?
1127. In what respects does it resemble the *Adj.*?
1128. Shew that it also retains the nature of the *Verb.*
1129. Why can the *Part. never* be used *independently*? On what kind of a word does it always depend? In what respects does it agree with it?
1130. Mention the different ways in which the *Part.* may be employed.

§ 175. *The Participle as the complement of a Verbal Idea.*

1131. Generally speaking, what kind of Verbs alone can have a *Part. as their complement*? Why?
1132. Repeat, in detail, the different classes of Verbs which can have a *Part. as their complement*.
1133. To what sort of a clause is the *Part.* used with these Verbs equivalent? How may this construction be translated into English?
1134. With what does the *Part.*, in such sentences, *agree in Case*? Explain the construction, when the Subject of the principal Verb is, *at the same time, its Object*.
1135. Describe the different constructions of the *Part.* with σύνιδα or συγγιγνώσκω.
1136. Some of the Verbs previously mentioned take also the *Inf.*, but with a difference of meaning; mention them in detail, shewing also this difference of meaning in the two cases.
1137. When instead of the *impersonal* phrases δῆλόν ἐστι, &c., the *personal* construction is used, with what is the *Part.* made to agree?

1138. When the Part. is used as the complement of *τυγχάνω, λαμβάνω, διατελῶ, διαγίγνομαι, δικάζω, φθάνω* or *οἶχομαι*, how are the Verb and the Part. usually rendered into English?
1139. When is *τυγχάνω* used, and how may it be translated (sometimes)?

§ 176. B. *The Participle used to express certain Adverbial accessory Relations.*

1140. State the different *adverbial* relations which the Part. serves to denote.
1141. How is the place of the *explanatory Part.* generally supplied in *English*?
1142. Mention the two sorts of *Participial construction* in Greek, and shew when each is employed.
1143. When is the *Acc. absolute* used? When the Subject is *expressed*, of what nature is it?
1144. Contrast the meanings of *ὡς* and *ἄτε* in connexion with the two modes of Participial construction.
1145. How may the force of this *ὡς* with the Part. be expressed in *English*?
1146. Explain the peculiar use of *ὡς* and the *Gen. Abs.*, in connexion with *εἰδέναι, ἐπίστασθαι, νοεῖν, φροντίζειν*, &c. How is the result of the action implied in the Gen. commonly denoted?

§ 177. *The Adverb.*

1147. What relations are generally expressed by *Adverbs*?
1148. What is meant by '*modal Adverbs*', and what do they denote?
1149. Explain the difference in the use of *οὐ* and *μή* (and their compounds).
1150. With what *Moods* may *οὐ* be used? In what sort of sentences may *οὐ* occur?
1151. Describe the sentences in which *μή* may be employed. With what *Moods* may it be used?
1152. Whether is *οὐ* or *μή* of more frequent occurrence with the *Inf.*?
1153. When a negative sentence contains *indefinite-Pronouns* or *Adverbs*, of what nature must *all* the negatives be?
1154. After what expressions is the *Inf.* with *μή* used, instead of the *Inf.* without *μή*?
1155. When expressions of *fear, anxiety, doubt*, &c. are followed by *μή* with the *Ind.* or *Subj. (Opt.)*, what is *μή* in reality, and how is it to be translated?
1156. With similar expressions when should *μή οὐ* be used, and how is it to be translated?
1157. When is *μή οὐ* with the *Inf.* used after expressions of *hindering, denying, ceasing*, &c.?
1158. Explain the construction of *οὐ μή* with the *Subj.* or *Fut. Ind.*, denoting a *strong assertion*.

SYNTAX OF COMPOUND SENTENCES.

§ 178. A. Co-ORDINATION.

1159. What is meant by 'Co-ordination' and 'Subordination'?
1160. What are the two sorts of Co-ordination?
1161. Enumerate the different ways in which a *simple succession* of words is effected.
1162. What meaning has καί besides 'both', 'and'? What negative then corresponds to it?
1163. State the ways in which the *strengthening* of the idea is effected.
1164. Explain *adversative* Co-ordination.
1165. How is *restriction* of the idea most frequently expressed?
1166. What Particle usually corresponds to μίν? What is the primary meaning of μίν? Can it be always translated?
1167. How may δέ be generally translated? What is the chief use of μέν—δέ?
1168. Describe the meaning and use of αὔ, καίτοι, μέντοι, ὅμως and ἀλλά.
1169. How is the *union of negative sentences* effected?
1170. Mention the two uses of οἷδε.
1171. When a *negative* sentence follows a *positive* one, how is the connexion regularly formed in prose?
1172. Wherein does *disjunctive* Co-ordination consist? How is it expressed?
1173. In the case of co-ordinate sentences, of which one denotes the *cause* and the other the *effect*, how are these sentences severally introduced?
1174. Mention some words which can *never stand as the first word* in a sentence.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Sentences.*

1175. Define (1) a *principal* sentence, (2) a *subordinate* or *accessory* sentence, (3) a *compound* sentence.
1176. How are *subordinate* sentences divided? Explain the origin of the name of each class.

§ 180. I. *Substantive-Sentences.*

1177. What is a *substantive-sentence*? What office may it perform in a *compound* sentence?

A. Substantive-sentences introduced by ὅτι or ὡς.

1178. What is denoted by substantive-sentences introduced by ὅτι or ὡς?
1179. Enumerate the different ways in which the *Predicate* of such substantive-sentences may be expressed.

1180. In sentences of this nature, when is the *Ind.* used?—when the *Opt.*?—when the *Opt. with ἄν*?—when the *Ind.* of the *historical Tenses with ἄν*?
1181. When is the *Ind.* employed more especially? Is the use of the *Ind.* confined to any particular *Tenses*?
1182. Give some examples of forms of expression which are *personal* in Greek, but *impersonal* in *Eng.* and *Lat.*

§ 181. B. *Final Substantive-Sentences.*

1183. What are *final* substantive-sentences? How are such sentences *introduced*?
1184. What *Mood* is usually employed in these sentences? How is the *Mood* in the *final* sentence regulated, (1) when the Verb in the principal sentence is a *principal Tense*, (2) when it is a *historical Tense*?
1185. What *sequence* in Greek corresponds to the *sequence of Tenses* in *Lat*?
1186. Explain the full construction, when *ἄν* occurs with *ὥς*, *ὅπως* or *ἵνα*.
1187. What *Conjunction* usually follows Verbs of *care*, *anxiety*, *considering*, *striving*, *admonishing*, &c.? What verbal-forms generally follow this *Conj.*?
1188. When are *ἵνα*, *ὥς* and *ὅπως* followed by the *Ind.* of the *historical Tenses*?

§ 182. II. *Adjective-sentences.*

1189. What are *adjective-sentences*? How are they *introduced*?
1190. How are the *Gender*, *Number* and *Case* of the *relative-Pro-noun* determined?
1191. When a *predicative Noun* stands in an adjective-sentence, how is the *Gender* and *Number* of the *Relative* very often regulated?
1192. Describe the peculiarities in the use of the phrases *ἐστὶν ὡς*, *ἄν*, &c.
1193. How is the *Person* of the Verb in an adjective-sentence determined?
1194. What *Pers.* is regularly used after a *Voc.*?
1195. When the *Relative* refers to *two or more objects*, in what *Number* is it put? How is its *Gender* regulated, (1) when the objects are of the *same Gender*, (2) when they are of *different Genders*, (3) when they are *inanimate objects*?
1196. Describe the construction which is called '*Attraction of the Relative*'. What position does the *Noun*, in that case, often occupy?
1197. Explain clearly the syntax of such a sentence as *ἐταυνῶ οἶόν, ὅπως ἄνδρας*, and shew the steps by which this construction may be derived from the ordinary one.
1198. Exemplify the *attraction* which takes place, when *οἷος* or *οἷός τε* is used instead of *ὥς τε* with the *Inf.*
1199. Explain what is meant by '*inverted Attraction*'. Mention a phrase in which it is of very common occurrence.

1200. In adjective-sentences, when do we employ (1) the *Ind.*, (2) the *Ind. Fut.*, (3) the *Opt. without εἰ* [two cases], (4) the *Opt. with εἰ*, (5) the *Ind.* of the *historical Tenses with εἰ*?

§ 183. III. *Adverbial Sentences.*

1201. What are *adverbial sentences*? What do they denote?

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1202. How are adverbial sentences of *place* introduced? What three relations do they express?
1203. How is the use of the Moods regulated in such sentences?
1204. How are adverbial sentences of *time* introduced, denoting (1) *cotemporaneity*, (2) *priority*, (3) *succession*?
1205. In such sentences, when do we use (1) the *Ind.*, (2) the *Subj.*, (3) the *Opt.* [two cases]? What Adverb is then used with the *Subj.*, but *not* with the *Opt.*?
1206. When does *πρίν* take the *Inf.*? In what case is the *Subject of the Inf.* put?

B. CAUSAL ADVERBIAL SENTENCES.

§ 184. a. *Adverbial Sentences denoting Cause.*

1207. Mention the two classes of adverbial sentences denoting *cause* or *reason*, and the Conjunctions by which they are severally introduced.
1208. What *Mood* is generally employed in *both* these classes of adverbial sentences?

§ 185. b. *Conditional Adverbial Sentences.*

1209. By what Conjunctions are adverbial sentences expressing a *condition* introduced?
1210. What is expressed by the *principal* clause?—what by the *subordinate* clause? What names are given to them?
1211. Repeat, in detail, the four different ways of expressing *conditionality* in Greek, giving a sentence to exemplify each case.
1212. There are also two constructions to express conditionality, of *rarer* occurrence; give them.
1213. When *εἰ* with the *Opt.* is used instead of a Conjunction of time, what does it denote, and how is the *εἰ* translated? What part of the Verb is then found, usually, in the *principal* clause?
1214. With what sort of expressions is *εἰ* usually omitted in the *Apodosis* with the *Ind.* of the *historical Tenses*?
1215. Give examples of sentences wherein the *Protasis* is *omitted*. What verbal-form is then employed? How may the *Protasis* be *supplied*?
1216. Is the *Apodosis* ever *wanting*?

§ 186. c. *Adverbial Sentences denoting Consequence or Effect.*

1217. By what Conjunction are adverbial sentences of *consequence* or *effect* introduced? What is the *Correlative* to it?
1218. In such sentences, when do we employ, (1) the *Ind.*, (2) the *Inf.*, (3) the *Opt.* with *ἄν*, (4) the *Ind.* of the *historical Tenses* with *ἄν*, (5) the *Inf.* with *ἄν*?
1219. What negative Particle is to be used with the *Inf.*?
1220. If the *Ind.* after *ὥστε* has a *special* Subject of its own, in what *Case* is it put? What takes place when the Subjects of *both* sentences are *the same*?
1221. Give the meaning of *ἵνα ᾗ*. What parts of the Verb are found with it?
1222. Mention some *independent* or *parenthetic* phrases, in which *ὥς* with the *Inf.* occurs.

C. § 187. ADVERBIAL SENTENCES DENOTING COMPARISON.

1223. How are *comparative* adverbial sentences of *manner* and *way* introduced?
1224. How is the use of the *Moods* in such sentences regulated?
1225. By what Relative are *comparative* adverbial sentences of *quantity* or *degree* introduced? Mention the *Correlative* to it.

§ 188. *Interrogative Sentences.*

1226. Define (1) *direct* and (2) *indirect* or *dependent* questions.
1227. Of how many *members* may each sort of question consist?
1228. What is meant by (1) *nominal* and (2) *predicative* questions? Give an example of each.
1229. How are (1) *nominal* and (2) *predicative* questions introduced?
1230. In what way are *predicative* questions often indicated, when not so introduced?
1231. Give some explanation as to the *meaning* and *use* of the Interrogatives *ἤ, ἡ πού, ἡ γάρ, ἄρα, μή, ἄρ' οὐ, ἄρα μή, μῶν, μῶν οὐν, μῶν μή, μῶν οὐ, οὐ, οὐκοῦν, εἴτε* and *εἴπειτα*.
1232. Enumerate the different ways in which (1) *direct double* questions, (2) *indirect single* questions and (3) *indirect double* questions are introduced.
1233. In *single indirect* questions, what Interrogatives are often used instead of *ὅστις, ὅποῖος, ὅπως*, &c.?
1234. In such questions, after what kind of Verbs is *εἰ* properly used? How may *εἰ* be then translated? When is *ἐάν* with the Subj. employed?
1235. Shew the difference (1) between *εἰ—ἤ* and *πότερον—ἤ*, (2) between *εἰ—ἤ* and *εἴτε—εἴτε* in *indirect double* questions.
1236. In interrogative-sentences, when should we employ (1) the *Ind.*, (2) the *Subj.*, (3) the *Opt.*, (4) the *Ind.* of the *historical Tenses* with *ἄν*, (5) the *Opt.* with *ἄν*?

1237. Enumerate the different ways in which the *Answer* may be expressed.

§ 189. *Oblique or Indirect Narration.*

1238. Describe what is meant by (1) *Oratio recta*, (2) *Oratio obliqua*, and give examples of each.
1239. How are sentences, which are *principal* sentences in *direct* narration, expressed in *oblique* narration, (1) when they contain a simple *affirmation*, (2) when they express a *command*, *wish*, or *desire*?
1240. What is the only change undergone in *oblique* narration by clauses which are *subordinate* in *direct* narration? Under what circumstances does this take place?
1241. In Greek, *oblique* narration often simulates the form of *direct* narration; shew wherein this resemblance consists, and its effect on the narrative. In this species of *oblique* narration, when is the *Ind.* regularly used?
1242. Give an example of the *Acc. with the Inf.* used instead of the finite Verb in a *subordinate* sentence.

I. GREEK—ENGLISH VOCABULARY,

WHICH, BESIDES THE MEANINGS, CONTAINS

THE ANOMALOUS NOUNS, ADJECTIVES AND VERBS, AS WELL AS THE ANOMALOUS FORMS OF COMPARISON AND THE SYNTACTICAL CONSTRUCTIONS MENTIONED IN THE GRAMMAR.

☞ The Numbers 1, 2, 3, after an *Adjective*, denote that it has *one, two or three endings*.—For the *Numerals* and the *Prepositions*, reference should be made to the sections where they are explained.—For *Proper Names*, see Index III.

A.

Ἀβίωτος 2, not to be lived, insupportable.

Ἀβλάβεια, ἡ, harmlessness, innocence.

Ἀγαθός 3, good, [*Comparison*, § 52, 1.];—ἀγαθόν, a good thing, blessing, advantage.

Ἀγάλλω, I adorn, deck; *Mid.* (*Dat.*), I glory in, am proud of, delight in.

Ἀγάλμα, -ᾶτος, τό, statue.

Ἀγαμαι, I wonder, admire. [*Formation of the Tenses*, § 135, 1, page 284;—*Construction*, § 158, Obs. 5.].

ἄγαν, *Adv.*, very, too much.

Ἐγνανκτίω, I am displeased, am angry, am discontented.

Ἀγαπάω, I love; *with Dat.*, I am contented with.

Ἀγγελία, ἡ, message, tidings.

Ἀγγέλλω, I announce [§ 112.].—*With Part. and Inf.*, § 175, Obs. 3.

ἄγγελος, ὁ, messenger, angel.

ἄγε, (*Imper. of ἄγω*), age! come!

ἀγείρω, I collect. [*Perf.*, § 89, (b)].

ἀγέλη, ἡ, herd, flock.

ἀγενής, -ές, ignoble.

ἄγηρας, -ων, free from old age, undying, undecaying.

ἄγκιστρον, τό, hook, fishhook.

ἄγνυμι, I break. [*Formation of the Tenses*, § 140, 1;—*Aug.*, § 87, 4.].

ἄγορά, ἡ, market-place, forum.

ἀγοραῖος, ὁ, trafficker.

ἀγορεύω, I say.

ἀγρεύω, I catch.

ἄγριος 3, *ferus*, wild, savage, rustic.

ἄγρός, ὁ, *ager*, field, land.

ἀγχίνοος 2, shrewd.

ἄγω, I lead, bring, conduct. [*Aor.*, § 89, Obs.; *Perf.* ἤχα, *Perf. Mid. or Pass.* ἤγμαι].

ἄγών, -ῶνος, ὁ, fight, contest.

ἄδαήμων, -ον, inexperienced, ignorant.

ἀδελφή, ἡ, sister.
 ἀδελφοκτόνος, ὁ, murderer of a brother, fratricide.
 ἀδελφός, ὁ, brother.
 ἄδηλος 2, uncertain, unknown.
 ἄδης, -ου, ὁ, the lower world, Hades.
 ἄδικέω, (Acc.), I do wrong to, injure.
 ἀδικημα, -ᾶτος, τό, injustice, wrong, injury.
 ἀδικία, ἡ, injustice.
 ἄδικος 2, unjust, wicked.
 ἄδμητος 3, untamed, unsubdued.
 ἀδολίσχης, -ου, ὁ, prater, idle talker.
 ἀδολεσχία, ἡ, prating, frivolity.
 ἀδυνατέω, I am unable.
 ἀδύνᾳτος 2, unable, impossible.
 ᾄδω, αἰδῶ, (Fut. ᾄσομαι), I sing, chant.
 αἰί, Adv., always.
 αἰκῆς, -ές, unseemly, disgraceful.
 αἰτός, ὁ, eagle.
 αἰδήης, -ές, unpleasant, loathsome.
 ἀηδίζομαι, I am disgusted with [§ 87, 1].
 ἀηδών, ἡ, nightingale. [Decl., § 35, Obs. 3.].
 αἴρ, -έρος, ὁ, the air.
 αἰάνατος 2, immortal.
 ἀβέβητος 2, not to be seen.
 ἀθλητής, -ου, ὁ, wrestler.
 ἄθλιος 3, unhappy, wretched, unfortunate, pitiable.
 ἀθλίως, Adv., wretchedly; painfully, toilsomely.
 ἄθλον, τό, prize, reward.
 ἀθυμέω, I am dispirited, despair.
 αἰάζω, I groan. [Char., § 105, 2.].
 αἰδέομαι, (Acc.), I am ashamed before any one, revere, respect, worship (Aor. Pass.) [§ 98, (b). — With Part. and Inf., § 175, Obs. 3.].
 αἰδώς, ἡ, shame, modesty, reverence. [Decl., § 43.].
 αἰθήρ, -έρος, ὁ, ἡ, æther, sky, heaven, air.
 αἰθρία, ἡ, pure air, the open sky.
 αἷμα, -άτος, τό, blood.

αἰνέω, ἱτανίω, I praise [§ 98, Obs.].
 ἀίξ, -γός, ἡ, goat.
 αἰρετός 3, choice, eligible; (Comparative, preferable to).
 αἰρίω, I take, assume [§ 126, 1; — Formation of the Tenses, § 98, Obs.; — Aug., § 87, 3.].
 αἰρῶ, I raise, lift.
 αἰσθάνομαι, (Gen. or Acc.), I perceive, notice, hear [§ 121, 1.].
 αἰσχρός 3, base, shameful.
 αἰσχρῶς, Adv., disgracefully.
 αἰσχύνω, I shame; Mid. (with Aor. Pass.), I am ashamed. [With Part. and Inf., § 175, Obs. 3.].
 αἰτέω (τινά τι), I ask.
 αἰχμάλωτος 2, captive.
 αἶψα, Adv. (poët.), quickly.
 αἶων, -ῶνος, ὁ, ævum, an age, time, lifetime.
 ἀκμάς 2, unwearied.
 ἀκέομαι, I heal [§ 98, (b)].
 ἀκινάκης, -ου, ὁ, a Persian sword, scimitar.
 ἀκμάζω, I am at the prime, bloom.
 ἀκμή, ἡ, point, height, prime, bloom (of life).
 ἀκολάστως, Adv., with impunity, disorderly, intemperately, licentiously.
 ἀκολουθεῖω, (Dat.), I follow.
 ἀκούω, (Gen. or Acc.), I hear. [Perf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95. — With Part. and Inf., § 175, Obs. 3.].
 ἄκρα, ἡ, top of a hill, height, citadel.
 ἀκράτης, -ές, immoderate, incontinent, intemperate; — ἀκρατής εἰμι ἐπιθυμιῶν, I am unable to control my passions.
 ἄκρατος 2, unmixed.
 ἀκροάομαι, (Gen.), I hear, listen to [§ 96, 3.].
 ἀκροᾱτής, -ου, ὁ, hearer, listener.
 ἀκρόπολις, -εως, ἡ, a citadel, the Acropolis.
 ἄκρος 3, highest, at the top, [with the Art., § 148, Obs. 5]; —

- τὸ ἄκρον, the top, point, summit.
- ἥλιος, -ῖνος, ἡ, sunbeam, ray.
- ἄκων, -ουσα, -ον, unwilling.
- ἁλαλάξω, I shout [§ 105, 2.].
- ἁλάω, I make blind.
- ἄλγινος 3, painful. [*Comparison*, § 52, 4.].
- ἄλγισ, I feel pain.
- ἄλγος, -ους, τό, pain.
- ἁλείφω, I anoint. [*Perf.*, § 89, (b)].
- ἁλεκτρυών, -όνος, ὁ, cock.
- ἁλέξω, I ward off [§ 125, 1.].
- ἁλέω, I grind, pound [§ 98, (b)].
- ἀλήθεια, ἡ, truth.
- ἀληθεύω, I speak the truth, am sincere.
- ἀληθής, -ές, true.
- ἀληθινός 3, *verus*, true.
- ἀληθώς, *Adv.*, indeed, truly.
- ἄλκις, *Adv.*, enough.
- ἁλίσκαμαι, I am caught, am taken (of a city). [*Formation of the Tenses*, § 122, 1;—*Aug.*, § 87, 4 and 6.].
- ἀλκή, ἡ, strength.
- ἄλκιμος 3, strong.
- ἁλλά, *conj.*, but, yet [§ 178, 6.].
- ἁλλήλων, of one another [§ 58.].
- ἁλλοθεν, *Adv.*, from another place.
- ἄλλος, -η, -ε, another, *alius*.
- ἄλλοτι, *nonne*, [*Interrog.*, § 188, (8)].
- ἁλλότριος 3, *alienus*, belonging to others, foreign.
- ἁλλοτρίως, *Adv.*, in a foreign or hostile manner.
- ἁλοάω, I thresh [§ 96, 3.].
- ἄλσος, -ους, τό, grove.
- ἁλῦτος 2, without trouble, free from sorrow.
- ἁλωσις, -εως, ἡ, capture.
- ἄμα, *Adv.*, at the same time, together with [§ 164, Obs. 2.].
- ἁμαρτάνω, I miss, err, commit a fault, sin [§ 121, 2.].
- ἁμάρτημα, τό, error, sin, offence.
- ἁμαρτία, ἡ, offence, fault, sin.
- ἁμαυρώ, I obscure, eclipse, make dull, impair.
- ἁμβροσία, ambrosia, (the food of the gods).
- ἁμέλεια, ἡ, carelessness.
- ἁμελέω, (*Gen.*), I neglect.
- ἁμνημονέω, (*Gen.*), I am unmindful of, forget.
- ἁμοιβή, ἡ, exchange, recompense; return.
- ἁμοιβος 2, without a share in.
- ἁμπειλος, ἡ, vine.
- ἁμπέχομαι or ἁμπισχνοῦμαι, I clothe myself, put on, wear. [*Formation of the Tenses*, § 120, 3;—*Aug.*, § 91, 1.].
- ἁμύνω, I ward off, repel;—*with the Dat.*, I help, defend;—*Mid.*, I ward off from myself, defend myself, punish, avenge myself on any one.
- ἁμφί, *Prep.*, § 167, 1.
- ἁμφιγινώσκω, I am uncertain. [*Aug.*, § 91, 3.].
- ἁμφιέννυμι, I put on, clothe; *Mid.*, I wear. [*Formation of the Tenses*, § 139, b. 1;—*Aug.*, § 91, 3.].
- ἁμφισβητέω, I dispute. [*Aug.*, § 91, 2.].
- ἁμφότερος 3, *uterque*, both; *Plur.*, *ambo*.
- ἁμφω, *ambo*, both [§ 68, Obs. 2.].
- ἄν, *with Subj.*, [instead of ἰάν, § 185, 2, (3)], *if*.
- ἄν, *Modal Adverb*, § 153, 2;—*omitted*, § 185, Obs. 3.
- ἀνά, *Prep.*, § 165, 1.
- ἀναβαίνω, I go up.
- ἀνάβασις, -εως, ἡ, a going up, an expedition (*from the sea inward*).
- ἀναγιγνώσκω, I read.
- ἀναγκάζω, I compel.
- ἀναγκαῖος 2 and 3, necessary.
- ἀνάγκη, ἡ, necessity, compulsion.
- ἀναζεύγνυμι, I yoke again, join again;—(*of an army*), I break up, decamp, move off, march.
- ἀνακαίω, I burn (*trans.*), kindle.
- ἀνακράζω, I cry out.
- ἀνακύπτω, I peep out, emerge.

ἐναλίσκω, I spend, consume [§ 87, 1, and § 122, 2.].
 ἀναπαύω, I cause to rest; *Mid.*, I rest, recruit myself.
 ἀναπείθω, I persuade.
 ἀναπέτομαι, I fly away.
 ἀναπλέω, (1) I sail on the open sea; (2) I sail back.
 ἡναρπάζω, I seize, snatch up.
 ἀναρτάω, I hang upon, attach to.
 ἀναρχία, ἡ, want of government, anarchy.
 ἀναστρέφω, I turn round, (*trans.* and *intrans.*).
 ἀνατίθημι, I set up, dedicate, offer.
 ἀνατρέπω, I overturn, ruin, destroy [§ 102, 2. 4. 5.].
 ἀναχωρέω, I go back.
 ἀνδραποδιστής, -οῦ, ὁ, slave-dealer, kidnapper.
 ἀνδράποδον, τό, slave.
 ἀνδρεία, ἡ, manliness, valour.
 ἀνδρεῖος 3, manly, brave.
 ἀνδρεῖως, *Adv.*, manfully, bravely.
 ἀνελευθερία, *illiberalitas*, meanness, stinginess.
 ἀνέλτιστος 2, unexpected.
 ἄνεμος, ὁ, wind.
 ἀνέρχομαι, I come back.
 ἀνρωτάω, I ask.
 ἄνευ, (*Gen.*), without [§ 163, *Obs.*].
 ἀνευρίσκω, I find out.
 ἀνέχομαι, I endure [§ 91, 1.].
 ἀνέψω, I boil up (*trans.*), cook.
 ἀνηκουστέω, (*Dat.*), I am disobedient.
 ἀνὴρ, ὁ, man. [*Decl.* § 36.].
 ἀνθεμον, τό, flower, blossom.
 ἄνθος, τό, flower.
 ἀνθρώπινος 3, human.
 ἀνθρώπιον, τό, a little man, dwarf.
 ἄνθρωπος, ὁ, *homo*, man.
 ἄνιστος 2, unequal.
 ἀνίστημι, I set up, erect, arouse; *Aor. II. Act.*, I stood up; *Mid.*, I stand up, rise up.
 ἀνοίγνυμι, ἀνοίγω, I open [§ 140, 5;—*Aug.*, § 87, 6.].
 ἀνόμοιος 2 and 3, unlike.
 ἄνομος 2, lawless.

ἄνοος (-ους), -οον (-οον), imprudent, foolish, irrational.
 ἀναρτέω, I raise up [§ 91, 1.].
 ἀνορύπτω, I dig up again.
 ἀνταλλάττω, I exchange.
 ἀντάξιος 3, (*Gen.*), of equal worth, equivalent.
 ἀντί, *Prep.*, § 163, 1.
 ἀντιδικέω, I defend at law [§ 91, 4.].
 ἀντίθεος 2, godlike.
 ἀντιλίγω, I contradict.
 ἀντιτάττω, I put opposite; *Mid.*, I set myself against, oppose.
 ἀνύω, I complete, finish, accomplish [§ 94, 1.].
 ἄνω, *Adv.*, above
 ἀνώγειον, τό, dining-room, upper floor.
 ἀνωφελής, -ές, useless, unprofitable.
 ἀξιόλογος 2, worthy of mention, noticeable, memorable.
 ἄξιος 3, (*Gen.*), worthy of, worth.
 ἀξιόω (τινά τινος), I think worthy; I claim, expect, wish.
 αἰοδή, ἡ, song.
 ἀπάγω, I lead away, carry off.
 ἀπαιίδευτος 2, uneducated.
 ἀπαλλάττω, (*Gen. rei et Acc. pers.*), I free from.
 ἀπαντάω, (*Dat.*), I meet [§ 116, 1.].
 ἅπαξ, *Adv.*, once.
 ἅπας 3, *universus*, all, every, altogether [§ 40, *Obs.* 1].
 ἄπειμι, *Inf.* ἀπιῖναι, I am absent [§ 137].
 ἄπειμι, *Inf.* ἀπιέναι, I go away, depart [§ 137.].
 ἀπειρος 2, (*Gen.*), unacquainted with, inexperienced, unskilled.
 ἀπίρως, *Adv.*, in an inexperienced manner.
 ἀπειλαύνω, I drive out, debar.
 ἀπέρχομαι, I go away.
 ἀπειχθάνομαι, I become hateful [§ 121, 3.].
 ἀπίχομαι, (*Gen.*), I abstain from, keep myself from.
 ἀπίχω, (1) I keep off; (2) I am distant from.

ἄσκη, ἡ, wagon.

ἄπιστίω, (*Dat.*), I disbelieve, distrust; *Pass.*, ἄπιστέομαι, I am disbelieved.

ἄπιστος 2, faithless, treacherous, incredible.

ἄπλος 3, simple. [*Decl.*, § 29.].

ἀπό, *Prep.*, § 163, 3.

ἀποβαίνω, I go away, depart.

ἀποβλέπω, I look upon.

ἀπογινώσκω, I give up, reject;—
ἀπογινώσκω ἑαυτόν, I give myself up, despair.

ἀποδείκνυμι, I point out, shew forth, display, make known, represent, appoint; *with a double Acc.*, I appoint or make any one so and so; *Mid.*, I shew forth of myself, declare, deliver an opinion.

ἀποδέχομαι, I receive, admit, approve of.

ἀποδημέω, I am from home, travel.

ἀποδιδράσκω, (*Acc.*), I run away from.

ἀποδίδωμι, I give back, restore, repay; *Mid.*, I sell.

ἀποθνήσκω, I die [§ 122, 9.].

ἀποκαλέω, I call back, name.

ἀποκηρύττω, I renounce publicly, disinherit.

ἀποκρίνομαι, I answer.

ἀποκρύπτω, I hide.

ἀποκτείνω, I slay.

ἀπολαύω, (*Gen.*), I enjoy [§ 116, 1.].

ἀπὸ λῆμμι, I ruin, destroy; *Mid.*, I am lost, perish.

ἀπόλυσις, -ιος, ἡ, deliverance, redemption, release.

ἀπολύω, (*Gen. rei et Acc. pers.*), I free from, release.

ἀποπειράομαι, (*Gen.*), *Dep. Pass.*, I try.

ἀποπλέω, I sail away.

ἀπερίω, I am in want.

ἀπορος 2, impassable, difficult;
ἐν ἀπέροις εἶναι, to be in difficulties.

ἀπορρίω, I flow from.

ἀπορροή, stream, source.

ἀποσβέννυμι, I extinguish, put out.

ἀποσπάω, I draw away.

ἀποστέλλω, I send, despatch.

ἀποστερέω, I deprive of.

ἀποστρέφω, I turn away, estrange.

ἀποτίθημι, I put away; *Mid.*, I take off, lay aside.

ἀποτινῶ, I atone, pay; *Mid.*, I punish, avenge myself.

ἀποτρέπω, I turn away, ward off, avert.

ἀποφαίνω, I shew, display; *Mid.*, I shew, express, declare.—
With the Part. and Inf., § 175, Obs. 3.

ἀποφύγω, (*Acc.*), I flee from.

ἀπόχρη, *sufficit*, it suffices [§ 135, 3.].

ἀποχεῶμαι, I abuse, waste [§ 97, 3, (a)].

ἄπτομαι, *Gen.*, I touch, attach myself to, take hold of, affect.

ἄπωθέω, I drive away, thrust out.

ἄρα; *Interrogative*, [§ 188, 3, (2), (4) and (8)].

ἄρα, *igitur*, therefore, then [178, 9.].

ἀργαλέος 3, hard, grievous, troublesome.

ἀργυρεῖον, τό, silver-mine.

ἀργύρεος 3, made of silver. [*Decl.*, § 29, Obs.].

ἀργύριον, τό, silver.

ἄργυρος, ὁ, silver.

ἀρέσκω, (*Dat.*), I please [§ 122, 3.].

ἀρετή, ἡ, virtue, valour, excellence.

ἄρθρώ, I articulate.

ἀριθμός, ὁ, number, extent, amount.

ἀριστεύω, I am the best.

ἀρκέω, I suffice; *Mid. with Aor. Pass. (Dat.)*, I satisfy myself, am contented [§ 98, (b).].

ἄρκτος, ὁ, ἡ, a bear.

ἄρμα, -ἄτος, τό, chariot.

ἀρμόττω, I fit, adjust [§ 105, 1.]

- ἀρνέομαι, *Dep. Pass.*, I deny.
 ἀρνυμαι, I bear away, win, earn.
 ἀρότρον, τό, *aratrum*, plough.
 ἀρώω, I plough [§ 98, (c) and § 89, (a)].
 ἀρπάζω, I plunder.
 ἀρπαξί, *rapax*, rapacious, greedy.
 ἀρρώστίω, I am sick.
 ἄρτος, ὁ, bread.
 ἀρύω, I draw water [§ 94, 1.].
 ἀρχή, ἡ, beginning, command, sovereignty;—αἱ ἀρχαί, magistrates;—τὴν ἀρχὴν, from the beginning, completely, thoroughly.
 ἀρχιτέκτων, -ονος, ὁ, architect.
 ἀρχομαι, (*Gen.*), I begin. [*With Part. and Inf.*, § 175, Obs. 3.].
 ἀρχω, (*Gen.*), I begin, lead, govern.
 ἀσίβεια, ἡ, impiety.
 ἀσιβέω, (*Acc.*), I act wickedly towards, sin against.
 ἀσίλγεια, ἡ, excess, lewdness.
 ἀσθένεια, ἡ, weakness.
 ἀσθενέω, I am weak, am sick.
 ἀσθενής, -ές, feeble, powerless.
 ἀσκέω, (1) I practise, attend to, work; (2) I decorate.
 ἀσπίς, -ίδος, ἡ, shield.
 ἄστιγος 2, without a roof, houseless.
 ἀστήρ, star. [*Decl.*, § 36, Obs.].
 ἀστραπή, ἡ, lightning.
 ἀστράπτω, I lighten.
 ἄστυ, τό, city. [*Decl.*, § 46.].
 ἀσυνεσία, ἡ, stupidity.
 ἀσύνετος 2, stupid, foolish.
 ἀσφαλής, -ές, firm, safe, steady.
 ἀσώματος 2, bodiless, incorporeal.
 ἀτάκτως, *Adv.*, without order.
 ἄτι, *quippe*, seeing that, inasmuch as. [*With the Part.*, § 176, Obs. 2.].
 ἄτη, ἡ, infatuation, folly and consequent unhappiness, evil, mischief.
 ἀτιμάζω, I dishonour, despise.
 ἀτιμία, ἡ, dishonour, disgrace.
 ἀτρεχίως, *Adv.*, truly, accurately.
 ἄττα and ἄττα. See § 62.
 ἀτυχίω, I am unfortunate.
 ἀτύχημα, τό, misfortune.
 ἀτυχής, -ές, unfortunate.
 ἀτυχία, ἡ, misfortune.
 ἄλ, *rursus*, again, on the contrary [§ 178, 6.].
 αἰαίνω, *torreo*, I dry, wither, parch up. [*Aug.*, § 87, 1.].
 αἰθίς, *Adv.*, again.
 αἰλός, ὁ, flute.
 αὐξάνω, I increase, cause to grow [§ 121, 4.].
 αὐξησις, -εως, ἡ, increase.
 αὔος 3, dry, thirsty.
 αὔριον, *Adv.*, to-morrow.
 αὔταρ, but.
 αὐτάρκης, independent. [*Accent*, § 42.].
 αὐτόμολος, ὁ, deserter.
 αὐτονομία, ἡ, (αὐτός, νόμος), self-government, independence.
 αὐτόνομος 2, free.
 αὐτός, -ή, -ό, *ipse*, self, or he, she, it; ὁ αὐτός, *idem*, the same. [*Decl.* § 60; *meaning and use*, § 169, 7. 8 and Obs. 1 and 4.].
 ἀφαιρέομαι (τινὰ τι), I take away, deprive of.
 ἀφᾶνης, -ές, unknown, obscure.
 ἀφθονία, ἡ, (1) freedom from envy; (2) abundance, plenty.
 ἄφθονος 2, (1) free from envy; (2) abundant.
 ἀφίημι, I send forth, let go, give up, neglect [§ 136, Obs.].
 ἀφικνέομαι, I come [§ 120, 2.].
 ἀφίστημι, I put from, turn away, cause to revolt; *Aor. II. Act.*, I fell away, revolted; *Mid.*, I go off, stand aloof.
 ἄφρων 2, foolish, senseless, silly.
 ἀφύής, -ές, without natural talent, dull.
 ἀχαριστία, ἡ, ingratitude.
 ἀχαρίστος 2, thankless, ungrateful.
 ἄχομαι, I am vexed, am indignant at [§ 125, 2.].
 ἄχθος, -ους, τό, burden.
 ἄχρηστος 2, useless.

B.

βάθος, -ους, τό, depth.
 βαθύς, -εῖα, -ύ, deep.
 βαίνω, I walk, go, advance [§ 119, 1.].
 βάλλω, I throw [§ 117, 2.].
 βάρβαρος, barbarian, foreigner, (*every one not a Greek*).
 βαρύς, -εῖα, -ύ, heavy, weighty, oppressive, burdensome.
 βασίλειᾶ, ἡ, queen.
 βασιλείᾱ, ἡ, kingdom, reign, royalty.
 βασίλειᾶ, τά, palace.
 βασιλείος 2, royal.
 βασιλεύς, -έως, ὁ, king.
 βασιλεύω, (Gen.), I am king of, rule.
 βασκαίνω, I bewitch.
 βαστάζω, I bear, carry [§ 105, 3.].
 βάτραχος, ὁ, frog.
 βδελυγμία, ἡ, disgust.
 βέβαιος 2 and 3, firm, steadfast, secure.
 βένθος, -ους, τό, depth.
 βῆμα, -ᾶτος, τό, step, pace.
 βία, ἡ, violence, force.
 βιάζομαι, (Acc.), Dep. Mid., I do violence to.
 βίαιος 3, violent, forcible.
 βιβλίον, τό, book.
 βίος, ὁ, life, a living ;—ὁ καθ' ἡμᾶς βίος, our times.
 βιοτεύω, I live.
 βίωτος, ὁ, life, livelihood, sustenance, food.
 βίω, I live [§ 142, 9.]. See ζάω.
 βλαβερός 3, hurtful, detrimental.
 βλάβη, ἡ, injury, hurt.
 βλακύω, I am lazy.
 βλάπτω, (Acc.), I injure, hurt. [Redup., § 88, Obs. 1.].
 βλαστάνω, I bud, sprout [§ 121, 5 ;—Redup., § 88, Obs. 1.].
 βλέπω, I see. [Aor. II. Pass., § 102, Obs.].
 βοᾶω, boo, I cry out. [Formation of the Tenses, § 96, 3.].
 βοήθεια, ἡ, help, aid.

βοηθέω, (Dat.), I hasten to assist, aid.
 βοήθημα, -ᾶτος, τό, help, aid.
 βοηθός, ὁ, helper.
 βορρᾶς, -ᾶ, ὁ, Boreas, the north wind [§ 27, Obs. 1.].
 βόσχω, I feed, support [§ 125, 3.].
 βότρυς, -υός, ὁ, cluster of grapes.
 βούλευμα, -ᾶτος, τό, advice, decision, resolution.
 βουλεύω, I advise, deliberate on ; Mid., I determine with myself, resolve on.
 βουλή, ἡ, counsel, advice.
 βούλομαι, I wish, am willing [§ 125, 4 ; II. Pers. Sing. Pres. Ind., § 82, 2. ; Aug., § 85, Obs.].
 βοῦς, βοός, ὁ, ἡ, ox, cow. [Decl., § 41.].
 βραδύς, -εῖα, -ύ, slow ;—τὸ βραδύ, sloth.
 βραδυτής, -ῆτος, ἡ, slowness, sloth.
 βραχύς, -εῖα, -ύ, short.
 βροντάω, I thunder.
 βροντή, ἡ, thunder.
 βροτός 3, mortal.
 βρωμα, -ᾶτος, τό, food, victuals.
 βρώσις, -εως, ἡ, eating, food.
 βυνίω, (Gen.), I stop up, fill up [§ 120, 1.].
 βυσσόθεν, Adv., (from ὁ βυσσός, the deep); from the bottom.
 βωμός, ὁ, altar.

Γ.

γάλα, -ακτος, τό, milk. [Decl., § 39.].
 γαμήτη, ἡ, wife.
 γαμῖω, duco, I marry [§ 124, 1 ;—Formation of the Tenses, § 98, Obs. 1.].
 γάμος, ὁ, marriage.
 γάρ, for. [It stands after the first word of a sentence, § 178, 9 ;—in Questions, § 188, 3, (1),—in Answers, § 188, Obs. 4, c.].
 γαστήρ, -τρός, ἡ, belly. [Decl., § 36.].

γαυρόω, I make proud; *Mid.*
 (with *Aor. Pass.*), I am proud,
 pride myself on.
 γέ, (*Encl.*), at least, indeed;—
 after Pronouns, § 64, 1;—in
 Answers, § 188, Obs. 4. c.
 (It is a strengthening Particle,
 and can never commence a
 sentence).
 γείτων, -ονος, ὁ, ἡ, neighbour.
 γελάω, I laugh [§ 98, (a)].
 γέλως, -ωτος, ὁ, laughter.
 γέμω, (*Gen.*), I am full of.
 γένεσις, -ειως, ἡ, origin.
 γενναῖος 3, of noble birth, noble-
 minded, brave.
 γενναίως, *Adv.*, nobly, bravely.
 γένος, -ους, τό, race, descent
 [§ 44, (b)].
 γέρας, τό, reward, honorary-gift.
 [*Decl.*, § 39, Obs.].
 γέρων, -οντος, ὁ, old man.
 γεύω (τινά τινος), I cause to taste;
Mid. (*Gen.*), I taste, enjoy,
 have experience of.
 γεωμέτρης, -ου, ὁ, geometer.
 γῆ, ἡ, the earth.
 γηθέω, I rejoice [§ 124, 2.].
 γῆρας, τό, old age. [*Decl.*, § 39,
 Obs.].
 γηράσκω, γηράω, I grow old [§ 122,
 4.].
 γίγας, -αντος, ὁ, giant.
 γίγνομαι, I am, am born, become,
 spring from, arise, happen
 [§ 123.].
 γινώσκω, I know, try, perceive
 [§ 122, 5. and § 142; *Pass.*
 with σ, § 95.—*With the Part.*
 and *Inf.*, § 175, Obs. 3.].
 γλαύξ, -κός, ἡ, owl.
 γλυκύς, -εῖα, -ύ, sweet.
 γλῶττα, ἡ, tongue, language.
 γνώμη, ἡ, opinion, the under-
 standing.
 γονεὺς, ὁ, father; *Plur.*, parents.
 γόνυ, -ατος, τό, knee. [*Decl.*
 § 39.].
 γραμμα, -ατος, τό, writing, an al-
 phabetical character; *Plur.*,
literæ, letters, literature.

γραῦς, ἡ, old woman. [*Decl.*,
 § 41.].
 γράφω, I write.
 γύα, ἡ, field, land.
 γυμνάζω, I exercise, practise.
 γυμνός 3, naked.
 γυναικιῶς 3, pertaining to women,
 feminine.
 γυναίκιον, τό, little woman.
 γυνή, γυναικός, ἡ, woman. [*Decl.*,
 § 47, 2.].

D.

Δαιμόνιον, τό, the Deity.
 δαίμων, -ονος, ὁ, ἡ, a divinity, the
 Deity.
 δαίωμα, I distribute; *Fut.*, δάσω-
 μαι, *Aor.*, ἰδυσάμην.
 δάκνω, I bite [§ 119.].
 δάκρυον, τό, a tear.
 δακρύω, I weep.
 δακτύλιος, ὁ, ring.
 δάκτυλος, ὁ, finger.
 δαμάζω, δαμάω, I tame [§ 117, 2.].
 δανίζω, I lend.
 δαρθάνω, I sleep [121, 6.].
 δέ, *autem*, and, but. [*It stands*
after the first word of a sentence,
 § 178, 5.].
 δέησις, -ειως, ἡ, prayer, entreaty.
 δεῖ, (*with Acc. and Inf.*), it is
 wanting, it is necessary, one
 must [§ 125, 5.].
 δεῖδω, I fear. [*Perf.*, δέδοικα, § 102,
 4, and δέδια; *Aor.*, ἔδεισα].
 δείκνυμι, I shew [§ 133].—*With*
Part. and Inf., § 175, Obs. 3.
 δειλὴ, ἡ, evening.
 δειλός 3, timid, cowardly, worth-
 less.
 δεινός 3, frightful, dreadful, power-
 ful, dangerous; τὸ δεινόν, the
 danger.
 δεινῶς, *Adv.*, terribly, powerfully,
 strangely.
 δεκάς, -αδος, ἡ, a decade, the num-
 ber ten.
 δελφίς, -ῖνος, ὁ, dolphin.
 δένδρον, τό, tree.
 δεόμαι, (*Gen.*), *Dep. Pass.*, I need,
 require, request [§ 125, 5.].

δεόν, τό, (*Neut. Part. of δεῖν*), that which is needful, necessary, proper; hence duty.

δέχομαι, I see. [*Perf.*, δίδορκα, § 102, 3.].

δέρω, I flay, cudgel, thrash. [*Perf.*, δέδαρκα and δέδορα, § 102, 3.; *Aor. II. Pass.*, ἔδαρην].

δίσποινα, ἡ, mistress of a house.

δισπότης, -ου, ὁ, master, lord. [*Accent*, § 26, 4, (α)].

διῦρο, *Adv.*, hither.

δέχομαι, *Dep. Mid.*, I receive, take.

δίω, (*Gen.*), (1) I want, need [§ 125, 5.]; see δεῖν;—(2) I bind [§ 98, Obs.; *Contr.*, § 97, 2.].

ῥῆαν, *Adv.*, scilicet, namely, forsooth.

δῆλος 3, evident, plain.

δηλόω, I make manifest, shew.

δημοκρατία (ἔθνος, κρατεῖν), ἡ, democracy.

ἔθνος, ὁ, the people, the multitude, the mob.

δῆτα, (*a strengthening Particle*), certainly.

διά, *Prep.*, § 166, 1.

διαβολή, ἡ, slander, calumny.

διαγίνομαι, I live, continue. [*With the Part.*, § 175, 3.].

διάγω, I carry through, spend my life, continue. [*With the Part.*, § 175, 3.].

διαγωνίζομαι, (*Dat.*), *Dep. Mid.*, I contend against.

διάδημα, -ᾶτος, τό, headband, diadem.

διαίρεω, I divide.

δίαιτα, ἡ, mode of life (*Eng.*, diet).

δῖαιτάω, (1) I maintain; (2) I act as umpire. [*Aug.*, § 91, 2.].

διάκειμαι, I am in a certain state, am affected or disposed so and so.

διακονέω, I serve. [*Aug.*, § 91, 2.].

διαλέγομαι, *Dep. Pass.*, I converse. [*Redup.*, § 88, Obs. 3.].

διαλύω, I dissolve, break up, destroy.

διαμνίσκομαι, I exchange.

διαμένω, I remain.

διανέμω, I distribute.

διαπράττω, I effect.

διαρρήγνυμι, I tear asunder, rend.

διασπείρω, dissemino, I scatter, spread.

διατάττω, I order, arrange.

διατελίσκω, I accomplish. [*With a Part.* it expresses the continuance of the action denoted by the *Part.*, Synt., § 175, 3.].

διατίθημι, I arrange, manage, with an *Adv.*, I affect or dispose a person so and so.

διατροφή, ἡ, nourishment.

διαφέρω, (*Gen.*), I differ from, excel.

διαφθείρω, I destroy, lay waste, ruin.

διαφορά, ἡ, difference, discord, quarrel, enmity.

διάφορος 2, different.

διδασκός 3, taught.

διδάσκαλος, ὁ, teacher.

διδάσκω, I teach [§ 122, Obs.].

διδράσκω, (*Acc.*), I run away from [§ 122, 6.].

δίδομι, I give, grant, bestow [§ 133.].

διελέγχω, I censure, make ashamed, convince, confute.

διθύραμβος, ὁ, the dithyramb, (*a kind of lyric poetry, of a lofty, enthusiastic style*).

δίστημι, I set apart, divide, separate, sever.

δικάζω, I judge.

δικαίος 3, just, upright.

δικαιοσύνη, ἡ, justice (*as a habit*).

δικαίως, *Adv.*, justly, fairly.

δικαστής, -οῦ, ὁ, a judge (*or rather a juror*).

δίκη, ἡ, justice, right, a trial, a judicial punishment.

διότι, because, that, since, wherefore [§ 184, 2.].

δὶς, *Adv.*, bis, twice.

δίχα, *Adv.*, (*Gen.*), apart from, without.

διχμῦθος 2, double-speaking, false.

διχοστασία, ἡ, quarrel.
 διψάω, I thirst. [*Contr.*, § 97, 3, (a)].
 δίψος, -ους, τό, thirst.
 διώκω, (*Acc.*), I pursue, strive for.
 δμῶς, -ως, ὁ, slave.
 δοκίω, (1) I think, believe; (2) I appear, seem [§ 124, 3.].
 δολῶ, I entrap, deceive.
 δόξα, ἡ, report, fame, glory, reputation, opinion, expectation.
 δόρυ, δοράτος, τό, spear. [*Decl.*, § 39.].
 δορυφορέω, (*Acc.*), I attend as a life-guard.
 δουλεία, ἡ, slavery.
 δουλεύω, (*Dat.*), I am a slave to, serve.
 δοῦλος, ὁ, slave.
 δουλῶ, I enslave, subject.
 δραπεντεύω, (*Acc.*), run away from.
 δράω, I do, act.
 δρεπανηφόρος 2, (δρέπανον, φέρω), scythe-bearing.
 δρόμος, ὁ, a course, a running pace.
 δύναμαι, (*with Aor. Pass.*), I am able, can, have power [§ 135, page 284;—*Aug.*, § 85, Obs.].
 δύνημι, -ews, ἡ, power, might.
 δυνατός 3, possible, powerful.
 δυσγενής, -ής, low-born, mean.
 δύσκολος 2, difficult, annoying, troublesome.
 δύστηνος 2, unfortunate.
 δυστυχέω, I am unfortunate.
 δυσχεραίνω, (*Dat.*), I am discontented with, am displeased with.
 δύνω, I get into. [*Formation of the Tenses*, § 94, 2.].
 εἶμα, -ατος, τό, house, home.
 δῶρον, τό, gift.

E.

Ἐάν (= ἤν or ἄν), if, [*with Subj.*, § 185, 2, (3) and Obs. 1.]; ἰάν τε—ἰάν τε [§ 178, 8.].
 εἶαρ, εἶαρος, τό, spring.
 ἐαρινός (εἶαρ) 3, belonging to spring, vernal.

ἑαυτῷ, *sui*, of himself [§ 57;—*Synt.*, § 169, 4—6].
 ἑῶ, I let, allow [§ 96, 3; *Aug.*, § 87, 3.].
 ἐγγίζω, (*Dat.*), I come near.
 ἐγγυῶ, I give as a pledge. [*Formation of the Tenses*, § 96, 3.].
 ἐγγύθεν, *Adv.*, from near, near.
 ἐγγύς, *Adv.*, near.
 ἐγείρω, I awaken, arouse [§ 89, (b) and § 117, 1.].
 ἐγκαλέω, (*Dat.*), I accuse.
 ἐγκαλλωπίζομαι, I take a pride in anything, shew off, make a display.
 ἐγκλημα, -ατος, τό, accusation.
 ἐγκράτεια, ἡ, self-restraint, continence.
 ἐγκρατής, -ής, continent, temperate, moderate.
 ἐγκώμιον, τό, eulogy, encomium.
 ἐγχελὺς, -υος, ἡ, eel [§ 46, Obs. 2.].
 ἐγχερεῖ, it is possible, it is allowable.
 ἐγχώριος 2, native, of the country.
 ἐγώ, *ego*, I. [*Synt.*, § 169, 3.].
 "ΕΔ-. See εἶσα [§ 87, 3.].
 ἐθέλω or θέλω, I will, wish, am willing [§ 125, 6.].
 ἐθίζω, I accustom. [*Aug.*, § 87, 3.].
 ἔθνος, -ους, τό, gens, people, nation.
 ἔθος, -ους, τό, custom, manner.
 εἰ, *si*, if. [*Synt.*, § 185, 2 and Obs. 1, 2.;—*in wishes*, § 153, 1, b. β, and § 153, 2, Obs. 4.;—*in Questions*, whether, § 188, 3, (9). b.; *ei*—ἡ, § 188, 3. (10)].
 εἰδέναι, (*Inf. of οἶδα*, I know), *with Part. and Inf.*, § 175, Obs. 3.
 εἶδος, -ους, τό, form, appearance.
 Εἶδω. (εἶδω). See δράω.
 εἶθε, (*with Opt.*), O that! Would that! [§ 153, 1. b. (β) and Obs. 1., and § 153, 2, Obs. 4.].
 εἰκάζω, (*Dat.*), I liken, compare. [*Aug.*, § 86, Obs.].
 εἰκῇ, *Adv.*, inconsiderately, heedlessly, rashly.
 εἰκός ἐστι(ν), it is likely, it is fair.
 εἰκότως, *Adv.*, naturally.

Εἶκν. See *Εἶκα*.

εἶκω, (Dat.), I yield, give way to.

εἰκών, -όνος, ἡ, statue.

εἶλον. See *αἰρέω*.

ἔλω, I press, hem in [§ 125, 7.].

εἰμί, I am [§ 137.].

εἶμι, I go. [Formation, § 137.—
With Fut. meaning, § 152,
Obs. 1.].

Εἶμι. See *ἐμῖ*.

εἰργνῦμι, εἰργω, I shut in [§ 140,
2.].

εἴρω, (Gen.), I shut out, keep
from.

Εἰρομαι [§ 125, 8.].

εἰς. Prep., § 165, 2.

εἶσα, I placed. [Aug., § 87, 3.].

εἰσβάλλω, (1) I throw into; (2)
intrans., I fall into.

εἴσιμι, Inf. εἰσιέναι, I go in, come
into, enter.

εἰσθλέω, I push, drive in.

εἴτα, then. [In Questions, § 188,
3, (7)].

εἴτε—εἴτε, *sive—sive*, whether—
or, either—or. [Synt., § 178,
8.; § 188, 3. (10)].

εἴωθα. See *εἰζίζω*.

ἐκ (ἐξ), Prep., § 163, 4;—ἐξ οὗ, ἐξ
οὗτου, § 183, 2. b.

ἐκός, Adv., (Gen.), far.

ἐκαστος -η, -ον, *quisque*, each;—
with the Art., § 148, 10, (d).

ἐκβαίνω, (1) I walk out, advance;
(2) *evado*, I turn out, become.

ἐκβάλλω, I throw out.

ἐκγονος, ὁ, ἡ, descendant, offspring.

ἐκδύω (τινά τι), I strip off.

ἐκεῖνος, -η, -α, *ille*, that, he.

ἐκεισε, Adv., thither, *illuc*.

ἐκκαίω, I burn out.

ἐκκαλύπτω, I disclose, reveal.

ἐκκλησία, ἡ, public assembly.

ἐκκλησιάζω, I hold an assembly.

ἐκλειψις (ἡ) ἡλίου, eclipse of the
sun.

ἐκνίω, *enāto*, I swim out.

ἐκπέμπω, I send out.

ἐκπέτομαι, I fly away.

ἐκπίνω, I drink up.

ἐκπλέω, I sail out.

ἐκπλήττω, I strike out of,
astound; *Mid. with Aor. Pass.*,
I am amazed.

ἐκπωμα, -ᾶτος, τό, drinking-cup.

ἐκτός, (Gen.), without, outside.

ἐκφαίνω, I shew forth, disclose,
express.

ἐκφέρω, I bring forth, produce.

ἐκφεύγω, (Acc.), I flee from, es-
cape.

ἐκών, -οῦσα, -όν, willing, willingly.

ἐλάφος, ὁ, ἡ, deer.

ἐλαύνω, I drive, push on [§ 119,
2.]. See *ἐλάω*.

ἐλάω, I drive [§ 83, 1. 2; *Perf.*,
§ 89, (a)].

ἐλεαίρω, (Acc.), I pity.

ἐλέγχω, I prove, try, search, re-
prove, shame, convince, con-
vict, refute. [*Perf.*, § 89, (a)].

ἐλείω, (Acc.), I pity.

ἐλευθερία, ἡ, freedom.

ἐλεύθερος 2 and 3, free, indepen-
dent.

ἐλευθερόω, I set free.

Ἐλεῦθον. See *ἐρχομαι*.

ἐλέφας, -αντος, ὁ, elephant, ivory.

ἐλίσσω, I wind. [Aug., § 87, 3.;
Perf. Mid. or Pass., ἐλήλιγμαi
and ἐλίλιγμαi, § 89.].

ἐλκος, -ους, τό, *ulcus*, sore, ulcer.

Ἐλκυν and ἔλκω, I draw. [*Fut.*,
ἐλξω; *Aor.*, ἐέλκυσα, ἐλκύσαι;
Aor. Pass., ἐέλκυσθην; *Perf.*,
Mid. or Pass., ἐέλκυσμαι; *Aug.*,
§ 87, 3.].

ἐλμινς, -ινθος, ἡ, worm.

ἐλπίζω, I hope, expect.

ἐλπίς, -ίδος, ἡ, hope.

ἐλπομαι, (*Poët. for ἐλπίζω*), I hope.
[*Perf.*, § 87, 5.].

Ἐλν. See *αἰρέω*.

ἐλώδης, -ῶδες, marshy.

ἐμβάλλω, (1) I throw in, suggest;
(2) *intrans.*, I fall in or on.

ἐμβροχίζω, I drive into a net, en-
snare.

ἐμέω, I vomit [§ 98, (b)].

ἐμμένω, (Dat.), I remain with,
stand by, protect, uphold.

ἐμπέδοις 2, firm, sure, stable.

ἰμπίδῳ, I make firm, establish.
[Aug., § 91, 4.].

ἐμπυρὸς 2, (Gen.), experienced
in.

ἐμπύπλημι (τί τινος), I fill any-
thing with a thing [§ 135, 5.].

ἐμπύπρημι, I set on fire, burn up.
[§ 135, 6.].

ἐμπύπτω, (Dat., or eis and Acc.),
I fall into, light on, meet
with.

ἐμπύτω, (Dat.), I spit into or
on.

ἐμφερέας, -ας, (Dat.), similar to.

ἐμφυτεύω, I implant.

ἐμφύτος 2, implanted, innate.

ἐμφύω, I implant.

ἐν, Prep., § 164. 1. ;—ἐν ᾧ, Synt.,
§ 183, 2. a.

ἐναντιόομαι, (with Aor. Pass.),
adversor, I oppose, withstand,
(Dat.). [Aug., § 91, 4.].

ἐναντίος 3, opposite, against, con-
trary to.

ἐνάω, I kindle. [Pass. with σ,
§ 95.].

ἐνδεῖα, ἡ, want, need.

ἐνδείκνυμι, I shew ; Mid., I shew
forth of myself.

ἐνδύω, I go into, put on.

ἐνεγείρω, I awaken, excite, arouse.

ἐνεδρεύω, (Acc.), insidior, I lie in
wait for.

ἐνεκα, (Gen.), causâ, for the sake
of, on account of [163, 5.].

ΕΝΕΚΩ. See φέρω.

ἐνέχω, I have, hold.

ἐνθα, Adv., there.

ἐνθάδε, Adv., hither.

ἐνθεν, Adv., thence, whence.

ἐνθυμέομαι, Dep. Pass., I consi-
der.

ἐνιαυτός, ὁ, year.

ἐνιοι 3, some.

ἐνίοτε, Adv., sometimes.

ἐνίστημι, I put into ; Perf., I am
present.

ἐννέπω, (Epic), I tell of, sing.

ἐννῆμαρ, (Epic), Adv., for nine
days.

ἐννῆμι. See ἀμφιέννυμι.

ἐνοχλέω, Dat., I molest, annoy.
[Aug., § 91, 1.].

ἐνταῦθα, Adv., here.

ἐντέλλω or ἐντέλλομαι, I enjoin,
command, direct.

ἐντεῦθεν, Adv., thence, hence ; τῷ
ἐντεῦθεν, thereupon.

ἐντίθημι, I put in, infuse, implant.

ἐντίμος 2, honoured.

ἐντός, (Gen.), Adv., within.

ἐντριψις, -εως, ἡ, cosmetic.

ἐντυγχάνω, (Dat.), I fall in with.

ἐνύπνιον, τό, dream, vision.

ἐξ. See ἐκ.

ἐξαίφνης, Adv., suddenly.

ἐξαλείφω, I wipe out, obliterate.

ἐξεμαρτάνω, I err greatly [§ 121,
2.].

ἐξαμαυρόω, I obscure utterly, blot
out, weaken, impair, destroy.

ἐξαπατάω, I deceive thoroughly.

ἐξαπίνης, (Adv.), suddenly.

ἐξιμι, ἐξιστι, licet, it is lawful, it
is in one's power.

ἐξιμι, Inf. ἐξίεναι, I go out.

ἐξεῖπον, (Aor.), I tell out, utter,
disclose [§ 126, 8.].

ἐξελαύνω, (1) I drive out, banish,
expel ; (2) I lead out

ἐξετάζω, I examine, enquire into,
review (an army).

ἐξευρίσκω, I find out.

ἐξῆς, Adv., in order.

ἐξίημι, I let out, send out ;—of a
river, ἐξίεναι—to empty itself,
fall into.

ἐξισώω, I make equal, assimilate.

ἐξοκέλλω, I run from the straight
course, (properly of a ship) ;
hence (metaph.), I mislead.

ἐξίλλυμι, I ruin, destroy utterly.

ἐξορθόω, I make straight, erect,
set up, restore.

ἐξορκόω, I make one swear, bind
by oath.

ἐοικα, I am like [§ 87, 5.].

ἐολπαι. See ἐλπομαι.

ἐοργα. See ἔργω.

ἐορτάζω, I celebrate a feast
[Aug., § 87, 5.].

ἡπαγγίλλω, I announce; *Mid.*, I promise.

ἡπάγω, I bring on.

ἡπαινέω, I praise [§ 98, Obs.].

ἡπαινος, ὁ, praise.

ἡπαιτιόομαι, *Dep. Pass.*, I accuse.

ἡπάν (ἡπὴν), (*with Subj.*), whenever.

ἡπανάγω, I lead back.

ἡπανάκειμαι, I lie on.

ἡπαναφέρω, *refero*, I bring back, refer, ascribe.

ἡπαρκέω, (*Dat.*), I aid.

ἡπί, when, since, for [§ 183, 2. b.; § 184, 1.].

ἡπιδάν, (*with Subj.*) whenever, when [§ 183, 3, (b)].

ἡπιδή, when, since, because. See ἡπί.

ἡπίη, poetice for ἡπί.

ἡπιτα, *Adv.*, afterwards, then, hereafter; [*in Questions*, § 188, 3, (7)].

ἡπέρχομαι, I come to.

ἡπί, *Prep.*, § 167, 3.

ἡπιβοήθεω, (*Dat.*), I come to the assistance of.

ἡπιβουλεύω, (*Dat.*), I plot against.

ἡπιβουλή, ἡ, plot, design.

ἡπιδείκνυμι, I make a display, shew off; *Mid.*, I shew forth boastfully of myself, exhibit.

ἡπιδιώκω, I pursue.

ἡπιθυμέω, (*with Gen. or Inf.*), I desire.

ἡπιθυμία, ἡ, desire, lust.

ἡπικαλέω, (*Dat.*), I accuse.

ἡπικίνδυνος 2, dangerous.

ἡπικουφίζω, I lighten, alleviate.

ἡπιλανθάνομαι, *Dep. Mid.*, I forget.

ἡπιμέλεια, ἡ, care.

ἡπιμέλομαι or ἡπιμιλοῦμαι, *Dep. Pass. (Gen.)*, I care for [§ 125, 16.].

ἡπινοέω, I think of.

ἡπιορκέω, I swear falsely; *with the Acc.*, I swear falsely by any one.

ἡπίορκος, ὁ, perjured.

ἡπιπίπτω, I fall on.

ἡπιπλήττω, (*Dat.*), I chastise, reproach.

ἡπισκοπέω, I look on.

ἡπίσταμαι, (*with Aor. Pass.*), I know, understand. [§ 135, 3, page 284; *Accentuation*, § 134, 1; *Aug.*, § 91, 3.—*With Part. and Inf.*, § 175, Obs. 3.].

ἡπιστέλλω, I command, commission.

ἡπιστήμη, ἡ, knowledge.

ἡπιστήμων, -ον, (*Gen.*), acquainted with, learned in.

ἡπιστολή, ἡ, epistle, letter.

ἡπιτάττω, I set over, enjoin.

ἡπιτελέω, I accomplish.

ἡπιτήδειος 3, idoneus, suitable, proper, necessary; τὰ ἡπιτήδεια, provisions, necessaries.

ἡπιτηδεύω, *studeo*, I pursue, practise, devote myself to.

ἡπιτίθημι, I put on, put to, add; *Mid.*, I put on myself;—*with the Dat.*, I apply to, attack, set upon.

ἡπιτιμάω, (*Dat.*), I censure.

ἡπιτρέπω, (1) I entrust to; (2) I permit.

ἡπιτροπεύω, (*Acc.*), I act as guardian to.

ἡπιφέρω, I bring on; ἡπιφέρω πόλεμόν τινι, *bellum infero*, I make war on any one.

ἡπιφεύγω, I fly to.

ἡπιχειρέω, (*Dat.*), I put the hand to something, attempt.

ἡπιχώριος 3, belonging to the country, native.

ἡπομαι, (*Dat.*), *sequor*, I follow. See ἡπω.

ἡπόμνυμι, (*Acc.*), I swear by.

ἡπος, -ους, τό, word.

ἡποτρύνω, I urge on.

ἡπω, I am occupied about, (*it occurs in Prose only in the Compounds περιέπω, διέπω, &c.*) ; [*Aor. Act.*, ἡσπον, not used in Attic prose] ;—*Mid.*, ἡπομαι, I follow; [*Impf.*, ἡπόμην, § 87, 3; *Aor.*, ἡσπόμην, ἡφισπόμην,

- Inf.*, σπείσθαι, *Imper.*, σποῦ, ἐπισποῦ (*Accent*, § 84, *Obs.* 2.)).
- ἔραμαι, I love [§ 135, 4, page 284.]. See ἔράω.
- ἔραστής, -οῦ, ὁ, lover, friend.
- ἑατός 3, *amabilis*, lovely.
- ἔράω, (*Gen.*), I love (*ardently*) [§ 135, 4.]. See ἔραμαι.
- ἐργάζομαι, *Dep. Mid.*, I work. [*Aug.*, § 87, 3.].
- ἐργαστήριον, τό, workshop.
- ἔργον. See εἶργον.
- ἔργον, τό, work, deed, action.
- ἔργω [*Perf.*, § 87, 5.].
- ἔρδω, I do.
- ἐρίδω, I prop. [*Perf.*, § 89, (b)].
- ἑρέσσω, I row. [*Char.*, § 105, 1.].
- ἐρίζω, (*Dat.*), I quarrel with, contend with.
- ἔρις, -ιδος, ἡ, contention, strife.
- ἔρομαι. See εἶρομαι.
- ἐρπύζω, ἔρπω, I creep. [*Aug.*, § 87, 3.].
- ἔρρω, I go forth [§ 125, 9.].
- ἑρρωμένος 3, strong, vigorous.
- ἑρρωμένως, *Adv.*, vigorously, firmly.
- ἔρυμα, -ατος, τό, defence.
- ἔρχομαι, I go, come. [*Formation of the Tenses*, § 126, 2.].
- ἔρως, -ωτος, ὁ, love.
- ἑρωτάω, I ask.
- ἑσθής, -ῆτος, ἡ, vestis, dress, apparel.
- ἑσθίω, (*Gen.* and *Acc.*), I eat, consume [§ 126, 3.].
- ἑσθλός 3, good, noble.
- ἑσπέρα, ἡ, evening.
- ἕστε, ἕστ' ἄν, until. [*Synt.* § 183, 2, c.].
- ἑστιάω, I entertain. [*Aug.*, § 87, 3.].
- ἑσχατος 3, utmost, last, extreme, most remote.
- ἑταῖρος, ὁ, companion, friend.
- ἑτερος 3, alter, the other (*of two*), different.
- ἔτι, *Adv.*, yet, still, besides ;—
ἔτι δέ, moreover.
- ἑτοιμος 3, ready.
- ἑτοιμως, *Adv.*, readily.
- ἔτος, -ους, τό, year.
- εἶ, *Adv.*, well ;—εἶ πράττω, I do well (i. e. prosper) ; εἶ ποιῶ, I do good to.
- εἰσβουλος 2, one who consults well, clever, intelligent.
- εὐγενής, -ης, of high birth, noble.
- εὐδαιμονέω, I am happy, am fortunate.
- εὐδαιμονίζω, I deem happy.
- εὐδαιμόνως, *Adv.*, fortunately.
- εὐδαίμων, -ον, fortunate.
- εὐδῖος 2, serene, cheerful.
- εὐδοκίμειν, I am in good repute, become famous.
- εὐδω, I sleep [§ 125, 10.]. See καθεύδω.
- εὐεξία, ἡ, (εὐ, ἔχω), sound health, good condition.
- εὐεργεσία, ἡ, favour, kindness.
- εὐεργετέω, (*Acc.*), I do good to, benefit.
- εὐεστία, -αῦς, ἡ, well-being, prosperity.
- εὐθύνω, I straighten, set right.
- εὐθύς, *Adv.*, straightway, immediately.
- εὐκλεια, ἡ, fame, glory.
- εὐκόλως, *Adv.*, quickly, nimbly, speedily.
- εὐκοσμία, ἡ, good order, discipline, decorum.
- εὐλαβέομαι, (*Acc.*), *Dep. Pass.*, I am cautious.
- εὐμενής, -ές, well disposed, gracious.
- εὐμορφία, ἡ, beauty of form.
- εὐνοια, ἡ, good will, favour, kindness.
- εὐνομία, ἡ, good administration.
- εὐνοος (-ους), -οον (-ουν), well-disposed, kind, friendly.
- εὐπιτῶς, *Adv.*, easily.
- εὐπορος 2, (*Gen.*), abounding in, rich in.
- εὕρισκω, I find, invent [§ 122, 7.].
- εὕρος, -ους, τό, breadth.
- εὕρύς, -εῖα, -ύ, broad.
- εὐσεβέω, (*Acc.*), I reverence, respect.
- εὐσεβής, -ές, pious.

εὐτακτος 2, well ordered, well regulated.
 εὐτυχία, I am fortunate.
 εὐτυχής, -ης, fortunate.
 εὐτυχία, ἡ, good fortune, prosperity.
 εὐφραίνω, I delight, gladden, cheer.
 εὐφρασύνη, ἡ, mirth, gladness.
 εὐχάρις, -ι, Gen., εὐχάριτος, graceful, agreeable, pleasing.
 εὐχάριτος 2, winning, pleasing.
 εὐχή, ἡ, wish, prayer.
 εὐχομαι, (Dat.), Dep. Mid., I pray to, beseech.
 ἐπ' ὅτι, on condition that. [Synt., § 186, Obs. 2.].
 ἐφρίβος, ὁ, a youth.
 ἐφίημι, I send to, send forth, throw, let go, permit; Mid. (Gen.), I send myself or my thoughts after anything, i. e. I desire, crave for.
 ἐφικνέομαι, (Gen.), Dep. Mid., I come on, arrive at, attain to, reach.
 ἐφόδιον, τό, viaticum, travelling money, provision.
 ἐχθαίρω, (Acc.), I hate.
 ἐχθάνομαι. See ἀπεχθάνομαι.
 ἐχθρός 3, hostile, [Comparison, § 51. II.];—Subst., an enemy.
 ἐχυρός 3, firm, strong.
 ἔχω, I have, hold, contain;—with various Adverbs, I am, am circumstanced so and so; with the Inf., I am able [§ 125, 11; Aug., § 87, 3.].
 ἐψω, I boil, cook [§ 125, 12.].
 ἕως, ἕως ἄν, as long as, until. [Synt., § 183.].
 ἕως, -ω, ἡ, dawn, morning. [Decl., § 30, Obs. 1.].
 Z.
 Ζάω, I live [§ 126, 4; Contr., § 97, 3, (a)]. See βίωω.
 ζέιννυμι, I boil (trans.), [§ 139, b. 2.].
 ζεύγνυμι, I yoke, join to [§ 140, 3.].

ζέω, I boil (intrans.), [§ 98, (b)].
 ζηλώω, (Acc.), I emulate. strive-after, imitate, value, deem happy, admire.
 ζημία, ἡ, injury, loss, punishment, penalty.
 ζημιάω, I punish.
 ζητέω, I seek, endeavour.
 ζυγός, ὁ, and ζυγόν, τό, yoke.
 ζωή, ἡ, life.
 ζώννυμι, I gird [§ 139, c. 1.].
 ζῶον, τό, living creature, animal.

H.

"H, quam, than (with the Comparative, § 168, 3);—in Questions, § 188, 3, (8) and (10);—aut, or; ἢ—ἢ, aut—aut, either—or, § 178, 8.
 ἢ in Questions, § 188, 3, (1).
 ἢ, Adv., where.
 ἡβάσκω. ἡβάω, I come to manhood [§ 122, 8.].
 ἡβη, ἡ, youth.
 ἡγεμονεύω, I shew the way, lead.
 ἡγεμών, -όνος, ὁ, leader.
 ἡγέομαι, Dep. Mid., (1) I lead; (2) I think, consider.
 ἡδέως, Adv., gladly, cheerfully, pleasantly.
 ἡδη, Adv., now, already.
 ἡδομαι, (with Aor. and Fut. Pass.), I rejoice.
 ἡδονή, ἡ, pleasure.
 ἡδύς, -εῖα, -ύ, sweet, pleasant. [Comparison, § 51, I.].
 ἥθος, -ους, τό, manner, disposition, character.
 ἡκιστα, Adv., least of all.
 ἦκα, adsum, I am come, am here. [Synt., § 152, Obs. 1.].
 ἡλικία, ἡ, ætas, age, life (especially youth and manhood).
 ἡλίκος 3, as great as.
 ἥλιος, ὁ, sun.
 ἤμαι, I sit [§ 141, (b)].
 ἡμέρα, ἡ, day.
 ἡμεροδρόμος, ὁ, a courier (i. e. one who runs all the day, ἡμέρα, δραμεῖν).
 ἡμίθεος, ὁ, demigod.

ἄν, (*with Subj.*), if. [*Synt.*, § 185, 2. (3)]. See ἰάν.

ἡνίκα, ἡνίκα ἄν, when, whenever. [*Synt.*, § 183, 2, a.].

ἡνίοχος, ὁ, charioteer, guide.

ἡτιος 2 and 3, soft, mild.

ἥρω, -ως, ὁ, hero.

ἡσυχάζω, I am quiet, am still.

ἡσυχία, ἡ, quiet, silence;—ἡσυχίαν ἄγειν, to keep quiet.

ἡσυχος 2, quiet, quietly.

ἡττα, ἡ, defeat.

ἡττάομαι, (*Gen.*), I am inferior to, am worsted, am defeated.

Θ.

Θάλαττα, ἡ, sea.

θαλία, ἡ, feast, feasting.

θάλλω, I bloom, bud. [*Perf.*, τέθηλα (*with Pres. meaning*), I bloom, § 103, Obs. 1.].

θάλλος, -ους, τό, heat.

θάνατος, ὁ, death.

θάπτω, I bury. [*Aor. II. Pass.*, ἐτάφη, *Fut. Pass.*, ταφήσομαι].

θαρράλως, *Adv.*, boldly, valiantly.

θαρρέω, I am of good courage;

θαρρέειν τινα, to have confidence in a person; θαρρέειν τι, to encounter something with confidence.

θαυμάζω, I wonder, admire. [*Construction*, § 158, Obs. 5 and 6].

θαυμαστός 3, wonderful, admirable.

θεάομαι, *Dep. Mid.*, I see.

θεατής, -οῦ, ὁ, spectator.

θεῖον, τό, the Deity.

θεῖος 3, godlike, divine.

θείλω, I charm, soften, soothe.

θέλω or ἐθέλω, I will, wish, am willing [§ 125, 6.].

θεμέλιον, τό, foundation.

θεός, ὁ, ἡ, God, a god or goddess.

θεράπεινα, ἡ, handmaid.

θεράπεια, ἡ, care, attendance, service.

τιμω, I honour, pay court to.

θεράπων, -οντος, ὁ, servant, attendant.

θερος, -ους, τό, summer.

ἔγω, I run. [*Fut.*, § 116, 2; *Contr.*, § 97, 1. The other Tenses are from τείχω, which see].

ἔρξ, -ρός, ὁ, wild beast.

θηρευτής, -οῦ, ὁ, huntsman, sportsman.

θηρεύω, I hunt, pursue.

θηρίον, τό, wild beast, animal;—θηρία, game.

θησαυρός, ὁ, treasure.

θιγγάνω, (*Gen.*), I touch [§ 121, 10.].

θλάω, I bruise. [*Formation of the Tenses*, § 98, (a)].

θνήσκω, ἀποθνήσκω, I die. [§ 122; 9.].

θνητός 3, mortal.

θύρυβος, ὁ, tumult.

θραύω, I break, shatter [§ 95, Obs. 1.].

τριξ, τριχός, ἡ, hair. [*Decl.* § 47, 4.].

θρόνος, ὁ, seat, throne.

εὐώσκω, I leap [§ 122, 10.].

θυγάτηρ, -τρός, ἡ, daughter. [*Decl.*, § 36.].

θυμός, ὁ, mind, courage; heart.

θύρα, ἡ, door.

θύρσος, ὁ, a thyrsus, (i. e. a staff of the Bacchantes, wound round with ivy and vine-leaves).

θύσια, ἡ, sacrifice, offering.

θύω, I sacrifice, offer [§ 94, 2.].

θωπιύω and θώπτω, (*Acc.*), I flatter.

ῥώς, ῥώος, ὁ, ἡ, jackal. [*Decl.*, § 43.].

Ι.

ἰάομαι, *Dep. Mid.*, I heal.

ιατρική, ἡ, medicine.

ιατρός, ὁ, physician.

ιδέα, ἡ, appearance, form.

ἴδιος 3, (*Gen.*), proprius, one's own.

ιδιώτης, -ου, ὁ, (1) a private man; (2) a layman.

ιδρύω, I erect, found [§ 94, 1.].

ιδρώς, -ῶτος, ὁ, sweat.

ιερεύς, -ίως, ὁ, priest.

ἱερὸν, τό, victim, offering.

ἱερός 3. (Gen.), sacred to.

ἵζω. See καθίζω.

ἵκμι, I send [§ 136.].

ἵκνω, I set right, direct, guide.

ἱκανός 3, sufficient, able, competent.

ἱκετεύω, I supplicate, entreat.

ἱκέτης, -ου, ὁ, suppliant.

ἱκνέομαι. See ἀφικνέομαι.

ἱλάσκομαι, I propitiate [§ 112, 11.].

ἱλιός, -ων, (Dat.), propitious, merciful.

Ἰλιάς, -άδος, ἡ, the Iliad.

ἱμάτιον, τό, outer garment, mantle; Plur., clothes.

ἱμείρω, I desire [§ 114.].

ἵνα (1) *ut*, that, in order that; [with the Subj. after a principal Tense, the Opt. after a historical Tense; Synt., § 181.]; (2) where, [Synt. § 183, 1.].

ἴον, τό, violet.

ἵπτις, -έως, ὁ, horseman.

ἵπτιω, I ride.

ἵππος, ὁ, horse.

ἴσος 3, equal, alike.

ἵστημι, I cause to stand, lay, set, place, raise [§ 133.].

ἵστορέω (τινά τι), I enquire of.

ἱστορία, ἡ, (1) an enquiry; (2) a history.

ἱστοριογράφος, ὁ, historian.

ἱστός, ὁ, loom.

ἱσχαίνω, I make thin [§ 111, Obs. 2.].

ἰσχυρός 3, strong, powerful.

ἰσχύω, I am strong, have power, avail.

ἴσως, Adv., perhaps.

ἵχνος, -ους, τό, track.

ἰχθύς, -ύος, ὁ, fish. [Decl., § 45.].

ἴω. See ἵμι, I go.

K.

Καθαίρω, I purify, cleanse, clear.

καθίζομαι, I sit down. [Aug., § 91, 3; Fut., καθιδοῦμαι.].

καθιύω, I sleep [§ 125, 10; Aug., § 91, 3.].

κάθημαι, I sit. [Aug., § 91, 3.].

καθίζω, I seat, sit [§ 125, 13; Aug., § 91, 3.].

καθίημι, I send down, let down.

καθίστημι, I lay down, establish, appoint, render, make.

καί, and, even; καί—καί, both—and, (et—et). [Synt., § 178, 3 and Obs. 1.].

καινός 3, new.

καιρίος 3, timely, seasonable, opportune, fitting.

καιρός, ὁ, (1) the right time, occasion, opportunity; (2) time (in general).

καίτοι, however, and yet. [Synt., § 178, 6.].

καίω, I burn [§ 116, 2.].

κακία, ἡ, vice, wickedness.

κακόνος 2, ill-disposed.

κακός 3, bad, wicked. [Comparison, § 52, 2.].

κακότης, -ητος, ἡ, wickedness, vice, baseness.

κακούργέω, (Acc.), I do evil to.

κακοῦργος 2, hurtful, wicked, Subst., an evil-doer.

κακῶ, I treat ill, hurt.

κακῶς, Adv., badly, cowardly.

κάλαμος, ὁ, reed.

καλέω, I call, name [§ 98, Obs. and § 117, 2; Opt. Plpf. Mid. or Pass., § 116, 3.].

κάλλος, -ους, τό, beauty.

καλοκαγαθία, ἡ, (καλὸς καὶ ἀγαθός), the character of a καλοκαγαθός or gentleman, honourable conduct, uprightness, virtue.

καλός 3, beautiful, fair, good, noble. [Comparison, § 52, 3.].

—Τὸ καλόν, goodness, the beautiful.

καλύπτω, I conceal.

καλῶς, Adv., well.

κάλως, -ω, ὁ, rope, cable.

κάμηλος, ὁ, ἡ, camel.

κάμνω, laboro, I suffer, am weary, toil [§ 117.].

κάμπτω, I bend [§ 108.].

καὶν (= καὶ ἰάν), with Subj., etiamsi, even though.

κάνειον (-οῦν), τό, basket.

κάπρος, ὁ, wild boar.

καρδία, ἡ, heart.

καρπύομαι, I reap the fruits of, enjoy.

καρπός, ὁ, fruit.

κάστα, Adv., very.

καρτερίω, I am steadfast, persevere.

καρτερίς 3, strong, powerful, great.

κατά, Prep., § 166, 2.

καταβάσις, -εως, ἡ, a going down (from inland to the sea), retreat.

καταγελάω, (Gen.), I laugh at, ridicule.

καταδαρθάνω, I fall asleep, sleep.

καταδύω, I submerge, sink (trans.); Mid., and Aor. II., Perf. and Plpf. Act., I sink (intrans.), set (as the sun), go down, hide myself.

κατακαίω, I burn down.

κατακλαίω, I bewail.

κατακλείω, I lock up, shut up.

κατακρύπτω, I hide, conceal.

καταλάμπω, I shine on.

καταλείπω, I leave behind, desert.

καταλύω, I loosen, dissolve, destroy.

κατανέμω, I distribute.

καταπαύω, I cause to cease, put a stop to.

καταπιτρώω, I stone to death.

καταπλήττω, I strike down, strike with terror, amaze, astound, terrify.

κατασκευάζω, I prepare.

κατατίθημι, I lay down, lay by; Mid., I lay down for myself, lay up, deposit.

καταφλέγω, I burn down.

καταφρονέω, (Gen.), I despise.

καταφύγή, ἡ, refuge.

κατεργάζομαι, I accomplish, perform.

κατέχω, I hold back, restrain.

κατήγορος, ὁ, accuser.

κάτοπτρον, τό, mirror.

κάτω, Adv., below.

καῦμα, -ἄτος, τό, heat.

κάω. See *κζίω*.

καίμαι, I lie down [§ 141, (a)].

κεῖνός (Epic for *κεῖνος*) 3, empty.

κείρω, I shear, shave.

κελεύω, *jubeo*, I bid, direct, order. [Pass. with σ, § 95, 2.].

κέντρον, τό, sting, goad.

κέραμος, ὁ, clay.

κεράννυμι, I mix [§ 139, a. 1.].

κέρας, τό, horn. [Decl., § 39, Obs.].

κερδαίνω, I gain [§ 111, Obs. 2; Perf., *κεκέρδηκα*, § 111, 5.].

κέρδος, -ους, τό, gain.

κευθμών, -ῶνος, ὁ, lair, den, vault.

κεύθω, I hide.

κεφαλή, ἡ, head.

κεχρημένος 3, (Gen.), wanting, [Perf. Part. of *χράσμαι*, *utor*].

κῆλον, τό, a shaft (i.e. an arrow).

κῆπος, ὁ, garden.

κῆρ, κῆρος, τό, heart.

κηρίς, ὁ, wax.

κηρύξ, -ῦκος, ὁ, herald.

κηρύττω, I proclaim (by a herald).

κithάρα, ἡ, lyre.

κινδυνεύω, I incur danger, am in danger, run a risk, am likely to do so and so.

κίνδυνος, ὁ, danger.

κῆς, κῖός, ὁ, corn-worm. [Decl., § 45.].

κίστη, ἡ, chest, coffer.

κιττός, ὁ, ivy.

κίχρημι, I lend [§ 135, 1.].

κλάζω, I clash, clang, shout, scream. [Char., § 105, 4; Fut. III., *κεκλάγξω* and *κεκλάγξομαι*.]

κλαίω, I weep, lament, deplore [§ 116, 2.].

κλάω, I break [§ 98, (a)].

κλείς, ἡ, key. [Decl., § 47, 5.].

κλείω, I shut, fasten. [Pass. with σ, § 95, Obs. 1.].

κλέος, -έους, τό, fame, glory; Plur., glorious deeds. [Decl., § 44, (b)].

κλέπτης, -ου, ὁ, thief.

κλέπτω, I steal. [Fut. *κλέψομαι*;

Aor. II. Pass., ἐλάπην; *Perf. Act.*, ἐέλαρα, § 102, 2, 4.]

εἰλῖνω, I bend [§ 111, 6 and § 115.].

κλοπή, ἡ, theft.

κλοπίμος, 3, thievish, stolen.

κλώψ, -ωπός, ὁ, thief.

κνάω, κναίω, I scrape. [*Contr.*, § 97, 3, (a)].

κρίζω, I squeak. [*Char.*, § 105, 2.].

κοιλαινω, I hollow out [§ 111, Obs. 2.].

κοινός, 3, common, public, general; τὸ κοινόν, the common-wealth.

κοινωνία, ἡ, communion, intercourse.

κοίρανος, ὁ, ruler.

κολάζω, I punish.

κολακεία, ἡ, flattery.

κολακεύω, (*Acc.*), I flatter.

κόλαξ, -άκος, ὁ, flatterer.

κολαστής, -οῦ, ὁ, punisher.

κολούω, I curtail. [*Pass. with σ*, § 95.].

κόλπος, ὁ, sinus, bosom, gulf.

κόμη, ἡ, hair.

κομίζω, I bring, carry.

κοπτω, I cut, strike, wound [§ 108.].

κόραξ, -άκος, ὁ, crow, raven.

κορέννυμι, I satisfy [§ 138, A. 2.].

κορυς, -ῦδος, ἡ, helmet.

κοσμέω, I adorn, embellish.

κόσμος, ὁ, (1) order, ornament, decoration; (2) the world.

κοῦφος, 3, light, vain.

κράζω, I cry, scream, cry out [§ 103, Obs. 1; § 105, 2; *Fut.*, κεκράζομαι].

κράνος, -ους, τό, helmet.

κρατέω, I rule, have power; with the *Gen.*, I am master of, subdue.

κράτης, -ῆρος, ὁ, mixing-bowl, goblet, wine-cup.

κράτος, -ους, τό, strength.

κραυγή, ἡ, shout, cry.

κρέας, τό, flesh, meat. [*Decl.*, § 39, Obs.].

κρέμαμαι, pendeo, and κρεμάννυμι, I hang (*trans.*), [§ 135, 5, page 284; § 139, a. 2;—*Accent*, § 134, 1.].

κρίνω, cerno, I distinguish, discern, judge, choose [§ 111, 6.].

κριτής, -οῦ, ὁ, judge.

κροκόδειλος, ὁ, crocodile.

κρόμμυον, τό, onion.

κρούω, I strike against, clash [§ 95, Obs. 1.].

κρυπτός, 3, hidden, secret.

κρύπτω, I hide.

κρώζω, I croak. [*Char.* § 105, 2.].

κτάομαι, I acquire, gain; *Perf.*, I possess, have. [*Redup.*, § 88, Obs. 2; *Subj. Perf.* and *Opt. Plpf.*, § 116, 3.].

κτείνω, I kill, (usually ἀποκτείνω). [*Perf. Act.*, § 111, 5. Τέθνηκα and ἀπέθανον ὑπότινος are used instead of ἔκταμαι and ἐκτάσθην].

κτεῖς, -ενός, ὁ, comb.

κτενίζω, I comb.

κτηῖμα, -ᾶτος, τό, a possession.

κτηῖσις, -εως, ἡ, gain, possession.

κτίζω, I found, build, colonize.

κυβερνήτης, -ου, ὁ, gubernator, helmsman, pilot.

κύβος, ὁ, a die, cube; *Plur.*, dice.

κυλίω, I roll. [*Pass. with σ*, § 95.].

κύπελλον, τό, goblet, cup.

κυριεύω, (*Gen.*), I am master of, conquer, get possession of.

κύριος, 3, (*Gen.*), having power over, governing.

κύων, κυνός, ὁ, ἡ, dog. [*Decl.*, § 47, 6.].

κωλύω, I hinder.

κώμη, ἡ, village.

κατίλλω, I chatter, prattle, wheedle.

κωτιλος, 3, talkative.

κωφός, 3, dumb, deaf.

Λ.

λαγχάνω, I acquire by lot [§ 121, 11;—*Redup.*, § 88, 5.].

λαγώς, -ῶν, ὁ, hare. [*Decl.*, § 30, Obs. 1.].

λαῖλαψ, -απος, ἡ, storm.
 λαλέω, I talk, prate.
 λόλος 2, talkative.
 λαμβάνω, I take, receive [§ 121, 12;—*Redup.*, § 88, 5.].
 λαμπρός 3, brilliant, splendid.
 λανθάνω, (*Acc.*), lateo, I lie hid, am concealed, escape detection. [*Formation of the Tenses*, § 121, 13.—*With the Part.*, § 175, 3.].
 λάρυγξ, -υγος, ὁ, throat.
 λέαινα, ἡ, lioness.
 λειαίνω, I polish, smoothen, grind.
 λέγω, (1) I say, speak, tell; λέγομαι, dicor, I am said, *e. g.* λέγομαι βουλευσαι, I am said to have advised [§ 88, Obs. 3]; (2) I collect [§ 88, 5 and § 102, 4; *Aor. Pass.* ἐλέχθην and ἐλέγην].
 λεία, ἡ, booty, plunder.
 λειμών, -ῶνος, ὁ, meadow.
 λείπω, I leave, leave behind. [*Aor.* ἔλιπον; *Perf.* λέλοιπα, § 102, 3.].
 λεπτός 3, thin.
 λευκαίνω, I whiten [§ 111, Obs. 2.].
 λεύω, I stone. [*Pass. with σ*, § 95.].
 λέων, -οντος, ὁ, lion.
 λείως, λειώ, ὁ, people [§ 30.].
 λήθω. See λανθάνω.
 λῆρος, ὁ, nonsense, silly talk.
 ληστής, -οῦ, ὁ, robber.
 λίαν, *Adv.*, very, exceedingly.
 λίθος, ὁ, stone.
 λιμήν, -ένος, ὁ, harbour.
 λίμνη, ἡ, marsh, pond, lake.
 λιμός, ὁ, hunger, famine.
 λογίζομαι, I think, reflect.
 λόγιος 3, eloquent, learned, sensible.
 λόος, ὁ, word, thought, reason, story.
 λοιδορέω, I revile, abuse.
 λοιμός, ὁ, plague, pestilence.
 λοιπός 3, remaining;—οἱ λοιποί, the rest, the others.
 λούω, I wash. [*Formation of the Tenses*, § 97, 4.].

λόφος, ὁ, crest.
 λοχάω, (*Acc.*), I lie in wait for.
 λογρός 3, sad.
 λυμαινόμεαι, (*Acc.*), I abuse, maltreat.
 λύμη, ἡ, insult, disgrace, ruin.
 λυπέω, I grieve (*trans.*), annoy, distress.
 λύπη, ἡ, grief.
 λυπηρός 3, painful, grievous, sad.
 λύρα, ἡ, lyre.
 λυρικός 3, lyric.
 λυσιτελέω, (*Dat.*), I am useful to, profit.
 λύχνος, ὁ, lamp, light.
 λύω, I dissolve, loose, dismiss (*an assembly*), violate (*a truce*), repeal (*a law*), dispel (*cares*) [§ 94, 2.].
 λωβάομαι, (*Acc.*), I outrage, maltreat.
 λωτοίς, -ισσα, -εν, overgrown with
 λωτός, grassy.

M.

Μαθητής, -οῦ, ὁ, pupil, disciple.
 μάκαρ, -ἄρος 1, happy, blessed.
 μακαρίζω, I deem happy.
 μακάριος 3, blessed, happy.
 μακράν, (*sc.* ὁδόν), *Adv.*, a long way, far.
 μακρός 3, long, tedious. [*Comparison*, § 52, 5.].
 μάλα, *Adv.*, very, (*Comp.* μᾶλλον, *magis, potius*; *Sup.* μάλιστα, *maxime*).
 μαλακίζω, I soften, make effeminate.
 μαλακός 3, soft, effeminate.
 μαλθακός 3, soft, tender, smooth, flattering.
 μάλιστα, *Adv.*, (*Sup.* of μάλα), most, especially, chiefly, (*maxime*).
 μᾶλλον, *Adv.*, (*Comp.* of μέλα), better, rather, more, (*magis, potius*).
 μανθάνω, I learn, study. [*Formation*, § 121, 14.—*With the Part. and Inf.*, § 175, Obs. 3.].

μαυτική (sc. τέχνη), *v.*, divination, prophecy.

μαύρις, -εως, *h*, prophet, seer.

μαραίνω, I cause to wither.

μαρτυρέω, I bear witness [§ 124, 4].

μαρτυράμαι, *Dep. Mid.*, testify, I call to witness [§ 124, 4].

μαρτυρία, *h*, testimony, witness.

μάρτυς, -τυρός, *o*, a witness. [*Decl.*, § 47, 8].

μαστιγίω, I scourge, whip.

μαστιζω, I whip. [*Char.*, § 105, 2].

μάστιξ, -ίγος, *h*, scourge, whip.

μάχη, *h*, battle, fight.

μάχομαι, (*Dat.*), I fight [§ 125, 14].

μέγας, -άλη, -α, great. [*Decl.*, § 48.—*Comparison*, § 52, 8].

μέγεθος, -ους, τό, greatness.

μέθη, *h*, intoxication.

μεθήμεν, -ον, negligent, remiss.

μεθίημι, I let go, give up, omit.

μεθύω (*from μέν*, unmixed wine), I am drunk.

μειδιάω, I smile. [*Formation of the Tenses*, § 96, 3].

μειράκιον τι, a lad.

μείρομαι, I gain a share. [*Redup.*, § 88, 5].

μέλιος, -αινα, -αν, black, dark. [*Decl.*, § 40].

μέλει, (*Gen. rei et Dat. pers.*), it concerns, it is a care to [§ 125, 16].

μελέτη, *h*, care.

μέλι, -ίτος, τό, honey.

μέλισσα, *h*, bee.

μέλλω, (1) I intend, am about to; (2) I delay, hesitate;—τὸ μέλλον, (1) futurity, the future; (2) delay [§ 125, 15; *Aug.*, § 85, Obs.].

μέλομαι, ἐπιμέλομαι ὅτι ἐπιμελοῦμαι, I care for [§ 125, 16].

μέλος, -ους, τό, song, melody.

μέμφομαι, (*Acc.*), I blame; (*Dat.*), I reproach.

μέμψις, -εως, *h*, reproach, censure.

μέν—δέ, indeed,—but, [*generally not translated into English*; *Synt.*, § 178, 5].

μενεαίνω, (*Dat.*), I am angry with.

μέντοι, yet, however. [*Synt.*, § 178, 6].

μένω, I remain; (*Acc.*), I await. [*Perf. II.*, μέμονα, I desire, § 111, 5].

μερίζω, I share, divide.

μέριμνα, *h*, care.

μέρος, -ους, τό, part, share.

μεισημβρία, *h*, mid-day, noon.

μέσος 3, middle, in the middle.

[*With the Art.*, § 148, Obs. 5].

μεσότης, -ητος, *h*, the mean, mediocrity, moderation.

μιστός 3, (*Gen.*), full.

μετά, *Prep.*, § 167, 4.

μεταβάλλω, I alter, change.

μεταβολή, *h*, change, vicissitude.

μεταδίδωμί τινί τινας, I give any one a share of anything;—μεταδοτίον ἑστί(ν), one must give a share.

μεταλλάττω, I change, exchange.

μεταξύ, (*Gen.*), *Prep.*, between.

μεταπίμπομαι, I send for.

μετατίθημι, I transpose, change, alter, remove.

μεταφέρω, I carry off, remove, change.

μεταχειρίζομαι, I handle, manage, direct.

μετέπειτα, *Adv.*, hereafter, afterwards.

μέτιχω, (*Gen.*), I take part in, share in, enjoy, possess.

μέτριος 3, moderate.

μετρίως, *Adv.*, moderately.

μέτρον, τό, measure, moderation.

μέχρι, μέχρι ἄν, *Conj.*, until. [*Construction*, § 183, 3, (b)];—*Prep.*, (*Gen.*), § 163, Obs.

μή, *ne*, not, *Synt.*, § 177, 5;—with the *Pres. Imper.* or *Aor. Subj.*, § 153, 1, Obs. 3;—with the *Inf.* pleonastically, § 177, 7;—μή with the *Ind.*, *Subj.*, *Opt.*, after expressions of fear, doubt, &c. ('that'),

- § 177, Obs.;—in Questions,
 § 188, 3, (4), (8), and (9), c.
 μὴ ὅτι (ὅπως)—ἀλλὰ καὶ (ἀλλ' οὐδέ),
 not only—but even [§ 17S, 4.].
 μῆδαμοῦ, Adv., nowhere; μῆδαμοῦ
 εἶναι, to be of no value.
 μῆδεῖς, -εμία, -έν, no one, nothing;
 (used, like μὴ, with Imperatives
 and Subjunctives). [Decl.,
 § 68, Obs. 1.].
 μῆδέποτε, Adv., (with Imper., or
 Subj. used imperatively), never.
 μῆκος, -ους, τό, length.
 μῆν, (a strengthening Particle),
 vero, indeed.
 μῆν, -νός, ὁ, month.
 μῆνις, -ιος or -ιδος, ἡ, anger.
 μηνίω, (Dat.), I am enraged with.
 μήποτε, Adv., never.
 μήπω, Adv., not yet.
 μήτε—μήτε, neither—nor. [Synt.,
 § 17S, 7.].
 μήτηρ, -τρός, ἡ, mother. [Decl.,
 § 36.].
 μηχανάομαι, Dep. Mid., machinor,
 I contrive, devise.
 μιλῶ, I pollute [§ 111, Obs. 2.].
 μίγνυμι, I mix [§ 140, 4.].
 μικρός 3, small, little. [Compari-
 son, § 52, 6.].
 μιμέομαι, (Acc.), imitor, I imitate.
 μιμητής, -οῦ, ὁ, imitator.
 μιμνήσκω, I remind. [Formation,
 § 122, 12; Redup., § 88, Obs.
 2; Perf. Subj. and Plpf.
 Opt., § 116, 3.—Μέννημι with
 Part. and Inf., § 175, Obs.
 3.].
 μίσγω, (Dat.), misceo, I mix,
 mingle with.
 μισέω, I hate.
 μισθός, ὁ, reward, hire.
 μισθόω, I hire out.
 μνᾶ, -ᾶς, ἡ, mina, (a weight or a
 sum of money=100 drachmæ)
 [§ 26.].
 μνήμη, ἡ, memory.
 μνημονεύω, (Gen.), commemoro, I re-
 mind, mention.
 μνηστήρ, -ῆρος, ὁ, suitor.
 μοῖρα, ἡ, share, lot, fate.
- μολῶ, Adv., with difficulty.
 μολύνω, I defile [§ 115.].
 μοναρχία, ἡ, monarchy.
 μόνον, Adv., only, alone.
 μόνος 3, alone, only. [With the
 Art., § 148, Obs. 6.].
 μόρσιμος 2, fated.
 Μοῦσα ἡ, a Muse.
 μουσική, (τέχνη understood), ἡ,
 every art under the patronage
 of the Muses, (especially
 music).
 μοχθηρός 3, miserable, base.
 μόχθος, ὁ, toil, distress.
 μοχλός, ὁ, bolt, bar, lever.
 μύζω, I suck [§ 125, 17.].
 μῦθος, ὁ, word, speech, story.
 μυία, ἡ, fly.
 μυρίος 3, countless;—μύριοι, ten
 thousand.
 μύρμηξ, -ηρος, ὁ, ant.
 μύρον, τό, unguent, ointment.
 μῦς, -ῦς, ὁ, mūs, mouse.
 μυχατός 3, inmost, most retired.
 μύω, I close (especially the lips
 and eyes). [Formation of the
 Tenses, § 94, 1.].
 μῶν=num [§ 188, 5.].
 μωρός 3, foolish; Subst., a fool.
- N.
- Ναί, Adv., truly, yea.
 ναίω, I dwell, inhabit.
 νάσσω, I press together. [Char.,
 § 105.].
 ναυάγος ἡ, wreck.
 ναυαγός, ὁ, 2, naufragus, ship-
 wrecked.
 ναυμαχία, ἡ, sea-fight.
 ναῦς, -νῶς, ἡ, navis, ship. [Decl.,
 § 47, 9.].
 ναύτης, -οῦ, ὁ, nauta, sailor.
 ναυτικός 3, belonging to ships,
 nautical; ναυτικὴ δύναμις, naval
 power; τὸ ναυτικόν, the fleet.
 νεανίας, -ευ, ὁ, a youth.
 νεκρός 3, dead; Subst., a corpse.
 νέκταρ, -ᾶρος, τό, nectar.
 νέκυς, -ῦς, ὁ, corpse;—αἱ νεκταί,
 the dead.
 νέμω, I divide, distribute, assign.

[*Fut.*, νεμῶ and νεμήσω; *Aor.* ἐνειμα; *Perf.*, νενέμηκα; *Aor. Pass.*, ἐνεμήθην and ἐνεμέθην. See § 125, Obs.].

νέος 3, young;—ὁ νέος, the youth, young man.

νεότης, -ητος, ἡ, *juventus*, youth.

νεφέλη, ἡ, (1) *nebula*, cloud; (2) bird-net.

νέφος, -ους, τό, cloud.

νέω, I swim [§ 116, 2.].

νέως, -ώ, ὁ, temple.

νή, *Adv.*, yes, truly.

νῆμα, -ᾶτος, τό, thread, yarn.

νηνεμία, ἡ, a calm.

νησος, ἡ, island.

νίζω, (*Fut.* νίψω), I wash.

νικάω, I conquer.

νίκη, ἡ, victory.

νίπτω, (*later form for νίζω*), I wash.

νίφει, it snows.

νοέω, I think.

νόημα, -ᾶτος, τό, thought, idea.

νομάς, -άδος, ὁ, ἡ, nomadic, leading a roving life.

νομεύς, -έως, ὁ, herdsman, shepherd.

νόμη, ἡ, pasture.

νομίζω, I think, consider [§ 83.].

νόμιμος 3, customary.

νόμος, ὁ, law.

νόος (νοῦς), ὁ, understanding, judgment, mind, spirit.

νοσέω, I am sick.

νόσος, ἡ, disease.

νόστιμον ἡμᾶς, τό, the day of return.

νότος, ὁ, south-west wind.

νύμφη, ἡ, a Nymph, a bride.

νῦν, *Adv.*, *nunc*, now.

νύξ, νυκτός, ἡ, night.

νοσπάζω, I nod, slumber. [*Char.*, § 105, 3.].

Ξ.

ξενία, ἡ, hospitality.

ξένος 3, strange, foreign; *Subst.*, stranger, guest.

ξέω, I scrape. [*Formation of the Tenses*, § 98, (b)].

ξηραίνω, I dry [§ 113.].

ξίφος, -ους, το, sword.

ξύλον, τό, wood.

ξυρέω and ξύρω, *Mid.* ξύρομαι, I shave [§ 124, 5.].

ξύω, I scrape, polish. [*Pass. with* σ, § 95.].

Ο.

ὁ, ἡ, τό, (*Art.*), the, [§ 60.].

ὀάζω, I bite. [*Char.*, § 105, 2.].

ὅδε, ἥδε, τόδε, this, [§ 60.].

ὁδός, ἡ, way, road, journey;—

ὁδοῦ εἰκω, I give place to.

ὀδούς, -όντος, ὁ, tooth.

ὀδύρομαι, I mourn, bewail.

ὀζω (*Gen.*), I smell of [§ 125, 18.].

ὅθεν, *Adv.*, whence.

ὅθι, *Adv.*, ubi, where.

οἶ, *Adv.*, whither.

οἰακίζω, I steer. [*Aug.*, § 87, 1.].

οἶδα, I know [§ 143.].

οἶγνυμι, οἶγω. See ἀνοίγνυμι.

οἰκέτις 3, domestic, belonging to, one's own, intimate.

οἰκέτης, -ου, ὁ, servant, domestic.

οἰκέω, I dwell, inhabit.

οἶκημα, -ᾶτος, τό, dwelling.

οἶκησις, -εως, ἡ, dwelling.

οἶκία, ἡ, house, residence, household.

οἰκοδομέω, I build a house, build:

οἶκος, ὁ, house.

οἰκουρέω, I guard the house. [*Aug.*, § 87, 2.].

οἰκτείρω, (*Acc.*), I pity.

οἰκτρὸς 3, piteous, wretched. [*Comparison*, § 51.].

οἶμαι. See οἶομαι.

οἰμᾶζω, I lament, groan. [*Char.*, § 105, 2.].

οἶνος, ὁ, vinum, wine.

οἶνοχόος, ὁ, cup-bearer.

οἶομαι, I think [§ 125, 19;—*II.* *Pers. Sing. Pres. Ind.*, § 82, 2;—*Aug.*, § 87, 1.].

οἷος, such as, (*Correlative*, § 63); —with *Inf.*, instead of ὥς τε, so as to, [*Synt.*, § 182, Obs. 4.].

αἶς, αἶς, ὁ, ἡ, sheep [§ 46, Obs. 2.].

ἀΐχομαι, I have departed, am gone. [Formation of the Tenses, § 125, 20.;—with Perf. meaning, § 152, Obs. 1.;—with the Part., § 175, 3.].

οἶν. See φέρω.

ἄλβιος 3, happy, prosperous.

ἄλβος, ὁ, wealth, good fortune, prosperity.

ὀλιγαρχία, ἡ, the rule of a few, oligarchy.

ὀλίγος 3, little, [Comparison, § 52, 7.];—ὀλίγοι, few.

ἐλίσσάνω, I slip [§ 121, 7.].

ὀλῶμι, perdo, I destroy [§ 138, B.].

ὀλοῦζω, I howl. [Char., § 105, 2.].

ὅλος 3, whole. [With the Art., § 148, 10. (c). (γ)].

ὀλοφύρομαι, I pity.

ὀμιλέω, (Dat.), I associate with, have intercourse with.

ὀμιλία, ἡ, intercourse with, association, intimacy.

ὀμνῶμι, I swear [§ 133, B.].

ὀμνῶ, I swear.

ὀμογάστριος, ὁ, brother.

ὀμόγλωττος 2, speaking the same language.

ὀμοιότης, -ητος, ἡ, similarity, likeness.

ὀμοίως, Adv., in like manner, alike.

ὀμολογέω, I agree with, confess.

ὀμόρηνυμι, I wipe off [§ 140, 6.].

ὅμως, yet, although, however. [Synt., § 178, 6.].

ὄνειρος, ὁ, dream.

ὄνησις, -εως, ἡ, advantage, benefit.

ὀνίνημι, (Acc.), I benefit, help [§ 135, 4.].

ὄνομα, -ᾶτος, τό, name.

ὀνομάζω, I name, call.

ὄντως, Adv., really.

ὀξύς, -εῖα, -ύ, (1) sharp, sour; (2) quick, swift.

ὀπάζω, I cause to follow, grant, confer.

ὅπου, Adv., whither, where.

ὀπίσω, Adv., behind, back.

ὀπλίζω, I arm.

ὀπλίτης, -ου, ὁ, heavy-armed soldier.

ὄπλον, τό, weapon; Plur., arms.

ὅποι, Adv., whither.

ὅποιος 3, qualis, of what kind.

ὀπόσος 3, quantus, how great.

ὀπότερον 3, how great, how long or how short soever.

ὅποτεν, (with Subj.), whenever, as often as. [Synt., § 182.].

ὅτεπε, when, if, since. [§§ 183, 184.].

ὀπότερος 3, which of two.

ὅπου, Adv., where.

ὀπτη. See ἰσθμ.

ὅπως, (1) Adv. and Conj., how;—(2) in order that, (with Subj., Opt., and Fut. Ind.), [Synt., § 181.].

ὄρασις, -εως, ἡ, sight, vision.

ὄράω, I see [§ 126, 5.; § 82, 2 and § 87, 6.].

ὀργάνω, I enrage [§ 111, Obs. 2.].

ὀργή, ἡ, anger.

ὀργίζομαι, Dep. Pass., I am angry.

ὀρέγω, I stretch forth my hand. Mid. (Gen.), I strive after, grasp at, crave for, desire.

ὀρέξις, -εως, ἡ, a longing for, desire, appetite.

ὀρθός 3, straight, correct, upright.

ὀρθόω, I make straight, erect, raise up.

ὀρθριος 2 and 3, early.

ὀρίζω, I define, limit, lay down, appoint.

ὄρκιον, τό, oath.

ὄρκος, ὁ, oath.

ὀρμάω, I rush, press forward.

ὀρμή, ἡ, impetus, rushing forth, attack, impulse, ardent desire, passion.

ὀρνιθοθήρας, -ᾶ, ὁ, birdcatcher [§ 27, Obs. 1.].

ὄρνις, -ῖθος, ὁ, ἡ, bird.

ὀρνύμι, ὀρνύω, I rouse [§ 140, 7.].

ὄρος, -ους, τό, mountain.

ὄρνις, -ῦνος, ὁ, quail.
 ὀρέττω, I dig. [*Put.* ὀρύζω; *Perf.*, ὀρώρευχα; *Perf. Mid. or Pass.*, ὀρώρυγμα, § 89, (a)].
 ὀρχέω, I cause to dance; *Mid.*, I dance.
 ὀρχησμός, ὁ, dance.
 ὅσιος 3, holy.
 ὀσμή, ἡ, smell, perfume.
 ὅσος 3, as great as, as much as, [*Correlative*, § 63]; ὅσῳ—τοσούτῳ, *Synt.*, § 187, 2.
 ὅστις, ἡπερ, ὅπερ, who, which indeed, the very man who or thing which.
 ὀστέον (-αῦν), τό, bone.
 ὅστις, ἡτις, ὅ τι, who (ever) [§ 62].
 ὅστιςοῦν, ἡτιςοῦν, ὅτιοῦν, *quicumque*, whoever.
 ὀσφραίνομαι, (*Gen.*), I smell [§ 121, 8.].
 ὅταν, (*with Subj.*), when, whenever. [*Synt.*, § 183, 3, (b)].
 ὅτε, when, as, since. [*Synt.*, § 183, 2. a. and § 184, 1.].
 ὅτι, that, [*Synt.*, § 180]; because, [*Synt.*, § 184, 2.].
 οἶ, *Adv.*, where.
 οἶ, οἶ, εἰ, *sui*, of himself, [§ 56;—*use and meaning*, § 169, Obs. 3.].
 οἷ (before Consonants), οὐκ (before Vowels), οὐχ (before aspirated Vowels), not; *Synt.*, § 177, 3. 4. and Obs.;—in Questions, § 188, 3. (4), (6);—οὐ μή, § 177, 9; οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδέ), § 178, 4; οὐχ ὅτι (ὅπως)—ἀλλὰ καί (ἀλλ' οὐδέ), § 178, 4.
 οὐδαμῇ, *Adv.*, nowhere.
 οὐδέ, and not, neither, not even (*ne—quidem*). [*Synt.*, § 178, 7.].
 οὐδείς, -εμία, -έν, no one; οὐδέν, nothing, [*Decl.*, § 68, Obs. 1.];—οὐδείς ὅστις οὐ, *nemo non*, § 182, Obs. 5.
 οὐδέποτε, *Adv.*, never.
 οὐδέπώποτε, *Adv.*, never yet.
 οὐκ, *Adv.* See οὐ.
 οὐκέτι, *Adv.*, no more, no longer.

οὐκοῦν, *non?* or *nonne ergo?* [*Interrog.*, § 188, 3. (ὅ)].
 οὐλος 3, (*Epic*), pernicious.
 οὖν, therefore, then, [§ 178, 9.].
 οὐποτε, *Adv.*, never.
 οὐπω, *Adv.*, not yet.
 Οὐρανίδαι, οἱ, the inhabitants of heaven (*Ouranos*), the gods.
 οὐράνιος 3, heavenly.
 οὖς, ὠτός, τό, ear. [*Decl.*, § 39.].
 οὐσία, ἡ, (1) being; (2) possessions, substance.
 οὔτε—οὔτε, neither—nor. [*Synt.*, § 178, 7.].
 οὔτοι, certainly not. [*Τοί* (*Eucl.*) is a strengthening Particle].
 οὕτω(ς), *Adv.*, so, thus [§ 7, 2.].
 οὐχ, *Adv.* See οὐ.
 ὀφείλω, I owe [§ 125, 21.].
 ὀρέλλω, I increase, strengthen, help.
 ὀφθαλμός, ὁ, eye.
 ὄφις, -εως, ὁ, ἡ, serpent.
 ὀρλίσκανω, I owe, am found guilty, incur, deserve [§ 121, 9.].
 ὀχέω, I bear, endure.
 ὄχλος, ὁ, *plebs*, the common people, crowd, mob.
 ὄψ, ὀπίς, ἡ, *vox*, voice.
 ὀψέ, *Adv.*, late, too late.
 ὀψιος 3, late.
 ὀψις, -εως, ἡ, sight, visage, vision.
 ὀψοφάγος 2, dainty. [*Comparison*, § 50, I. (f)].

II.

Παγίς, -ίδος, ἡ, trap, snare.
 πάγκακος 2, utterly bad.
 πάθος, -ους, τό, suffering, passion.
 παιάν, -ᾶνος, ὁ, war-song, song of triumph.
 παιδεία, ἡ, education, instruction.
 παιδεύω, I educate.
 παιδίον, τό, (*diminutive of* παις), little child.
 παίζω, I play [§ 105, 3 and § 116, 2.].
 παῖς, -δός, ὁ, ἡ, child, boy, son, daughter, servant. [*Decl.*, § 38, Obs. 1.].

παίω, I strike. [*Pass. with σ*, § 95.].
 πάλαι, *Adv.*, formerly, long ago ;
 —οἱ πάλαι, the ancients.
 παλαίω, I wrestle. [*Pass. with σ*, § 95.].
 παλαιός 3, old, aged, ancient.
 πάλιν, *Adv.*, again, on the contrary.
 παντάπᾳσι, universally, by all means [§ 7, 1.].
 πανταχοῦ, *Adv.*, everywhere, in all respects.
 παντοδαπός 3, of every kind.
 πάντως, *Adv.*, by all means, decidedly, altogether, wholly.
 πάνυ, *Adv.*, altogether, very.
 πάππος, ὁ, grandfather.
 παρά, *Prep.*, § 167, 5.
 παραγγέλλω, I order, direct, bid.
 παραδίδωμι, I give over to, commit.
 παραδόξως, *Adv.*, unexpectedly.
 παραθήκη, ἡ, depositum, deposit, pledge.
 παρανέω, (*Dat.*), I advise, exhort.
 παρακαλέω, (*Acc.*), I call to, exhort.
 παρακαταθήκη, ἡ, a trust, deposit, pledge.
 παρακινέωμαι, (*Dat.*), *Dep. Mid.*, I order, advise, encourage.
 παραλαμβάνω, I receive from, take up, undertake.
 παράνομος 2, contrary to law, illegal.
 παραπέτομαι, I fly past, fly away.
 παραπλάζω, I cause to wander, mislead [§ 105, 4.].
 παραπλήσιος 2 and 3, lying close to, near, like. [*Comparison*, § 50, (d)].
 παρασάγγη, -ου, ὁ, a parasang, (a Persian measure of length, containing 30 stadia).
 παρασκευάζω, I prepare ; *Mid.*, I prepare myself.
 παρασκευαστικός 3, (*Gen.*), skilled in preparing.
 παρατείνω, I stretch out, extend. See τείνω.

παρατίθημι, I place beside, provide, propose, declare.
 παρατρέχω, (*Acc.*), I run past, pass by.
 παραφέρω, I bear past.
 πάριμι, *Inf.* παρῖναι, *adsum*, I am present ; —παρίστι(ν), it is lawful, it is in one's power.
 πάριμι, *Inf.* παρίναι, I pass by, go near.
 παρέρχομαι, I go by.
 παρέχω, I offer, grant, present, furnish ; *Mid.*, I afford, produce.
 παρίημι, I let fall, let pass, disregard, let go, loose, remit, give up ; *Pass.*, I am relaxed, am exhausted.
 παρίστημι, I place beside ; *Aor. II. Act.*, I stand beside, assist.
 παροίεω, I riot. [*Aug.*, § 91, 1.].
 παροξύνω, I incite, inspire [§ 111, 7.].
 παρρησία, ἡ, freedom of speech, boldness.
 πᾶς, πᾶσα, πᾶν, each, every, whole ; *Plur.*, all. [*Decl.*, § 40, *Obs.* 1.] — *With the Art.*, § 148, 10, (c).
 πάσσω, I scatter, sprinkle. [*Char.*, § 105, 1.].
 πάσχω, I suffer, feel [§ 122, 13.] ; —εἰ. πάσχω, I receive a favour, am well treated.
 πατήρ, -τρός, ὁ, father. [*Decl.*, § 36.].
 πάτριος 2 and 3, *patrius*, established by forefathers, hereditary.
 πατρίς, -ίδος, ἡ, native-land.
 πάτριως, -ως, ὁ, uncle (by the father's side).
 παύω, I cause to cease ; παύω τινά τινας, I relieve a person from anything ; *Mid. with Part.*, I cease. [*Aor. Pass.*, ἐπαύσθην ; *Perf. Mid. or Pass.*, πέπαυμαι, I cease ; *Fut. III.*, πιπαύσομαι, I will cease].
 παχύς, -εῖα, -ύ, thick, stout, stupid.

πέδη, ἡ, fetter.

πέδιον, τό, a plain.

πεζός 3, pedester, (1) on foot; (2) prosaic.

πειθω, (Acc.), I persuade; *Perf.*

II. (Dat.), πέποιθα, I trust,

rely on; *Mid. with Aor. Pass.*

(Dat.), I am persuaded by,

trust, believe, obey.

πεισiv, -ov, ἡ, persuasiveness, persuasion, obedience.

πεινάω, I hunger. [*Contr.*, § 97, 3, (a)].

πειρασμοι, (Gen.), *Dep. Pass.*, I try.

πέλαγος, -ος, τό, sea.

πιλταστής, -ov, ὁ, one who wears a light buckler, a targeteer.

πέμπω, I send [§ 102, 4.].

πένης, -ητος 1, poor.

πενητεύω, I am poor.

πενθέω, I grieve, mourn for.

πενθικῶς ἔχω, (Gen.), I mourn for something.

ΠΕΝΘΩ. See πάσχω.

πενία, ἡ, poverty.

πενιχρής 3, poor.

πένομαι, I am poor.

πεπαίνω, I ripen, soften, mitigate [§ 111, Obs. 2.].

πεπρωμένος 3, (*Perf. Part. of* πόρω), allotted, fated;—ἡ πεπρωμένη (*sc.* μοῖρα), Fate.

πέπων, -ονος, ripe. [*Comparison*, § 52, 11.].

περαίνω, I finish, accomplish [§ 111, Obs. 2.].

περαῖος 3, beyond.

πέρας, -ατος, τό, end, limit.

περάω, (1) I transport, sell; (2) I pass over (*intrans.*), [§ 98, (a)].

τέρω, I waste, destroy.

περί, *Prep.*, § 167, 2.

περιάγω, I lead round.

περιβάλλω, I throw round.

περίδρομος 2, running round, gadding about.

περιοράω, I overlook, neglect, permit.

περιπλέω, I sail round.

περίπλοος (-ους), ὁ, voyage round.

περιρρέω, I flow round, fall off.

περιστέλλω, I dress, furnish, adorn.

περιτίθηναι, I put or set round.

περιτρέπω, I turn round, overturn.

περιττός 3, beyond the usual number, superfluous.

περιφέρω, I bear about.

πέρυσι, (*from* πέρας), a year ago, last year [§ 7, 1.].

πειάννυμι, I expand [§ 139, a. 3.].

πέτομαι, I fly [§ 125, 22 and § 117, 1.].

πέτρα, ἡ, rock.

ΠΕΤΘΟΜΑΙ. See πυνθάνομαι.

πῇ; *Adv.*, whither? where?

πηγή, ἡ, fountain.

πήγνυμι, I fix, fasten [§ 140, 8.].

πῆχυς, -εως, ὁ, fore-arm, cubit.

πιαίνω, I make fat [§ 111, Obs. 2.].

πιέζω, I press.

πικρός 3, sharp, bitter.

πίμπλημι, I fill [§ 135, 5.].

πίμπρημι, I burn [§ 135, 6.].

πίνω, (Gen. and Acc.), I drink [§ 119, 3.].

πιπίσκω, I give to drink [§ 122, 14.].

πιπράσκω, I sell [§ 122, 15.].

πίπτω, I fall [§ 116, 2 and § 123.].

πιστεύω, (Dat.), I trust, believe; *Pass.* πιστεύομαι, I am believed, am trusted.

πίστις, -εως, ἡ, belief, trust, confidence.

πιστός 3, trustworthy, faithful, true.

πίων 2, fat. [*Comparison*, § 52, 12.].

πλάζω, I cause to wander; *Mid.*, (*poët.*) *with Aor. Pass.*, I wander about; *Aor.* ἐπλάγχθην. [*Char.*, § 105, 4.].

πλάσσω, I form. [*Char.*, § 105, 1.].

πλαστική, ἡ, (*sc.* τέχνη), modeling-art, sculpture.

πλέθρον, τό, a plethron, (a mea-

sure of length = 100 Greek feet or 101 English feet).

πλεῖστος 3, most, (*Sup.* of πολὺς).

πλέκω, I knit, weave [§ 109.].

πλεονάκεις, *Adv.*, oftener.

πλεονέκτης, -ου, avaricious, covetous.

πλεονεξία, ἡ, avarice.

πλευρά, ἡ, side.

πλέω, I sail [§ 116, 2; *Contr.*, § 97, 1.].

πληγή, ἡ, blow, wound.

πληθος, -ους, τό, multitude, throng, extent, length (*of time*).

πλήν, (*Gen.*), except, besides, unless.

πλήρης, -ες, (*Gen.*), full, satisfied with.

πλησιάζω, I approach.

πλησίος 3, near; οἱ πλησίον, those near, neighbours.

πλήττω, I strike, wound. [*Perf.*

πέπληγα, I have struck; *Aor.*

Pass. ἐπλήγην, but in composition, ἐπλάγην, e. g. ἐξέπλάγην].

πλινθος, ἡ, brick.

πλόος (= πλῆυς), ὁ, voyage [§ 29.].

πλούσιος 3, rich, wealthy.

πλουτέω, I am rich, grow rich.

πλουτίζω, I enrich.

πλούτος, ὁ, riches, wealth.

πλύνω, I wash [§ 111, 6 and § 115.].

πνέω, I breathe, blow [§ 116, 2; *Contr.*, § 97, 1.].

πόθεν; *Adv.*, whence?

ποθέω, I desire, long for [§ 98, *Obs.*].

ποιέω, I make, do, act;—εὖ, καλῶς ποιεῖν, (*with Acc.*), I do good to, benefit [§ 159, 3, (2)];—*with a double Acc.*, § 160, 2;—*with the Part. and Inf.*, § 175, *Obs.* 3.

ποιητής, -οῦ, ὁ, poet.

ποικίλος 3, variegated, various.

ποιμήν, -ένος, ὁ, shepherd.

ποιός; 3, of what kind?

πολεμέω, (*Dat.*), I go to war with.

πολέμιος 3, hostile; *Subst.*, an enemy.

πολεμικός 3, warlike.

πόλεμος, ὁ, war.

πολιορκέω, I besiege.

πολιορκία, ἡ, siege.

πόλις, -εως, ἡ, town, state, city.

πολιτεία, ἡ, the state, the government, politics.

πολιτεύω, I govern a state; *Mid.*, I live as a citizen, govern a state.

πολίτης, -ου, ὁ, citizen.

πολιτικός 3, relating to the state, political, civil;—τὰ πολιτικά, politics.

πολλάκις, *Adv.*, often.

πολλάκις 3, many times more.

πολλοί. See πολὺς.

πολυκαιρανία, ἡ, the rule of many.

πολυλόγος 2, garrulous.

πολύπονος 2, laborious, toilsome.

πολύς, πολλή, πολύ, much, many. [*Decl.*, § 48. — *Comparison*, § 52, 9.].

πολυτέλεια, ἡ, great expense, extravagance, costly living.

πολυτελής, -ές, costly, splendid.

πολύτροπος 2, versatile, crafty.

πολυφιλία, ἡ, multitude of friends.

πολυχειρία, ἡ, multitude of hands, abundance of workmen.

πονέω, labōro, I toil, am in pain [§ 98, *Obs.*].

πονηρός 3, wicked, evil, dishonest.

πόνος, ὁ, toil, trouble, labour, hardship.

πορεύω, I lead forward; *Mid.*, (*with Abr. Pass.*), I go, march, set out.

πορτέω, I destroy, ravage.

ποριστικός 3, (*Gen.*), skilled in procuring.

πόρτις, -ιος, ὁ, ἡ, calf, heifer.

πορφύρεος (-ούς) 3, *Adj.*, purple.

πισίς, -εως, ἡ, drinking, drink.

πίσος; 3, how great?

ποταμός, ὁ, river.

ποτί, *Adv.*, (*Encl.*), once, sometimes.

πότερον (πίτερα)—*ή*, *utrum*—*an*, whether—or. [*Synt.*, § 188, 3, (8) and (10)].

πότερος; 3, *uter?* which of two?
ποτόν, τό, drink.

πούς, ποδός, ὁ, *pes*, foot.

πράγμα, -ᾶτος, τό, action, deed, thing, business; *Plur.*, affairs of state, government, power.

πρακτικός 3, capable of accomplishing, effective, able to carry one's point (with another, παρά τινος).

πράξις, -ως, ἡ, an action.

πρᾶος, πραιῖα, πρᾶον, mild, gentle, soft. [*Decl.*, § 48.].

πράττω, I do, act;—πράττω, πράττωμαι τινα ἀργύριον, I demand money from any one;—with *Adverbs*, I fare so and so.

πρίπει, (*Dat.*), it is becoming to.
πρίεσβις, -ων, οἱ, ambassadors, (*Sing.* ὁ πριεβευτής).

πριεβευτής, -οῦ, ὁ, ambassador.
See πρίεσβις.

πρίεβυς, -υς and -ως 1, old man, (in this signif. only in *Acc.* and *Voc.*, πρίεσβυν, πρίεσβυ);—πριεσβύτεροι, *seniores*, elders.

πρίσθαι, to buy [§ 135, 6, page 284.].

πρίν, *Conj.*, before, ere, until, with *Ind.* and *Opt.* [§ 183, 3, (a) and (c)]; πρίν ἄν with *Subj.* [§ 183, 3, (b)]; πρίν with *Inf.* [§ 183, *Obs.*].

πρίω, I saw. [*Pass.* with σ, § 95.].

πρό, *Prep.*, § 163. 2

προαιρέεσθαι, I prefer.

πρίβατον, τό, a sheep.

πρίγονος, ὁ, ancestor.

προδίδωμι, *prodo*, I betray.

προδοτής, -ου, ὁ, traitor.

προέειπον (*Aor.*), I said beforehand, commanded [§ 126, 8.].

προέρχομαι, I go before.

προθυμία, ἡ, willingness.

προθυμός 2, willing, ready.

προθύμως, *Adv.*, willingly, with alacrity.

προλείπω, I forsake, leave.

πρόμαχος 2, fighting in front; *Subst.*, a champion.

προνοέω, I think, consider beforehand.

πρόνοια, ἡ, forethought, prudence.

πρόοιδα, I know beforehand.

πρός, *Prep.*, § 167, 6.

προσαγορεύω, I call, name, address.

προσβάλλω, (*Gen.*), I smell of.

προσβλέπω, I look at.

προσδοκάω, I expect, presume.

πρόσεμι, *Inf.* προσεῖναι, *adsum*, I am present, am connected with.

πρόσιμι, *Inf.* προσιέναι, I go to, approach.

προσελαύνω, I advance towards, march up.

προσέρχομαι, I come to.

πρισηύκει, (*Dat.*), it is becoming to.

πρισηύκων, -ήκουσα, -ῆκον, *Gen.*, -ήκοντος, fitting, becoming.

προσημαίνω, I shew beforehand, reveal.

πρόσθεν, *Adv.*, before, [*with Gen.* § 24.].

προσθετός 3, added (*by art.*), artificial.

προσκυνέω, (*Acc.*), I fall prostrate before, do obeisance to, worship.

πρόσδοος, ἡ, (1) approach; (2) income, revenue (*reditus*).

προσπίπτω, I fall upon, chance; *προσπίπτει*, *accidit*, it befalls, happens.

προσπνέω, I breathe on.

προσποιέω, I add to; *Mid.*, I lay claim to, pretend to.

προστίθημι, I put to, unite, add.

προσφέρω, I bear or bring to.

προσωπον, face, visage, countenance.

πρότερον, *Adv.*, before, sooner.

πρότερος 3, before, sooner.

προτίημι I place before, lay out (for show), set forth, display.

προτρέπω, I turn *any one* to, induce, incite.

προφέρω, I bring before, present, allege.

προφητεύω, I prophesy.

πρυτανεῖον, τό, a court of justice at Athens.

πρώϊος 3, early.

πρῶτος 3, first.

πταίρω, I sneeze.

πταίω, I strike against. [*Pass.* with σ, § 95.].

πτερόν, τέ, wing.

πτερύξ, -ύγος, ή, wing.

πρίσσω, I pound. [*Char.*, § 105, 1.].

πτολίεθρον, τό, (*poët.*), town.

πτύω, I spit [§ 94, 1.].

πτωχός 3, beggarly, poor.

πυκνός 3, frequent, compact.

πύλη, ή, gate, (*usually in the Plur.*).

πυνθάνομαι, (*Gen.*), I ask, hear of, learn by inquiry [§ 121, 15.].

πῦρ, πῦρός, τό, fire.

πύργος, ό, tower.

πυρόω, I burn (*trans.*).

πῶ (*Encl.*), *Adv.*, yet.

πωλέω, I sell.

πῶποτε, *Adv.*, ever.

πῶς; *Adv.*, how?

P.

ῥαδίος 3, easy. [*Comparison*, § 52, 10.].

ῥαδίως, *Adv.*, easily.

ῥεῦμα, -ᾶτος, τό, stream.

ῥέω, I flow [§ 116, 2 and § 142, 6;—*Contr.*, § 97, 1.].

ῥΕΩ [§ 88, 5.]. See φημί.

ῥήγνυμι, I tear, break, rend [§ 140, 9.].

ῥῆμα, -ᾶτος, τό, word, saying.

ῥήτωρ, -ορος, ό, orator.

ῥίγος, -ους, τό, cold.

ρίγώω, I am cold. [*Contr.*, § 97, 3, (b)].

ρίπτέω, I throw.

ρίπτω, I throw, hurl.

ρίς, ῥίνός, ή, nose; *Plur.*, the nostrils.

ρίψ, ῥίπής, ή, reed.

ῥοδοδάκτυλος 2, rosy-fingered.

ῥόδον, το, rose.

ῥοιά, ή, pomegranate.

ῥόπαλον, τό, club.

ῥυθμός, ό, rhythm, measure.

ῥυστάζω, I drag about. [*Char.* § 105, 2.].

ῥώννυμι, I strengthen [§ 139, c, 2.].

Σ.

Σάλπηξ, -ηγος, ή, trumpet.

σαλπίζω, I blow a trumpet.

[*Char.*, § 105, 4.].

σαλπικτής, -οῦ, ό, trumpeter.

σάξ, σαρκός, ή, flesh.

σάπτω, I load.

σαφής, -ές, clear.

σαφῶς, *Adv.*, clearly.

σβέννυμι, I quench, extinguish [§ 139, b. 3; *Aor. II.*, § 142.].

σέβας, τό, (*only in Nom. and Acc.*), respect, esteem.

σέβομαι, I worship, honour, revere.

σεισμός, ό, earthquake.

σεῖω, I shake. [*Pass.* with σ, § 95.].

σέλας, -αος, τό, splendour, brilliancy.

σῆμα, -ᾶτος, τό, sign, monument.

σημαίνω, I give a sign or signal, signify, hint, indicate.

σημεῖον, τό, sign.

σιγάω, I am silent.

σιγή, ή, silence.

σίδηρος, ό, iron.

σίνᾱπι, -εος, τό, mustard.

σῖτος, ό, corn, food.

σιωπάω, I am silent.

σιωπή, ή, silence.

σιωπηλός 3, silent.

σχάφος, -ους, τό, (1) trench; (2) ship.

σκιάζω, I scatter, dissipate.

σκιεάννυμι, I scatter [§ 138, A, 1.].

σκέλλω (*or* σκιέω), I dry up [§ 117, 2 and § 142, 3.].

σκήπτρον τό, sceptre, staff.

σκιά, ἡ, shadow.

σκληρός ὁ, dry, rough, hard, rude.

σκολιός 3, crooked, perverse.

σκοπέω (σκοπέομαι), I behold, consider.

σκότος, -ου, ὁ, and -ους, τό, darkness.

σκόπτω, I jest, scoff.

σμάω, I smear. [*Contr.*, § 97, 3, (a); *Aor. Pass.*, ἐσμήχην].

σοφία, ἡ, wisdom.

σοφιστής, -ου, ὁ, teacher of eloquence, sophist.

σοφίς 3, wise.

σπανίζω, (*Gen.*), I am in want [§ 83.].

σπάνις, -ιας, ἡ, dearth, scarcity, want.

σπανίως, *Adv.*, rarely, seldom.

σπάω, I draw [§ 98, (a)].

σπείρω, I sow. [*Perf.* ἔσπορα; *Aor. Pass.* ἐσπάρην, § 111, 3.].

σπένδω, I pour a drink-offering, make a libation, pour out.

Hence σπένδομαί τινι, I make a treaty with any one, (*libations of wine usually preceding the conclusion of a treaty*).

σπεύδω, I hasten, work earnestly, strive; *with the Acc.*, I accelerate, urge on.

σπουδάζω, I hasten, am in earnest, work hard, am active.

σπουδαίος 3, zealous, active, earnest, serious, good, brave.

σπουδαίως, *Adv.*, zealously, diligently, earnestly.

σπουδή, ἡ, zeal.

στᾶγαν, -άνας, ἡ, drop.

στάδιον, τό, *Plur.*, οἱ στάδιοι or τὰ στάδια, (1) a stade, (6 plethra=600 Greek feet=125 Roman paces); (2) a racecourse.

σταδμῆς, ὁ, stage, day's march.

στάζω, σταλάζω, I drip. [*Char.*, § 105, 2.].

στασιάζω, I am at variance with.

στάσις, -ιας, ἡ, faction, sedition.

τάχυς, -ύος, ὁ, ear of corn.

στέγη, ἡ, roof, house.

στέλλω, I send. [*Aor. II. Pass.*, § 102, 2 and § 114.].

στενάζω, I groan. [*Char.*, § 105, 2.].

στέργω, (*Acc.*), I love; (*Dat.*), I am contented with.

στερέω (τινά τι and τινά τινος), I deprive one of something [§ 122, 16;—*Synt.*, § 160, *Obs.* 2.].

στερομαι, I am deprived of.

στερίσκω, I deprive of [§ 122, 16.].

στέφανος, ὁ, crown, wreath.

στέφανος, I crown.

στήλη, ἡ, pillar, column.

στηρίζω, I make firm. [*Char.*, § 105, 2.].

στιίζω, I prick. [*Char.*, § 105, 2.].

στίλβω, I glisten.

στολή, ἡ, robe.

στόμα, -ᾶτος, τό, mouth.

στορέννυμι, στόρνυμι, I spread out [§ 139, b. 4.].

στράτευμα, -ᾶτος, τό, army.

στρατεύω, I take the field, serve as a soldier; *Mid.*, I am in the field, make war, march.

στρατηγός, ὁ, a general.

στρατιά, ἡ, army, expedition.

στρατιώτης, -ου, ὁ, soldier.

στρατοπεδεύομαι, I encamp.

στρατόπεδον, τό, camp, encamped army.

στρατός, ὁ, army.

στρεβλώω, I twist, torture.

στρέφω, I turn. [*Aor. Pass.* ἐστρέφην, ἐστρέφην; *Perf. Mid. or Pass.*, § 102, 5.].

στρώννυμι, I spread out [§ 138, A. 3.].

στιγέω, I hate.

συγγινώσκω, I think with, agree with;—συγγινώσκω ἑμαυτῶ, I am conscious;—συγγινώσκω τινί, I pardon any one.

συγγνώμων, -ον, (*Gen.*), (1) pardoning, indulgent; (2) agreeing with.

συγγράφω, I describe, write about.

συγκοπή, ἡ, (1) a cutting short; hence (2) in *Gramm.* syncopé,

i. e. a striking out one or more letters in a word ; (3) a swoon.
 συγκυκάω, I confound, throw into confusion.
 συγχαίρω, (*Dat.*), I rejoice with.
 συγχίω, *confundo*, I pour together, confuse, disturb.
 συκῆ, ἡ, fig-tree.
 σύκον, τό, fig.
 σιλάω (τινά τι), I strip or plunder one of something.
 συλλαμβάνω, (*Dat.*), I take in common with, help, succour.
 συλλέγω, I collect.
 σύλλογος, ὁ, assembly.
 συμβαίνω, I go with ;—*συμβαίνει*, it happens, results.
 συμβουλεύω, I advise.
 σύμβουλος, ὁ, adviser, counsellor.
 συμμαχία, ἡ, alliance, aid.
 σύμμαχος 2 fighting with ; *Subst.*, an ally.
 σύμτας, -ᾶσα, -ᾶν, *universus*, all together, the whole.
 συμπύηνμι, I put together, frame, congeal, curdle, compound, compose.
 συμπίνω, I drink with.
 συμπίπτω, I fall in with, coincide with ;—*συμπίπτει*, it happens, befalls.
 συμπονέω, (*Dat.*), I labour with, aid, succour.
 συμπράττω, (*Dat.*), I do in common with, help.
 συμφέρω, I bear together with, contribute, am profitable to ;—*συμφέρει*, it is advantageous, is expedient.
 συμφορά, ἡ, an event, (especially a misfortune).
 σύν, *Prep.*, § 164, 2.
 συναγωνίζομαι, I contend with.
 συναίρωμαι, (*Gen.*), I take part in.
 συναπόλλυμι, I ruin together with ; *Mid.*, I go to ruin with any one.
 συναρμόζω, I fit together, adjust, arrange.

σύνδειπνος, ὁ, a companion at table.
 σύνδεσμος, ὁ, band, conjunction.
 συνδιετρίβω, I spend time with, live with.
 σύνειμι, *Inf.* συνεῖναι, (*Dat.*), I am with, associate with.
 σύνειμι, *Inf.* συνιέναι, (*Dat.*), I come or assemble with.
 συνεξομοιῶ, I make equal to, assimilate.
 συνετιδίδωμι, I give together with ; *Mid.*, I give myself up with others to anything.
 συνεργός 2, working with, helping ; *Subst.*, a helper, fellow-workman.
 σύνεσις, -ιως, ἡ, understanding, intelligence.
 συνετός 3, sensible, sagacious.
 συνήθεια, ἡ, intercourse, intimacy, society.
 συνθάπτω, I bury together with.
 συνθήκη, ἡ, covenant, treaty.
 συνίημι, I understand.
 συνίστημι, I put together ; *Mid.*, I collect, unite, bring together.
 συννέω, I spin, weave together with.
 σύνοιδα, I know the same as another ; *σύνοιδα ἑμαυτῷ*, I am conscious. [*With the Part.*, § 175, *Obs.* 2.].
 συντάττω, I order, arrange.
 συντρέχω, I run with.
 συντυγχάνω, (1) I meet with ; (2) I happen.
 σῦριγξ, -ιγγος, ἡ, flute, pipe.
 συρίζω (*συρίττω*), I whistle. [*Char.*, § 105, 2.].
 σύρω, I drag [§ 115.].
 σῦς, σῦός, ὁ, ἡ, *sus*, boar, sow [§ 45.].
 συσκηνέω, I live in the same tent with, eat with.
 σφάζω, σφάττω, I slay. [*Char.*, § 105, 2.].
 σφαῖρα, ἡ, ball, sphere.
 σφάλλω I cause to fall, trip up,

overthrow, foil, deceive
[§ 113].
φιγγω, I squeeze [§ 106, Obs. 1
and § 109].
φρόδα, *Adv.*, very, very much,
exceedingly, vehemently.
φύριος 3, violent.
φύζω, I throb. [*Char.*, § 105, 2].
σάμα, ἡ, hammer.
σχάω, I loose, open [§ 98, (a)].
σχολῖος 3, slow, leisurely.
σώζω, I save, preserve. [*Perf.*
Mid. or Pass. σώσμαι; *Aor.*
Pass. σώσθην].
σῶμα, -ᾶτος, τό, the body.
σωτήρ, -ῆρος, ὁ, preserver, saviour.
[*Voc.*, § 34. Obs. 1.].
σωτηρία, ἡ, safety, preservation.
σωφρονέω, I am of sound mind,
am discreet, am temperate.
σωφροσύνη, ἡ, sound-mindedness,
modesty, wisdom, chastity.
σώφρων 2, of sound mind, pru-
dent, temperate.

T.

τάλαντον, τό, talent (*a weight*).
ταλαρος, ὁ, little basket.
τάλας, -αινα, -ᾶν, miserable.
[*Decl.*, § 40, Obs. 1.].
τάξις, -ιος, ἡ, order, rank.
ταπεινός 3, low, humble.
ταπεινῶ, I humble.
ταράττω, I confuse, disturb, trou-
ble.
ταραχή, ἡ, confusion, disturb-
ance.
τάττω, I arrange, order [§ 109].
ταύρος, ὁ, bull.
ταυτολογία, ἡ, tautology, repeti-
tion.
τάραι, ἡ, trench.
τάχα, *Adv.*, quickly, speedily,
soon, perhaps.
ταχέως, *Adv.*, quickly.
τάχος, -ους, τό, quickness.
ταχύ, *Adv.*, quickly.
ταχύς, -εῖα, -ύ, quick, swift.
[*Comparison*, § 51. I.].
ταῖς, -ῶ, ὁ, peacock.
καί (Encl.), and; τέ—τέ, τί—καί,

both—and, as well—as,
[*Synt.*, § 178, 3.].
τείνω, I stretch. [*Perf.* τέτακα;
Aor. Pass. ἐτάθην; *Perf. Mid.*
or Pass., § 113.].
τείρω, *tero*, I rub or wear away,
weary, weaken.
τείχος, -ους, τό, wall, fortress.
τεκμαίρω, I shew by a sign, limit,
finish; *Mid.*, I set as a bound,
decree, infer.
τέκνον, τό, child.
τελευταῖος 3, last.
τελευταῖα, (1) I end, finish; (2) I
die [τὸν βίον (life) understood].
τελευτή, ἡ, end, death.
τελέω, I accomplish, fulfil [§ 98,
(b)].
τελέως, *Adv.*, fully, completely.
τέλος, -ους, τό, end.
τέμνω, I cut, divide, ravage
[§ 117.].
τέρας, -ατος, τό, wonder, prodigy,
monster. [*Decl.*, § 39, Obs.].
τέρπω, I delight, amuse; *τέρπο-*
μαι, (*Dat.*), I amuse myself,
delight in, or I am delighted.
τετραίνω, I bore [§ 111, Obs. 2.].
τέττιξ, -ῖγος, ὁ, cicada, tree-
grasshopper.
τεχνάομαι, *Dep. Mid.*, I contrive,
perform skilfully.
τέχνη, ἡ, art, skill.
τεχνίτης, -ου, ὁ, artist.
τήκω, I melt (*trans.*); *Mid.* (*with*
Aor. II. and Fut. II. Pass.,
§ 103, Obs. 1.), I melt (*intrans.*),
am dissolved.
τηλικούτος, -αῦτη, -οὔτο, so great,
of such an age [§ 60.].
τηλίθι, *Adv.*, afar.
τηλοῦ, (*Gen.*), *Adv.*, far from,
afar.
τιάρα, ἡ, tiara, turban.
τίθημι, I put, place, appoint,
hold or reckon as, ordain, ar-
range, propose (*as a prize*),
make, render, assign; *Mid.*,
I lay up for myself, make or
prepare for myself;—νόμους τι-
θεῖσθαι, to enact laws [§ 133.].

- τιθήνη, ἡ, nurse.
 τικτω, I beget, produce [§ 123.].
 τιλλω, I pluck [§ 115.].
 τιμάω, I honour, esteem, value.
 τιμή, ἡ, honour.
 τίμιος 3, honoured, esteemed, precious.
 τιμωρέω, (Dat.), I help, avenge; Mid. (Acc.), I revenge myself on any one.
 τιμωρία, ἡ, punishment.
 τίνω, I atone, pay; Mid., I avenge myself, punish [§ 119. 4.].
 τιτράω, I pierce, bore [§ 96, Obs. 1.].
 τιτρώσκω, I wound [§ 122, 17.].
 ΤΑΗΜΙ, I bear, suffer [§ 135, 7.].
 τοί, (Encl.), Adv., (a strengthening Particle), indeed, certainly.
 τοίγχε, τοίγαρτοι, τοίγαροῦν, so then, therefore [§ 178, 9.].
 τοίνυν, therefore, then [§ 178, 9.].
 τοῖος 3, of such a nature; (τοῖος—οῖος, talis—qualis, such—as).
 τοιόσδε 3, such, of such a nature.
 τοιοῦτος 3, talis, such [§ 60.].
 τολμέω, I dare, venture, undertake.
 τόξευμα, -ἄτος, τό, arrow.
 τόξική, ἡ, archery.
 τόξον, τό, bow.
 τόπος, ὁ, position, place;—ὁ μεταξὺ τόπος, the intervening space.
 τίσος, so great; (τίσος—ὄσος, tantus—quantus, so great—as).
 τοσοῦτος 3, tantus, so great [§ 60.].
 τότε, Adv., then.
 τραγικός 3, tragic.
 τράγος, ὁ, he-goat.
 τραγωδία, ἡ, tragedy.
 τράπεζα, ἡ, table.
 τρέπω, I turn; Mid., I turn myself; (2) I turn for myself, (i.e. I put to flight). [Aor. ἔτρεψα, ἔτρεψάμην, ἔτρέφην; ἔτραπόμην, ἔτρέπην; Perf. Act., τίτρεφα; Perf. Mid. or Pass., τέτραμαι, § 102, 4, 5.].
 τρέφω, I rear, support, nourish. [Fut. θρέψω; Aor. ἐθρέψα; Perf. τίτρεφα, § 102, 3; Perf. Mid. or Pass., τίτραμαι, § 102, 5; Aor. Pass., ἐτρέφην (rarely ἐθρέφην), § 102, 2.].
 τρέχω, I run [§ 126, 6.].
 τρέω, I tremble [§ 98, (b)].
 τρίβω, I rub [§ 107.].
 τριήρης, -ήρους, ἡ, trireme. [Decl. and Accent, § 42.].
 τρίζω, I chirp. [Char., § 105, 2.].
 τρίπους, -ουν, Gen., -ποδος, three-legged; Subst., a tripod.
 τρόπαιον, τό, trophy.
 τρόπος, ὁ, (1) turn, way; (2) manner; (3) character, disposition (turn of mind).
 τευφάλια, ἡ, helmet.
 τευφή, ἡ, luxury, effeminacy.
 τεϋρητής, -οῦ, ὁ, luxurious, riotous, voluptuous; (Subst., a voluptuary).
 τρώγω, I gnaw. [Fut., τρώξομαι; Aor., ἔτρωγον].
 τυγχάνω, I happen, befall; with the Gen., I hit, obtain [§ 121, 16.].—With the Part., § 175, 3.
 τύμβος, ὁ, tomb.
 τύπτω, I strike.
 τυραννίς, -ίδος, ἡ, absolute power.
 τύραννος, ὁ, monarch, tyrant.
 τύρβη, ἡ, crowd, disorder.
 τυφλόω, I make blind.
 τύχη, ἡ, fortuna, casus, fortune, chance, (in the Plur. usually = misfortunes).
 τ.
 Τάκινθος, ὁ, hyacinth.
 ὑβρίζειν, (Acc.), I am haughty towards, I treat, insult.
 ὕβρις, -εως, ἡ, insolence, outrage, haughtiness.
 ὑβριστής, -οῦ, ὁ, an insolent man.
 ὑγιαίνω, I am in good health.
 ὕδωρ, ὕδατος, τό, water [§ 47, 10.].
 υἱός, ὁ, son.
 ὑπακούω, (Dat.), I obey.

ὑπάρχω, I am at hand, am, am
for, serve as, belong to.

ὑπὲρβῆμι, I remove; *Mid.*, I
come out from, withdraw
from, avoid.

ὑπὲρ, *Prep.*, § 166, 3.

ὑπερπαθνήσκω, (*Gen.*), I die for
some one.

ὑπεράχθομαι, I am much grieved.

ὑπερβάλλω, I throw beyond, ex-
ceed, excel.

ὑπερβασία, ἡ, trespass.

ὑπερήφανος 2, haughty, arrogant.

ὑπερηράω, I look over, despise.

ὑπέρφρων, -ον, high-minded,
haughty, proud.

ὑπηρετίω, (*Dat.*), I aid, serve.

ὑπισχνέομαι, I promise [§ 120,
3.].

ὑπνος, ὁ, sleep.

ὑπό, *sub*, [*Prep.*, § 167, 7.].

ὑπογραφή, ἡ, (1) subscription;
(2) sketch; (3) painting under
(of the eyelids).

ὑπόδημα, -ατος, τό, sandal, shoe,
(that which is bound under
the foot; ὑπό, δέω).

ὑπόθεσις, -εως, ἡ, foundation, hy-
pothesis, supposition.

ὑπομένω, (*Acc.*), I await, endure.

ὑπερέχω, I endure.

ὑποχωρέω, I go back, withdraw.

ὑστεραίᾳ 3, following.

ὑστερός 3, later, following.

ὑφαίνω, I weave. [*Perf.* ὑφαγκα;
Perf. Mid. or Pass. ὑφασ-
μαι].

ὑψος, -ους, τό, height, eleva-
tion.

ὑψίω, I elevate, exalt.

ὑώ, I rain. [*Pass. with σ*,
§ 95.].

Φ.

ΦΑΓΩ. See ἐσθίω.

φαίνω, I show, disclose; *Mid.*, I
appear [§ 113.];—φαίνομαι *with*
the Part. and Inf., § 175; *Obs.*
3.

φανερός 3, manifest, plain, evi-
dent.

φάρμακον, τό, drug, remedy.

φάσκω, I assert, allege, suppose
[§ 122, 18.].

φαῦλος 3, worthless, bad, evil.

φείδομαι, *Dep. Mid.*, (*Gen.*), I
spare, save.

φένᾱξ, -ᾱκος, ὁ, quack, impostor.

φέρω, *fero*, I bear, bring [89, *Obs.*
and § 126, 7.].

φεύγω, (*Acc.*), *fugio*, I flee, avoid,
shun. [*Fut.*, § 116, 2; *Aor.*
ἔφυγον].

φημί, I say [§ 126, 8;—*Inflexion*,
§ 135, 8.].

φθάνω, I anticipate. [*Formation*
of the Tenses, § 119, 5.—*With*
the Part., § 175, 3, and page
231 (note)].

φθείρω, I destroy [§ 111, 3.—*Perf.*
Act. ἐφθόρα; *Perf. Mid. or*
Pass. ἐφθαρμαι; *Fut. Pass.*
φθαρήσομαι and *Aor. II. Pass.*
ἐφθάρην in the sense of 'perire'].

φθονέω, (*Dat.*), I envy.

φθόνος, ὁ, envy.

φιάλη, ἡ, drinking-cup.

φιλόανθρωπος 2, loving mankind,
philanthropic.

φιλέω, I love.

φιλία, ἡ, friendship.

φίλιος 3, friendly.

φιλοκερδής, -ές, fond of gain.

φιλομαθής, -ές, fond of learning.

φιλόξενος 2, hospitable.

φίλος 3, dear, beloved. [*Compa-*
rison, § 50, *Obs.* 1.].—*Subst.*,
a friend.

φιλοσοφέω, I philosophize.

φιλοχρημοσύνη, ἡ, avarice, cov-
etousness.

φλύζω, I bubble. [*Char.*, § 105,
2.].

φοβέω, I frighten; *Mid.*, (*with*
Aor. Pass.), I am afraid,
fear.

φόβος, ὁ, fear;—φόβος ἔχουμε, I
am afraid.

φοινίκιος (-οῦς) 3, purple.

φοιτάω, I go to and fro.

φονεύς, -έως, ὁ, murderer.

φονεύω, I murder, slay.

- φόνος, ὁ, murder, slaughter.
 βορβή, ἡ, pasture, food.
 φορέω, I carry, wear.
 φόρμιγγς, -γγος, ἡ, lyre, harp.
 φράζω, I declare, make known, say, utter [§ 110.].
 φρήν, -ενός, ἡ, *Plur.* φρένες, the understanding, the mind.
 φρίσσω (φρίττω), (1) I bristle; (2) I shudder [§ 104, 2, (β)].
 φρονέω, I think;—μέγα φρονέω, I am haughty.
 φρονίμος 2, thoughtful, prudent.
 φροντίτῳ, (*Gen.*), I care for, trouble myself about; (*Acc.*), I meditate on, think about [§ 83.].
 φροντίς, -ίδος, ἡ, care, concern.
 φυλακή, ἡ, guard, watch.
 φυλαξ, -ἄκος, ὁ, a guard, guardian.
 φυλάττω, I guard, watch, keep, protect; *Mid. (Acc.)*, I guard against any one.
 φύσημα, -ἄτος, τό, breath.
 φύσις, -εως, ἡ, nature.
 φυτεύω, I plant.
 φύω, I bring forth, produce; *Perf. (intrans.)*, I am by nature, am; am formed so and so [§ 142, 10.].
 φωνέω, I produce a sound, speak, address.
 φωνή, ἡ, voice, language.
 φῶρ, φῶρς, ὁ, thief.
 φωρεύω, I detect. [*Formation of the Tenses*, § 96, 3.].
 φῶς, φωτός, τό, light.

X.

- χαίνω, I gape, yawn.
 χαίρω, (*Dat.*), I rejoice, delight in [§ 125, 23.].
 χαλάω, I loosen [§ 98, (a)].
 χαλεπός 3, molestus, troublesome, difficult, annoying, oppressive.
 χαλεπῶς, *Adv.*, with difficulty.
 χαλινός, ὁ, bridle.
 χαλκός, ὁ, brass.
 ἄλκεος (-οῦς), -ίᾱ (-ῆ), -σον (-οῦν), brazen.

- χαρίεις, -εῖς, -ειν, graceful. [*Decl.*, § 40, Obs. 1.].
 χαριέντως, *Adv.*, gracefully.
 χαρίζομαι, (*Dat.*), I gratify, compliment, favour.
 χάρις, -ῖτος, ἡ, favour, kindness, gratitude, grace, elegance.
 χάσκω, I open the mouth; *Perf.*, κέχνηα, I gape [§ 122, 19.].
 χειμῶν, -ῶνος, ὁ, winter.
 χεῖρ, -ρός, ἡ, hand. [*Decl.*, § 35, Obs. 2.].
 χειρόομαι, I overpower, master, subdue.
 χελιδών, -όνος, ἡ, swallow. [*Decl.*, § 35, Obs. 3.].
 χέω, I pour out [§ 116, 2.].
 χηρέω, I deprive, rob, bereave.
 χθές, *Adv.*, yesterday.
 χθών, -ονός, ἡ, earth, ground, soil.
 χιτῶν, -ῶνος, ὁ, tunic, coat.
 χιόν, -όνος, ἡ, snow.
 χοῦς, χοῦς, ὁ, a Greek liquid measure (about 3 quarts). [*Decl.*, § 41.].
 χοίρειος 3, pertaining to swine.
 χολόομαι, I am angry.
 χόλος, ὁ, gall, bitterness, anger.
 χορεύω, I dance.
 χορός, ὁ, dance.
 χόω, I heap up. [*Pass. with σ*, § 99, Obs. 3.].
 χράομαι, *Dep. Mid.*, (*Dat.*), utor, I use, employ, enjoy, treat, have dealings with any one. [§ 96, Obs.; *Contr.*, § 97, 3, (a);—*Pass. with σ*, § 99, Obs. 3.].
 χράω, I give an oracle. [§ 96, Obs.;—*Contr.*, § 97, 3, (a);—*Pass. with σ*, § 99, Obs. 3.].
 χρεία, ἡ, usus, (1) use; (2) need; (3) association.
 χρεή, it is necessary [§ 135, 2.].
 χρεῖζω, (*Gen.*), I need, am in want of.
 χρεῖμα, -ἄτος, τό, thing; *Plur.*, property, money, riches.
 χρήσιμος 3, useful, serviceable.
 χρησμοσύνη, ἡ, need, poverty.

χρηστικός 3, useful, serviceable,
good, brave.

χρίω, I graze, sting; and χρίω,
I smear over, anoint. [*Pass.*
with σ, § 94, 1, and § 95.].

χρῖνος, ὁ, time.

χρυσῖον, τό, (*diminutive of χρυσός*)
gold.

χρυσός, ὁ, gold.

χρυσός (-ους), -ίω (-ῃ), -ιον (-οῦν),
golden.

χρῶμα, -ατος, τό, (1) skin; (2) co-
lour.

χρῶννμι, I colour, stain [§ 139,
c. 3.].

χωρά, ἡ, country, region.

χωρίς, (*Gen.*), *Adv.*, separately,
apart from, without.

χωρισμός, ὁ, separation.

ψ.

ψάω, (*Gen.*), I touch. [*Pass.*
with σ, § 95.].

ψάω, I rub. [*Pass.* with σ;—
Contr., § 97, 3, (a)].

ψέγω, I blame.

ψευδής, -ές, false.

ψευδορκος 2, perjured; τό ψεύδορ-
κον, false oath.

ψεύδος, -ους, τό, a lie.

ψεύδω, I cheat, deceive; *Mid.*, I
lie [§ 110.].

ψεύστης, -ου, ὁ, liar.

ψήν. ψηνός, ὁ, wasp.

ψήφισμα, -ατος, τό, decree, reso-
lution.

ψυχή, ἡ, soul, spirit.

ψυχος, -ους, τό, cold.

Ω.

ὠδὴ (ὠδή), ἡ, song.

ὠέω, I push. [§ 124, 6; *Aug.*,
§ 87, 4.].

ὠκύς, -εῖα, -ύ, quick.

ὠμος, ὁ, shoulder.

ὠνέομαι, I buy. [*Aug.*, § 87, 4.].

See πρίασθαι.

ὠνιος 3, *venalis*, for sale; τὰ ὠνια,
market-wares.

ὠόν, τό, ovum, egg.

ὥς, (*Prep.*), *ad.* to, § 165, 3;—
that, § 180, 2;—in order
that, § 181;—as, when,
§ 183, 2, a;—as, because,
since, § 184, 1;—as, like
as, § 187, 1; with the *Part.*,
§ 176, Obs. 2;—about (*with*
indefinite expressions of Num-
ber);—ὥς τάχιστα, *quam celer-*
rime, as quickly as possible, as
soon as.

ὥςπερ, *Adv.*, as, just as, as it
were. [*Synt.*, § 187, 1.].

ὥςτε, so that, [§ 186]; as, [§ 187,
1.].

ὠφέλεια, ἡ, advantage, profit, be-
nefit.

ὠφελέω, (*Acc.*), I benefit.

ὠφέλιμος 2, useful, beneficial.

ὦψ, ὠπός, ἡ, eye, face, counte-
nance.

II. ENGLISH—GREEK VOCABULARY.

A.

- Abandon, ἐκλείπειν; προλείπειν; καταλείπειν; ἐπιλείπειν; ἀφίεναι.
 abide, εἶναι; διατρίβειν.
 — by, παραμένειν (*Dat.*); ἰμ-
 μένειν (*Dat.*).
 ability, δύναμις, -εως, ἡ.
 able, to be, δύνασθαι (*with Aor. Pass.*); ἰσχύειν; οἶοντε εἶναι; ἔχειν (*with Inf.*).
 abolish, λύνειν.
 abounding in, εὐπορος 2 (*Gen.*).
 about, περί; ἀμφί: (*with Numerals*) εἰς; ἀμφί; περί.
 —, to be (=intend), μέλλειν.
 above (=beyond), ὑπέρ.
 abroad, to travel, ἀποδημεῖν.
 absent, ἀπών, -οῦσα, -όν.
 —, to be, ἀπεῖναι; (=to be from home), ἀποδημεῖν.
 abstain from, ἀπέχεσθαι (*Gen.*); — one must abstain from, ἀφεκτέον ἐστί(ν).
 abundance, ἀφθονία, ἡ; (=wealth), πλοῦτος, ὁ.
 accompany, ἕπεσθαι.
 accomplish (=perform), ἀπο-
 δεικνύσθαι; ἐξεργάζεσθαι; ἀνύειν;
 (=finish), ἀνύειν; τελεῖν; δια-
 τελεῖν; περαίνειν; (=effect), δια-
 πράττεσθαι; — (a journey), κα-
 τανύειν.
 according to, in accordance with, κατὰ; μετὰ.
 according to law, νομίμως.
 account of, on, διά; ἐνεκα; ὑπέρ; χάριν.
 account, on this, διὰ τοῦτο.
 accuse of, γράφεισθαι; κατηγορεῖν; διώκειν.
 accused, to be, φεύγειν (*Gen.*).
 accuser, κατήγορος, ὁ.
 accustom, ἐθίζειν.
 accustomed, to be, εἰωθέναι.
 achieve, ἀποδείκνυσθαι; ἐξεργάζε-
 σθαι; διαπράττεσθαι; ἀνύειν.
 acquainted with, to be, εἰδέναι; ἐπίστασθαι (*Dep. Pass.*).
 acquire, κτᾶσθαι; προσποιεῖσθαι; (*by lot*), λαγχάνειν.
 acquisition, κτήσις, -εως, ἡ.
 acquit, ἀπολύειν.
 across, passage, πάροδος, ἡ.
 act, an, πράξις, -εως, ἡ; πρᾶγμα, -ατος, τό; (=work), ἔργον, τό.
 —, to, πράττειν; δρᾶν.
 action. See act.
 active, σπουδαῖος 3.
 add, προσποιεῖν; προστιθέναι; ἐπι-
 τίθεναι.
 addition to, in, πρὸς.
 administer, διοικεῖν; πολιτεύειν.
 administration, good, εὐνομία, ἡ.
 administrator, to be an, οἰκεῖν.
 admirable, θαυμαστός 3.
 admire, θαυμάζειν; ἄγασθαι.
 adorn, κοσμεῖν; ἀγάλλειν; ἀσκεῖν.
 — with (=invest), ἀμφιεννύ-
 ναι (τινά τι).
 adult, τέλειος 3.
 advance, to, ἐκβαίνειν; προβαίνειν; ὀρμᾶσθαι; διέρχεσθαι.
 advantage, ὠφέλεια, ἡ; ὄνησις, -εως, ἡ.
 —, an, ἀγαθόν, τό.
 — of, for the, πρὸς.

advantage from anything, to derive, ἀπολαύειν τινός τι.

—, to be of, συμφέρειν (Dat.);

—of what advantage is it? τί συμφέρει;

advantageous, χρήσιμος 3; χρηστικός 3; ὠφέλιμος 2.

advice, βουλή, ἡ.

advise, βουλεύειν; συμβουλεύειν(τινί).

adviser, σύμβουλος, ὁ.

affair, πρᾶγμα, -ατος, τό.

affected (well), εὖνους, -ουν.

affirm, φάναι [§ 126, 8.].

affliction, πάθος, -ους, τό.

afford, παρέχειν; παρέχισθαι.

afraid, to be, φοβεῖσθαι, with Aor.

Pass. (Acc.); δίδοικέναι (Acc.).

after, (Prep.), μετὰ; ἐκ.

—, (Conj.), ἰπτεῖ; ἰπτεῖδῃ.

afterwards, ἔπειτα; μετέπειτα; ὕστερον.

again, ἄθις; πάλιν.

against, ἀντί; πρὸς; εἰς; ἐπί; κατὰ.

age (=ætas), ἡλικία, ἡ.

—, (old), γῆρας, τό [§ 39, Obs.].

agreeable, ἡδύς, -εῖα, -ύ.

agriculture, γεωργία, ἡ.

aid, to, βοηθεῖν; ἐπαρκεῖν; συμφέρειν.

alarm, to, καταπλήττειν.

alike, (Adv.), ὁμοίως.

all, πᾶς, πᾶσα, πᾶν; ἅπας [§ 40.].

alleviate, ἐπικουφίζειν; (grief), θειραπτεύειν.

alliance, σύμμαχία, ἡ.

allow, εἶν;—to allow one to enjoy anything, μεταδιδόναι τινί τινος.

allowable, it is, ἔξιστι(ν) (Dat.).

ally, an, σύμμαχος, ὁ.

almost, σχεδόν; ὀλίγου δεῖν.

alone, μόνος 3; Adv., μονον.

already, ἤδη.

also, καί.

altar, βωμός, ὁ.

alter, μετατιθέναι; μεταλλάττειν (Char. γ); μεταβάλλειν.

alternately, ἐν μέρει; ἀνὰ μέρος.

although, κἄν (=καὶ εἰάν); εἰ καί; καίπερ (with Part.).

always, αἰί;—to be always doing so and so, διατελεῖν, διάγειν or διαγίγνεσθαι (with Part., § 175, 3.).

am. See be.

ambassador, πρεσβευτής, -οῦ, ὁ; Plur., οἱ πρέσβεις.

ambitious, φιλότιμος 2.

amid, ἐν; παρὰ.

among, ἐν; μετὰ.

amputate, ἀποτέμνειν.

amuse oneself, τέρπισθαι, with Aor. Pass. (Dat.).

ancestors, προγεγενημένοι, οἱ; πρόγονοι, οἱ.

ancient, παλαιός 3.

and, καί;—and not, καὶ οὐ (μή); οὐδέ (μηδέ), § 178, Obs. 2.

anger, ὀργή, ἡ; χόλος, ὁ; θυμός, ὁ.

angry to be, ὀργίζεσθαι.

— with to be, ἄχθισθαι; ἐν ὀργῇ εἶν (Acc.).

animal, ζῷον, τό.

announce, ἀγγέλλειν.

annually, κατ' ἔτος.

anoint, ἀλείφειν; χρίειν.

another (=alius), ἄλλος, -η, -ο. (=alter), ἕτερος 3.

another's, belonging to another, ἀλλότριος 3.

ant, μύρμηξ, -ηκος, ὁ.

any longer, ἔτι.

any one, τις (Encl.).

any thing, τι (Encl.).

any where, πού (Encl.); [in a sentence with a negative, οὐδαμῶς].

apparel, ἱσθής, -ῆτος, ἡ.

appear, φαίνεισθαι (with Aor. II. Pass.).

appetite, γαστήρ, -τρός, ἡ;—the appetites, ἡδοναί, αἱ.

appoint, ἀποδεικνύειν; καθιστάναι;—to appoint anything to one, ὀρίζειν.

apprehend (=seize), συλλαμβάνειν.

approach, to, πλησιάζειν; προσιέναι.

approbation, δοκιμασία, ἡ.

approve of, ἐπαινεῖν.

archer, τοξότης, -ου, ὁ.

archery, τὸξική, ἡ.
ardour, σπουδή, ἡ; εὐμός, ὁ.
argument, λόγος, ὁ.
arise (=happen), γίγνισθαι.
armament, στόλος, ὁ; στρατιά, ἡ;
στρατός, ὁ.
arms (=weapons), ὅπλα, τὰ.
army, στρατιά, ἡ; στρατός, ὁ;
στράτευμα, -ατος, τό.
around, περί; ἀμφί.
arouse, ἀνιστάναι.
arrange, διατάττειν; συντάττειν;
(=fit together), συναρμόττειν;
συμπηγνύναι.
arrest, to, συλλαμβάνειν.
arrive, ἤκειν; παρῆναι.
arrogant, ὑβριστής, -οῦ; ὑπέρφρων;
-ον; ὑπερήφανος 2.
arrow, τόξισμα, -ατος, τό.
art, τέχνη, ἡ.
artificer, ἐργαστής, -αῖ, ὁ; ἐργάτης,
-ου, ὁ.
artist, τεχνίτης, -ου, ὁ.
as, ὥς; ὥσπερ; (=since), ἐπεὶ.
as if, ὥς (with Part.).
as long as, ἕως; ἕως τε.
as much, τοσοῦτος 3 [§ 60].
as often as, ὁπότε; ὅταν; ὁπόταν
[see § 183.].
as soon as, ὥς τάχιστα.
as well as, καί—καί.
ascend the throne, εἰς τὴν βασι-
λείαν καταστῆναι.
as certain, πυκνάνεσθαι.
ashamed, to be, αἰδεῖσθαι [§ 98,
(b)] with Aor. Pass., (Acc.);
αἰσχύνεσθαι, with Aor. Pass.,
(Acc.).
ask, ΕἰΠΟΜΑΙ; ἐρωτᾶν (τινά τι);
αἰτεῖν (τινά τι); ἀπαιτεῖν (τινά
τι); (for oneself), αἰτεῖσθαι.
aspire after, ὀρέγεσθαι (Gen.); ἐφίε-
σθαι (Gen.); διώκειν (Acc.).
assert, φάναι [§ 126, 8.].
assist, παραστῆναι; συμπονεῖν;
(=defend), ἀμύνειν.
assign to, νέμειν; κατανέμειν; δι-
δόναι; τιθέναι.
associate with, ὁμιλεῖν (Dat.);
συνεῖναι (Dat.); ἐπακολουθεῖν
(Dat.).

assured, to be (=believe), νομίζ-
ειν; ἠγνίσθαι.
astonish, καταπλήττειν.
at, παρά; ἐν.
attack, an, προσβολή, ἡ.
attack, to, ἐπιτίθεσθαι (Dat.);
ἐπιέναι (Dat.).
attempt, to, πειρᾶσθαι (Gen. or
Inf.), Dep. Pass. [Verbal Adj.
πειρατέον]; ἐπιχειρεῖν.
attend to, ἐπιμελεῖσθαι (Gen.),
Dep. Pass.; φροντίζειν (Gen.).
attractive, εἰς ἡμᾶς, -ίτος.
audible, ἀκουστός 3.
auditor, ἀκροατής, -οῦ, ὁ.
author, αἴτιος, ὁ;—to be the author
of many advantages, πολλῶν
ἀγαθῶν αἴτιος καταστῆναι.
authority, royal, βασιλεία, ἡ.
avail, δύνασθαι; ἰσχύειν.
avarice, φιλοχρημοσύνη, ἡ; φιλαρ-
γυρία, ἡ; (=covetousness),
πλεονεξία, ἡ.
avaricious, πλεονέκτης, -ου, ὁ.
avert, ἀποτρέπειν; ἀλέξιν; ἀμύνειν.
avoid, φεύγειν (Acc.).
await, προσδοκᾶν; ὑπομένειν.
awake, to be, ἐγρηγορέναι.
awaken, ἐγείρειν; ἀνιστάναι.
away, to lead, ἀπάγειν
—, to flee, ὀχισθαι φεύγων [§ 175,
3.].

B.

Back, ὀπίσω;—go back, ἐπανα-
χωρεῖν;—send back, ἀποπέμπειν;
—receive back, ἀπολαμβάνειν.
bad, κακός 3; πονηρός 3; (=con-
temptible), φαῦλος 3.
bad, the (in the abstract), κακίη, τό.
ball, σφαῖρα, ἡ.
banish, ἐξελαύνειν; ἐκβάλλειν; ἀπα-
θεῖν.
banter, παίζειν.
barbarian, a, βάρβαρος, ὁ.
base, ταπεινός 3; κακός 3; πονη-
ρός 3.
basket, κάνιον (=κανοῦν), τό;—
little basket, τάλαρος, ὁ.
bathe oneself, λούεσθαι.
battle, μάχη, ἡ; ἀγών, -ῶνος, ὁ.

be, εἶναι; γίνεσθαι; ὑπάρχειν; ἔχειν
with an Adv.
— angry with, ἐν ὀργῇ ἔχειν (Acc.).
— at leisure, σχολάζειν.
— at war with, πολεμεῖν (Dat.).
— distant from, ἀπέχειν (Gen.).
— eager, σπεύδειν.
— here, παρῖναι.
— insufficient, ἰνδιᾶν ἔχειν.
— sufficient, ἱκανῶς ἔχειν.
— there, παρῖναι.
— therewith, παρῖναι.
— underneath, ὑπῖναι.
— well, εὖ ἔχειν.
— with, συνῖναι.
bear (=carry), φέρειν; φορεῖν;
βαστάζω; (=endure), φέρω;
ὑποφέρω; ὑπομένω; τλῆναι;
(=bring forth, produce), φύω;
ἀναφύω; τίκτειν.
— about, περιφέρειν.
— witness, μαρτυρεῖν.
beast (wild), θῆρ, θηρῆς, ὅ; θηρίου,
τό.
beat, κρούειν.
beautiful, καλός 3.
—, the (in the abstract), καλόν,
τό.
beautifully, καλῶς.
beauty, καλόν, τό; κἄλλος, -ους, τό.
because, ὅτι; διότι; ἅτε.
— of, διὰ τό (with Inf.).
become, γίνεσθαι.
becomes, it, (=is becoming to),
προσῆκει (Dat.); πρέπει (Dat.).
becoming, προσήκων, -ουσα, -ον.
—, it is, προσῆκει (Dat.); πρέπει
(Dat.).
befall, προσπίπτειν.
befitting, προσήκων, -ουσα, -ον.
before, πρό; (=in the presence
of) εἰς; πρὸς.
— (Conj.), πρίν [§ 183, 3, and
Obs.]. πρότερον.
beforehand, to observe, προνοεῖν.
beg off, ἔκαιτεῖσθαι.
beget, τίκτειν.
begin, ἀρχεσθαι (Gen., or ἀπό, in
with Gen.); ἡγεῖσθαι (Gen.);
(=set about), ἀπτεσθαι (Gen.).

begin to degenerate, μεταβολὴν ἐπ'
τὸ κακὸν λαμβάνειν.
beginning, ἀρχή, ἡ.
behalf of, in, ὑπέρ.
behind, ὀπίσω;—to leave behind,
καταλείπειν.
being, to come into, γίνεσθαι.
believe (=imagine), δοκεῖν; (=be
persuaded by), πείθεσθαι, with
Aor. Pass. (Dat.); (=fidem
habere), πιστεύειν (Dat.); πι-
ποιθέναι (Dat.); (=think), ἡγεί-
σθαι; νομίζειν; δοκεῖ (Dat.).
believe in the gods, θεοὺς νομίζειν.
believed, to be, πιστεύεσθαι.
belly, γαστήρ, -τρός, ἡ.
belonging to, οἰκίος 3; ἴδιος 3.
beloved, to be. See to love.
benefactor, εὐεργέτης, -ού, ὁ.
beneficence, εὐεργεσία, ἡ.
beneficial, ἀφέλιμος 2; χρήσιμος
3; χρηστός 3.
benefit, to, ὠφελεῖν (Acc.); ὀνι-
νάναι (Acc.); εὐεργετεῖν (Acc.).
—, a, εὐεργεσία, ἡ; χάρις, -ιτος,
ἡ;—to confer a benefit, εὐεργε-
τεῖν (Acc.).
bereave, στέρειν; ἀποστρεῖν (τινά
τινος and τινός τι); ἀφαιρεῖσθαι
(τινά τι).
beside, πρὸς (with Dat.); παρὰ.
besides, ἐτι; πλὴν.
besiege, πολιορκεῖν.
best. See good.
—, to be the, ἀριστεύειν.
bestow, δίδοναι; ὀπάζειν; ἱπαρχεῖν
(τινί τινος).
better. See good.
betimes, εὐθύς.
betray, προδίδοναι.
betray, προδότης, -ου, ὁ.
between, μεταξύ (Gen.).
beware of, φυλάττεσθαι (Acc.);
εὐλαβεῖσθαι (Acc.).
beyond, Prep.; ὑπέρ.
— desert, παρ' ἀξίαν.
bid, κελεύειν (with Acc. and Inf.).
bind, συνάπτειν; δέειν.
bird, ὄρνις, -ῖθος, ὁ, ἡ;—birds; τὰ
πτηνὰ.

birth (=descent), γένος, -ους, τό.
 bite, δάκνυν.
 black, μέλας, -αινα, -αν.
 blame, to, φέγειν (τινά οἱ τι) ; ἰγ-
 καλεῖν (τινι) ; μίμφισθαι (τι).
 blessing, α, ἀγαθόν, τό.
 blind, Adj., τυφλός 3.
 —, to, τυφλοῦν.
 blood, αἷμα, -ατος, τό.
 bloom, ἀκμή, ἡ.
 —, to, ἐάλλειν.
 blow, to, πνεῖν.
 —, α, πληγή, ἡ.
 blush, to, ἐρυθραίνεισθαι, (with Aor.
 and Fut. Pass.).
 boar, κάπρος, ὁ ; σῦς, ὁ.
 boastful display of, to make a,
 ἐπιδεικνύμαι.
 body, σῶμα, -ατος, τό.
 —, in a (=together), σύμπας 3.
 boil, to, (trans.), ἔψειν ; ἀνέψειν ;
 ζεννύναι ; (intrans.), ζεῖν.
 boldly, θαρραλέως.
 boldness (of speech), παρρησία, ἡ.
 bolt, μοχλῆς, ὁ.
 booty, λεία, ἡ.
 borders, μέθορια, τά.
 bore through, τρυπᾶν.
 born, to be, φῦναι (§ 142, 10) ;
 γίνεσθαι.
 both, ἄμφω (§ 68, Obs. 2] ; ἀμ-
 φότερος 3, (uterque).
 both—and, καί—καί ; τέ (Encl.)
 —καί.
 boundary, πέρας, -ατος, τό.
 bow, α, τῆξον, τό.
 bowl, mixing, κρατήρ, -ῆρος, ὁ.
 boy, παῖς, -δος, ὁ.
 bracelet, ψέλλιον, τό.
 brass, χαλκός, ὁ.
 brave, ἀνδρείος 3 ; γενναῖος 3 ; ἄλκι-
 μος 3 ; ἀγαθός 3.
 bravely, ἀνδρείως ; γενναίως ; θαρρα-
 λέως.
 bravery, ἀνδρεία, ἡ ; ἀρετή, ἡ.
 bread, ἄρτος, ὁ.
 break, ῥηγνύναι ; διαρρηνγύναι ; ἀγ-
 νύναι ; καταγνύναι ; (=to shat-
 ter), θραύειν.
 — up an encampment, ἀνα-
 ζευγνύναι.

break in pieces, διαρρηνγύναι ;
 καταγνύναι.
 breathe, πνεῖν ; ἐμπνεῖν.
 brick, πλίνθος, ἡ.
 bridge, to, ζευγνύναι (Aca.).
 bridle, χαλκίως, ὁ.
 brilliant, λαμπρός 3.
 bring, ἄγειν ; φέρειν ; προσφέρειν ; κο-
 μίζειν.
 — a sacrifice, θυσίαν παιδεύειν.
 — forward (as a charge), κα-
 τήγορεῖν.
 — on, ἐπάγειν.
 — to, προσφέρειν.
 — up (=rear), παιδεύειν ; τρέ-
 φειν.
 brother, ἀδελφός, ὁ.
 brute, βίσκημα, -ατος, τό.
 buckler, πέλτη, ἡ.
 build, ιδρύειν ; κτίζειν ; (a house),
 οἰκοδομεῖν.
 bull, ταῦρος, ὁ.
 burden, ἄχθος, -ους, τό.
 burdensome, βαρὺς, -εῖα, -ύ ; χα-
 λεπός 3 ; ἀργαλέος 3.
 burn (trans.), καίειν ; τιμιπράναι ;
 (intrans.), καίεσθαι.
 — down, κατακαίειν ; καταφλέ-
 γειν ; ἐμπιπράναι.
 bury, ἐάπτειν.
 — with, συνθάπτειν.
 business, ἔργον, τό ; πρᾶγμα, -ατος,
 τό ; — it is the business of, ἔστι
 (with Gen.).
 but, δέ ; (=sed), ἀλλά.
 — also, ἀλλὰ καί.
 buy, πρίασθαι ; ἀνῆσθαι.
 by, ὑπό ; διά ; παρά ; πρὶς.
 — no means, ἥκιστα ; οὐδαμῶς.
 — or through myself, δι' ἐμαυ-
 τοῦ.
 — sea, κατὰ θάλασσαν ; by land,
 κατὰ γῆν.

C.

Calamity, ἀτύχημα, -ατος, τό ; συμ-
 φορά, ἡ ; ἀτυχία, ἡ ; κακόν, το.
 call, to, καλεῖν ; (=name), ὀνομά-
 ζειν ; προσαγορεύειν ; ἀποκαλεῖν.
 call to mind, μνημονεύειν (τι).
 calumny, διαβολή, ἡ.

can (=be able), δύναιτο;—one can, ἔστι (Dat.).
 capacity, δυνάμις, -εως, ἡ;—in a private capacity, ἰδίᾳ;—in a public capacity, δημοσίᾳ.
 captive, αἰχμάλωτος 2.
 care, φροντίς, -ίδος, ἡ; μέριμνα, ἡ; (=solicitude), ἐπιμέλεια, ἡ.
 — for, take care for or of, ἐπιμελεῖσθαι, *Dep. Pass. (Gen.)*; ἐπιμέλειαν ἔχειν (*Gen.*); φροντίζειν (*Gen.*);—I care for anything, μέλει μοί τινας.
 —, take (=beware), φυλάττεισθαι (*Acc.*).
 carefully, ἐπιμελῶς.
 carousal, πόσις, -εως, ἡ.
 carry, φέρειν; βαστάζειν; φορεῖν.
 — about, περιφέρειν.
 — off, ἀρπάζειν; ἀπάγειν; ἐξαίρεισθαι.
 — on war, πολεμεῖν (*Dat.*).
 case as, to be in the same, τὸ αὐτὸ πάσχειν (*Dat.*).
 cast down, to, σφάλλειν.
 castle, ἀκρᾶ, ἡ.
 catch (animals), θηρεύειν; ἀγρεύειν; λαμβάνειν.
 cause (=affairs), πράγματα, τὰ.
 — to revolt, ἀφιστάναι.
 cauterise, ἀποκαθεῖν.
 cease, μολύναι; παύσθαι; διαλείπειν.
 celebrate (=praise), ἰπαινέειν.
 — (in song), ᾄδειν; ὑμνεῖν.
 celestial, οὐράνιος 3.
 cell, οἰκίδιον, τὸ.
 censure, ψέγειν (τινά or τι); μέμφεσθαι (τι); ἐγκαλεῖν (τινί).
 centre, centre of, μέσος 3, (*agreeing with the Noun, § 148, Obs. 5.*).
 certainly not or never, οὐ μή [*§ 177, 9.*].
 chance, τύχη, ἡ.
 change, to, μετατιθέναι; μεταλλάττειν (*Char. γ*); μεταβάλλειν.
 character, τρόπος, ὁ; ἥθος, -ους, τό.
 — of the Deity, τὰ τοῦ θεοῦ.

charge, to take in, λαμβάνειν.
 charge, to (=attack), ἐπιτίθεσθαι (*Dat.*); ἐπιέναι (*Dat.*).
 chariot, ἄρμα, -ατος, τό.
 charioteer, ἡνίοχος, ὁ.
 charm, τερπνόν, τό.
 cheerfully, ἡδέως.
 chiefly, μάλιστα.
 child, παῖς, -δός, ὁ, ἡ; τέκνον, τό;—little child, παιδίον, τό.
 choice (*Adj.*), πολυτελής, -ές.
 choose, αἰρεῖσθαι; κρίνειν; (=wish), βούλεισθαι; ἐθέλειν.
 circumference, περίμετρος, ἡ.
 citadel, ἀκρᾶ, ἡ.
 citizen, πολίτης, -ου, ὁ.
 city, πόλις, -εως, ἡ.
 clamour, κραυγή, ἡ.
 clash, κρούειν.
 clear, to (=to free from wild beasts), ἐξημεροῦν; (=cleanse), καθαίρειν.
 cleave to, ἔχεισθαι (*Gen.*).
 close (*Adv.*), ἐγγύς.
 —, to, κλείειν.
 clothes, ἱσθῆς, -ῆτος, ἡ; ἱμάτια, τὰ.
 cluster (of grapes), βότρυς, -ῦος, ἡ.
 cold, ψυχρός, -ους, τό; ῥίγος, -ους, τό.
 —, (*Adj.*), ψυχρός 3.
 collect, συλλέγειν; συνιστάναι; ἀγείρειν.
 colony, ἀποικία, ἡ.
 column, στήλη, ἡ.
 combat, μάχη, ἡ;—to engage in single combat with, μονομαχεῖν (*Dat.*).
 combatant, ἀθλητής, -οῦ, ὁ.
 come, ἔρχεσθαι; ἀφικνεῖσθαι; (=come into existence), γίγνεσθαι;—to have come, be present, ἤκειν.
 — in or into, εἰσερχεσθαι; εἰσέρχονται.
 — into being, γίγνεσθαι.
 — to a knowledge of, γινώσκειν.
 — together, συνέρχεσθαι.
 command (=office), ἀρχή, ἡ.

- command, to, ἄρχειν ; κελύειν ;
 (=enjoin), ἐπιτάττειν (Dat.) ;
 προστάττειν (Dat.) ; ἐντέλλειν or
 ἐντέλλεσθαι (Dat.) ; (of gene-
 rals), παραγγέλλειν.
 —, to be at one's, παρῆναι
 (Dat.).
 —, to give a, προστάττειν.
 commander, ἐπιτακτήρ, -ῆρος, ὁ ;
 (=a general), στρατηγός, ὁ ;
 ἡγεμών, -όνος, ὁ.
 —, to be a, ἄρχειν.
 commend, ἰπαινέειν.
 common, κοινός 3 (Gen. or Dat.).
 common origin, συγγενές, -οῦς, τό.
 companion, ἑταῖρος, ὁ.
 compare, ὁμοιοῦν (τί τινι) ; εἰσάζειν
 (τί τινι).
 comparison with, in, παρά or πρὸς
 (with Acc.).
 compassionate, to, κατελειῖν
 (Acc.) ; ὀλοφύρεσθαι (Acc.).
 competent, ἱκανός 3.
 complain, ἀγανακτεῖν.
 complete, to, διατελεῖν.
 compulsion, ἀνάγκη, ἡ.
 comrade, ἑταῖρος, ὁ.
 conceal, ἀποκρύπτειν ; κατακρύ-
 πτειν ; κεύθειν.
 concealed, κρυπτός 3.
 — from, to remain, διαλαν-
 θάνειν (Acc.).
 —, to be, λανθάνειν (Acc.).
 concerned for, to be, φροντίζειν
 (Gen.).
 concerns, it, μέλει.
 condemn, κρίνειν ; —to condemn
 to death, κρίνειν θανάτου.
 confer (=invest with), περιτιθέ-
 ναι.
 — benefits on, εὖ ποιεῖν (τινα) ;
 εὐεργετεῖν (τινα).
 — great benefits on, μεγάλα
 εὐεργετεῖν (τινα).
 confide in, ἐπιτρέπειν ; πεποιθέναι.
 confidence in, to have, θαρρῆναι
 (Acc.).
 confine, κατακλείειν ; καθιέργειν.
 conformably to, μετὰ (with Gen.).
 confuse, συγχέειν.
 confused noises, θορυβοί, αἱ.
- congratulate, συνῆδισθαι, with Fut.
 and Aor. Pass. (Dat.).
 conquer, νικᾶν (Acc.) ; κρατεῖν
 (Gen. or Acc.).
 conscious, to be, συνιδίναμι ἑαυτόν.
 consider, σκοπεῖν ; νομῖν ; (=con-
 template), θεωρεῖν ; —to be con-
 sidered, νομίζεσθαι.
 considerable, ἀξιόλογος 2.
 considerate (=moderate), μέτριος
 3.
 consideration, λογισμός, ὁ.
 constitutionally, νομίμως.
 construction (=building), οἰκοδό-
 μησις, -εως, ἡ.
 consult, βουλευέσθαι.
 — an oracle, μαντεύεσθαι.
 consume, ἀναλίσκειν ; κατεσθίειν.
 contemplate, θεωρεῖν ; σκοπεῖν.
 contend (= fight), μάχεσθαι
 (Dat.) ; (in music, with des-
 tiny, &c.), ἐρίζειν (Dat.).
 contentedly, very, εὐταχέστατα.
 contention, ἔρις, -ίδος, ἡ.
 contest, μάχη, ἡ ; ἀγών, -ῶνος, ὁ.
 continually, αἰεὶ ; συνεχῶς ; [some-
 times translated by διατελεῖν,
 διάγειν or διαγίγνεσθαι with the
 Part., § 175, 3.].
 continue, διατελεῖν ; διάγειν ; δια-
 γίγνεσθαι (with Part., § 175, 3.).
 contrary to, ἐναντίος 3 ; —(Prep.),
 παρά.
 contrive, μηχανᾶσθαι (Dep. Mid.).
 control, to, κυρεῖν (Gen.) ; κρα-
 τεῖν (Gen.).
 conversation, διάλογος, ὁ ; (=in-
 struction), ὁμιλία, ἡ.
 converse with, to, διαλέγεσθαι
 (Dat.), Dep. Pass.
 convict, to, ἐλέγχειν ; ἐξελέγχειν.
 convince, πείθειν (Acc.).
 coöperation of any one, with
 the, συνεργούντος τινος (Gen.
 Abs.).
 corn, σῖτος, ὁ.
 —, ear of, στάχυς, -ῦος, ὁ.
 corpse, νέκυς, -ῦος, ὁ ; νεκρός, ὁ.
 correct (Adj.), ὀρθός 3.
 correctly, ὀρθῶς.
 corrode, ἑσθίειν ; κατεσθίειν.

corrupt, to, διαφθείρειν.
 costly, πολυτελής, -ές.
 ——— living, πολυτέλεια, ἡ.
 counsel, βουλή, ἡ.
 country, χώρα, ἡ; γῆ, ἡ; —one's
 country, πατρίς, -ίδος, ἡ.
 ———, belonging to the, of the,
 πατρίος 2 and 3.
 ———, native, πατρίς, -ίδος, ἡ.
 courage, θυμός, ὁ.
 ———, be of good, θαρρύν.
 courageously, θαρρυνέως.
 courier, ἄγγελος, ὁ; ἡμεροδρόμος, ὁ.
 course, δρόμος, ὁ; (=journey),
 ὁδός, ἡ.
 court (of the Persian king), θύραι.
 αἱ.
 — of justice, δικαστήριον, τό.
 covetousness, πλεονεξία, ἡ.
 cow, βοῦς, ἡ, [§ 41.].
 cowardly, δειλός 3; κακός 3.
 crave for, ἐφίεσθαι (Gen.).
 creature, ζῶον, τό.
 credit, to, πείθισθαι (Dat.).
 crew, οἱ ἄνδρες.
 crime (=outrage), ὕβρις, -εως, ἡ.
 croak, κραῖζειν.
 crocodile, κροκόδειλος, ὁ.
 crowd, ὄχλος, ὁ.
 crown, α, στέφανος, ὁ; διάδημα,
 -ατος, τό.
 crush, to, θραύειν.
 cry, α, κραυγή, ἡ; ἦχος, ὁ.
 — out, κράζειν; ἀνακράζειν; ἀνα-
 βοᾶν; —to cry out to, βοᾶν (τινι).
 cubit, πῆχυς, -εως, ὁ.
 cultivation (=education), παι-
 δεία, ἡ; παιδείσις, -εως, ἡ.
 cup, κύπελλον, τό; (for mixing
 wine), κρατήρ, -ῆρος, ὁ.
 curdle (trans.), συμπηγνύναι.
 custom, ἔθος, -ους, τό; (=usage),
 νόμος, ὁ; —it is an established
 custom, νομίζεται.

D.

Dainty food, ὀψον, τό.
 dance, to, ὀρχεῖσθαι; (of choral
 dancing), χορεύειν.
 dancing, ὀρχηθμός, ὁ; (choral
 dancing), χορός, ὁ.

danger, κίνδυνος, ὁ; δεινόν, τό.
 ———, to incur, or be in dan-
 ger of, κινδυνεύειν.
 dare, τολμᾶν.
 dark (=black), μέλας, -αῖνα, -αν.
 darkness, νύξ, νυκτός, ἡ.
 daughter, θυγάτηρ, -τρός, ἡ, [§ 36.].
 day, ἡμέρα, ἡ.
 daybreak, at, ἅμα τῇ ἡμέρᾳ.
 dead, τεθνηκώς, -υῖα, -ός; νεκρός 3;
 —to be dead, τεθνηκέναι [§ 122.
 9.].
 deal, a great deal of, πο-
 [§ 48.].
 dear, φίλος 3.
 death, θάνατος, ὁ.
 ———, to be put to, ἀποθνήσκειν.
 ———, to put to, ἀποκτείνειν.
 debar, ἀπελαύνειν; ἔργειν.
 deceive, ἔξαπατᾶν; σφάλλειν; (in
 lies), ψεύδειν.
 decide, κρίνειν; διακρίνειν; διαγι-
 γνώσκειν; (judicially), δικάζειν.
 — upon or about, βουλευέσθαι.
 declare, ἀποφαίνεσθαι; ἀποδείκνυ-
 σθαι.
 decoration, κόσμος, ὁ.
 decorum, εὐκοσμία, ἡ.
 decree, α, ψήφισμα, -ατος, τό.
 deed, πρᾶγμα, -ατος, τό; ἔργον, τό;
 πράξις, -εως, ἡ.
 ———, in, ἀληθῶς.
 deem, νομίζειν.
 ——— worthy, ἀξιοῦν.
 deep, βαθύς, -εῖα, -ύ.
 defeat, ἥττα, ἡ.
 ———, to, νικᾶν (Acc.).
 defence (by speech), ἀπολογία, ἡ.
 defend, φυλάττειν; —to defend
 oneself, ἀμύνεσθαι; ἀπαμύνεσθαι;
 (by speaking), ἀπολογεῖσθαι.
 defendant, ἀπολαγούμενος, ὁ.
 deformed (=disgraceful), αἰ-
 σχρός 3.
 degenerate, begin to, μεταβα-
 λῆν ἐπὶ τὸ κακὸν λαμβάνειν.
 deity, θεῖον, τό; δαιμόνιον, τό;
 δαίμων, -ονος, ὁ; θεός, ὁ.
 delay, to, μέλλειν; κατοκνεῖν.
 deliberate, to, βουλευέσθαι.
 delight, to, εὐφραίνειν; τέρπειν.

delight in, χαίρειν (Dat.); ἡδεσθαι with Fut. and Aor. Pass. (Dat.); τέρεσθαι, with Aor. Pass. (Dat.); ἀγάλλεσθαι [only Pres. and Impf.] (Dat.); εὐφραίνεισθαι (Dat.).

deliver, σώζειν; ἀπαλλάττειν; (=set at liberty), ἐλευθεροῦν.

—— judgment, δικάζειν.

—— up, παραδιδόναι.

deliverance (=safety), σωτηρία, ἡ; (=freedom from), ἀπίλυσις, -εως, ἡ.

demand, to, αἰτεῖν.

demean oneself towards anyone, προσφέρεισθαι (with Aor. Pass.) τινι ὅτι πρὸς τινα; — kindly towards, φιλοφρόνως ἔχειν (with Dat. pers., or πρὸς with Acc.).

deny, ἀρνεῖσθαι (with Aor. Pass.); ἕξαρνον εἶναι.

depart, ἀπαλλάττεσθαι (with Aor. II. Pass.); ἀπέρχεσθαι; ἀπιέναι; ἀποβαίνειν.

departed (=dead), ἀποτεθνηκώς, -υῖα, -ίς.

dependent, to be, (=be ruled), κρατεῖσθαι; ἄρχεσθαι.

deplore, κλαίνειν [§ 116, 2.].

deposit, τιθέναι, (in something, ἐν τινι).

deposited, a thing, παρακαταθήκη, ἡ.

deprive, χηροῦν; στερεῖν; ἀποστερεῖν (τινά τινος and τινός τι); ἀφαιρεῖσθαι (τινά τι).

derive advantage from any thing, ἀπολαύειν τινός τι.

—— gain, κερδαίνειν.

descendant, ἕκγονος, ὁ, ἡ.

descended from, ἕκγονος, ὁ, ἡ.

describe, συγγράφειν.

desert, beyond one's, παρ' ἄξίαν.

——, to, καταλείπειν; ἐκλείπειν; ἐπιλείπειν; προλείπειν; ἀποφύγειν.

deserter, αὐτόματος, ὁ.

deserve, ἄξιον εἶναι.

deserving, ἄξιος 3 (Gen.).

——, to think, ἀξιοῦν.

desire, a, ἐπιθυμία, ἡ; ὀρεῖς, -εως, ἡ; (=impulse), ὄρμη, ἡ.

——, to, ἐπιθυμῶν; (=wish), βούλεισθαι, Dep. Pass.; (=pray), εὐχέσθαι, Dep. Mid. (Dat.); δεισθαι, Dep. Pass. (Gen.); (=claim) ἀξιοῦν.

desirable, αἰρετός 3.

desirous, to be, ἐθέλειν.

despair, to, ἀπογινώσκειν; ἀθυρεῖν; (=despair of oneself), ἀπογινώσκειν ἑαυτόν.

despise, καταφρονεῖν (Gen.); (=not to honour) ἀτιμάζειν; (=not to value), ὀλιγωρεῖν (Gen.); (=neglect), ὑπερρεῖν (Acc.); — we must despise, καταφρονητέον ἐστί(ν) (Gen.).

destiny, μοῖρα, ἡ.

destinies, human, τὰ ἀνθρώπινα.

destroy, λύνειν; καταλύειν; φθείρειν; διαφθείρειν; ὀλλύναι; (=overthrow), ἀνατρέπειν; — destroy utterly, ἀπολλύναι; ἑξολύναι.

determine (=resolve), γινώσκειν.

determined, it is, δοκεῖ (Dat.); δέδοκται (Dat.).

detrimental, βλαβερός 3.

devote oneself to (=turn to), τρέπεσθαι (with Aor. II. Pass.).

die, θνήσκειν; ἀποθνήσκειν; τελευτᾶν.

—— for, ὑπεραποθνήσκειν.

differ, differ from, διαφέρειν (Gen.).

different, διάφορος 2; — to run in different directions, διαδιδράσκειν.

—— from, to be, διαφέρειν (Gen.).

difficult, βαρύς, -εῖα, -ύ; χαλεπός 3.

—— to restore, δυσεπανόρθωτος 2.

dig through, διορύττειν; διασκάπτειν.

dignity (=gravity), βάρος, -ους, τό.

diligence, σπουδή, ἡ.

diligent, σπουδαῖος 3.

diligently, σπουδαίως.

dining-room, ἀνώγειον, -ον, τό.

direct, to, ἰθύνειν; (=manage), μετὰ χειρὶ εἶσθαι.

direct oneself, *τρέπεται* (with Aor. 11. Pass.).

directly under the mountain, *ὑπ' αὐτὸ τὸ ὄρος*.

disappear, *ἀφανίζεσθαι* (with Aor. Pass.).

disclose, *ἐκκαλύπτειν*; *φαίνειν*; *ἀποφαίνειν*; *ἐκφαίνειν*; *φανερὸν ποιεῖν*; *δηλοῦν*.

discourse, *λόγος*, ὁ.

discourse with, to, *διαλέγεσθαι* (τινί).

discover (= shew), *φαίνειν*.

discreet, *φρόνιμος* 2; *συνετός* 3.

disease, *νόσος*, ἡ.

disgrace, *αἰσχύνη*, ἡ; *λύπη*, ἡ.

disgraceful, *αἰσχρὸς* 3; *αἰκῆς*, -ῆς.

disgracefully, *αἰσχυρῶς*.

dishonest, *πονηρὸς* 3.

dishonour, *ἀτιμία*, ἡ.

dishonourable, *αἰσχρὸς* 3; *αἰκῆς*, -ῆς.

disorder, *ταραχή*, ἡ;—to throw into disorder, *ταρᾶν*.

disorderly, *ἀκολλάτως*.

dispel, *λύειν*.

dispirited, to be, *ἀθυμεῖν*.

display, *ἀποφαίνειν*, (*ἀποφαίνεσθαι*); *ἀποδεικνύναι*, (*ἀποδείκνυσθαι*).

— of, make a, *ἐπιδεικνύναι*; *ἐπιδείκνυσθαι*.

displease, *ἀπαρέσκειν* (Dat.).

displeased with or at, to be, *ἄχθεσθαι*, with Aor. Pass. (Dat.).

dispose (= arrange), *τεχνᾶσθαι*.

disposed, kindly, *εὖνους* 2;—to be kindly disposed, *εἶναι φιλοφρόνως* (Dat. or *πρὸς* with Acc.).

disposition (= feeling), *γνώμη*, ἡ; *φρένες*, αἱ; (= character), *τρόπος*, ὁ; *ἥθος*, -ους, τό.

dissension, *διχοστασία*, ἡ.

dissipate (= scatter), *σκιεῖν*; *σκιεῖν*; *σκιεῖν*.

dissolute, *ἀνῶτης*, -ῆς.

dissolve, *λύειν*; *καταλύειν*; *διαλύειν*.

distance from, at a, *τρέψαν*.

distant from, to be, *ἀπέχειν*.

distinguish oneself, be distinguished for or from, *διαφέρειν*.

distinguished for, *ἐρίσημος* 2.

disturb, *ταράττειν*; *συγχεῖν*; (=annoy), *ἐνοχλεῖν* (Dat.).

disturbance, *ταραχή*, ἡ.

divide, *μερίζειν*; *νέμειν*; *κατανίμειν* [§ 160, 4, (γ)].

divine, *θεῖος* 3; *δαίμονιος* 3.

divination, *μαντική*, ἡ.

do, *πράττειν*; *ποιεῖν*; *δρᾶν*.

— good to, a kindness to, *εὖ ποιεῖν* (Acc.); *εὐεργετεῖν* (Acc.);

—do wrong to, *ἀδικεῖν*; *κακῶς ποιεῖν*;—do no wrong, *οὐδὲν (μηδὲν) ἀδικεῖν*.

dog, *κύων*, *κυνίς*, ὁ, ἡ, [§ 47, 6.].

domestic affairs, *τὰ οἶκοι* (sc. *πράγματα*).

dominion, *ἀρχή*, ἡ.

door, *θύρα*, ἡ; *πύλαι*, αἱ.

double-speaking, *διχόμυθος* 2.

doubt, to, (=fear), *δεδοικέναι*.

draw (a chariot, &c.), *ἄγειν*.

— up (an army), *τάττειν*; (*laws*), *συγγράφειν*.

dreadful, *δεινός* 3.

dress, *στολή*, ἡ; *ἱμάτιον*, τό.

— in (trans.), *ἀμφιεννύναι* (Acc. pers. et rei).

dried up, *ἱσκληκῶς*, -υῖα, -ός.

drink, to, *πίνειν*.

— out or up, *ἐκπίνειν*.

drive, to, *ἐλαύνειν*.

— away, *ἀπελαύνειν*; *ἀπωθεῖν*.

— in or into, *εἰσελαύνειν*; *εἰσθεῖν*.

— out, *ἐξελαύνειν*; *ἀπωθεῖν*.

drunkenness, *μέθη*, ἡ.

during, *κατὰ*; *ἐν*; *ἀνά*; *παρά*.

duty, *δέον*, τό;—it is the duty or part of, *ἐστὶν* with the Gen.

dwell, *οἰκεῖν*; *οἰκεῖσθαι* (Dep. Mid.); *ναίειν*; (= be), *εἶναι*; (= be in), *προσεῖναι* (Dat.); (= lie), *κειῖσθαι*.

dwelling, *οἰκία*, ἡ; *οἶκος*, ὁ; *οἶκημα*, -ατος, τό.

E.

Each, *ἕκαστος*; (of two), *ἑκατέρω*.

— other, one another, of, *ἀλλήλων*.

eager, to be, *σπεύδειν*.

eager for honour, φιλότιμος 2.
 — to learn, φιλομαθής, -ές.
 eagle, αἰτός, ὁ.
 ear, οὖς, ὠτός, τό, [§ 39].
 — of corn, στάχυς, -ῦος, ὁ.
 earn (=work out), ἐξεργάζεσθαι.
 earnest, σπουδαῖος 3.
 —, to be in, σπουδάζειν.
 earnestly engaged in anything,
 to be, εἶναι (γίγνεσθαι) πρὸς τινί,
 or σπουδάζειν περὶ τι.
 earth, the, γῆ, ἡ; χθών, χθονός, ἡ.
 earthen, κεράμιος 3.
 earthquake, σεισμός, ὁ.
 ease, ἡσυχία, ἡ.
 easily, ῥαδίως.
 east, ἑως, -ω, ἡ.
 easy, ῥάδιος 3.
 eat, ἐσθίειν (*Gen. or Acc.*), [§ 126,
 3; § 158, 5, (a) and *Obs.* 3].
 echo, ἡχώ, -οῦς, ἡ.
 educate, παιδεύειν; διδάσκειν.
 educated, πεπαιδευμένος 3.
 education, παιδεία, ἡ; διδασκαλία,
 ἡ.
 effect, to, (=accomplish), ἐξεργα-
 ζεσθαι.
 effeminate, to make, μαλακίζειν;
 θηλαύνειν.
 either—or, ἢ—ἢ.
 elder. *See* old.
 elegance (=gracefulness), χάρις,
 -ιτος, ἡ.
 elevate, ὑψοῦν.
 eloquent, λόγιος 3.
 else, anything, ἄλλο τι.
 embassy, πρέσβεις, οἱ.
 embrace, ἀσπάζεσθαι.
 employ, χρῆσθαι (*Dat.*).
 — force, βιάζεσθαι.
 employed in, to be zealously,
 σπουδάζειν (περὶ τι).
 empty itself (*of a river*), ἐξίεναι;
 εἰσβάλλειν; ἐμβάλλειν.
 emulate, ζηλοῦν (*Acc.*).
 emulation, φιλοτιμία, ἡ.
 enact (*laws*), τιθέναι.
 encampment, στρατόπεδον, τό.
 —, to break up an, ἀναζευ-
 γνύναι.
 encounter, to, ὑποστῆναι (*Dat.*).

encourage, παρακαλεῖν; παραμυ-
 θεῖσθαι.
 end, τέλος, -ους, τό; (*of war*),
 κατάλῃσις, -εως, ἡ; (=limit),
 πέρας, -ατος, τό.
 — of life, τελευτὴ τοῦ βίου.
 — to, put an, καταπαύειν.
 endeavour, to, πειρᾶσθαι, *Dep.*
Pass. (*Gen. or Inf.*); ζητεῖν;
 — we must endeavour, πειρα-
 τέον ἐστί(ν).
 endure, φέρειν; ὑποφέρειν; ὑπομέ-
 νειν.
 enduring, very, καρτερικός 3.
 enemy (=hostis), πολέμιος, ὁ;
 (=inimicus), ἐχθρός, ὁ.
 energy, δύναμις, -εως, ἡ.
 enfeeble, τείρειν; καταγνύναι.
 engage with (*of an army*), συμ-
 μιγνύναι; συμβάλλειν.
 — in a naval battle, ναυμαχεῖν.
 — in single combat with, μονο-
 μαχεῖν (*Dat.*).
 engaged in anything, to be ear-
 nestly, εἶναι (γίγνεσθαι) πρὸς τινί,
 or σπουδάζειν περὶ τι.
 enjoin, ἐντέλλεσθαι.
 enjoy, ἀπολαύειν (*Gen.*); (=taste),
 γιύεσθαι (*Gen.*); — to allow one
 to enjoy (*i.e.* participate) in
 something, μεταδίδοναι τινί τινος.
 enlarge, πλατύνειν.
 enraged with, to be, μηνίειν
 (*Dat.*).
 enrich, πλουτίζειν.
 enslave, δουλῶν; ἑξανδραποδίζεισθαι.
 enslaved, to be, δουλεύειν (*Dat.*);
 ἡττονα εἶναι (τινος); δουλοῦσθαι.
 enter, εἰσιέναι; εἰσδύναι; (=in-
 vade) εἰσβάλλειν; (=take a
 course or way), τρέπεσθαι ὁδόν.
 entire force, an, παμπληθὲς στό-
 λος.
 entreat, ἱκετεύειν (*Acc.*); δεῖσθαι
 (*Gen.*).
 entreaty, δέησις, -εως, ἡ; — to ob-
 tain one's release by entreaty,
 ἱξαιτιῶσθαι.
 entrust to, ἐπιτρέπειν (*Dat.*).
 enumerate, καταριθμεῖσθαι.
 envoys, οἱ πρέσβεις.

envy, φθόνος, ὁ.
 —, to, φθονεῖν;—to envy one something or on account of something, φθονεῖν τινί τινας.
 epic poetry, ποιήσεις ἐπῶν οἱ τὰ ἔπη.
 equal, ἴσος 3.
 —, to make, ἱξισοῦν (*exaequare*).
 equivalent to, to be, ἀντάξιον εἶναι (*Gen.*).
 are, εἰναι;—are this, ἦν.
 erect, to, ὀρθοῦν; ἱξορθοῦν; (*as a statue*), ἀναστάναι; ἱστάναι; ἀνιστάναι.
 err, ἀμαρτάνειν.
 escape, to, διαφεύγειν (*Acc.*); ἐκφεύγειν (*Acc.*); ἀποφεύγειν (*Acc.*); ἀποδιδράσκειν (*Acc.*).
 especially, μάλιστα.
 establish, καθιστάναι.
 established custom, it is an, νομίζεται.
 esteem, to, τιμᾶν; θεραπεύειν; (=value much), ποιῆσθαι (μικροῦ, πολλοῦ, οἱ περὶ μικροῦ, &c.); (=consider, think), νομίζειν.
 — happy, μακαρίζειν; ζηλοῦν.
 esteemed, τίμιος 3.
 estimable, ἄξιος 3.
 even, καί.
 — as, ὥσπερ.
 — if, even though, καὶ ἰάν (κᾶν) with *Subj.*
 —, not, οὐδέ (μήδέ).
 — now, καὶ νῦν.
 evening, δείλη, ἡ.
 event, συμφορὰ, ἡ.
 ever, ποτέ (*Encl.*); πῶποτε; (=always), αἰί.
 every, πᾶς, πᾶσα, πᾶν [§ 40]; (=quisque), ἑκαστος 3;—every year, καθ' ἑκαστον ἔτος;—every third day, διὰ τρίτης ἡμέρας.
 everything, πάντα; ἅπαντα.
 everywhere, πανταχοῦ.
 evidence, τεκμήριον, τό.
 evident, δῆλος 3; φανερός 3.
 evil, κακός 3; πονηρός 3; φαῦλος 3.
 —, an, κακόν, τό.
 — doer, κακούργος, ὁ; ἀδικῶν, ὁ.

exact from, to, ἀπαιτεῖν (τί τινα); πράττειν (τί τινα).
 exalt, ὑψοῦν.
 — highly, μέγιστον ἀποδεικνύναι.
 examination, ἔλεγχος, ὁ.
 examine, ἱξετάζειν; ἐλέγχειν.
 exceedingly, δεινῶς; σφοδρᾶ.
 excel, ἀριστεύειν.
 excellence, καλοκαγαθία, ἡ; ἀρετή, ἡ.
 excellent, ἀγαθός 3; ἱσθλός 3.
 except, πλὴν (*Gen.*).
 excess (=luxury), τρυφή, ἡ;—excess in anything, ἀσέλγεια, ἡ.
 exchange, to, μεταλλάττειν; (=to change one thing for another), ἀντικαταλλάττεσθαι.
 excite, ἐγείρειν.
 exclude, ἀπελαύνειν; εἴργειν.
 excuse, an, πρόφασις, -εως, ἡ.
 execute (=accomplish), ἐπιτελεῖν; διανυειν.
 exercise, ἄσκησις, -εως, ἡ.
 —, to, γυμνάζειν; ἀσκεῖν.
 exhibit, φανερόν ποιῶν; ἀπεδεικνύναι; ἐπιδείκνυσθαι.
 exhort, προτρέπειν; προτρέπεσθαι; παρακαλεῖν; παρακαλεῖσθαι.
 existence, come into, γίνεσθαι.
 expect (=hope), ἐλπίζειν; (=look for), ὑποπτεύειν; προσδοκᾶν; ὑπομένειν (*Acc.*); δοκεῖν.
 expedition, στρατιά, ἡ.
 —, to make an, στρατεύειν; στρατεύεσθαι.
 expend, καταναλίσκειν.
 experience, ἐμπειρία, ἡ.
 —, to, πειρᾶσθαι, *Dep.* *Pass.* (*Gen. or Inf.*); Verbal *Adj.* πειρατέον.
 expert at, ἀγαθός 3.
 exploit, πρᾶγμα, -ατος, τό.
 exposed to stratagems, to be, ἐπιβουλεύεσθαι.
 express, to, φράζειν; ἐκφαίνειν; ἀποφαίνειν.
 — (an opinion), ἀποδείκνυσθαι.
 extent, ἀριθμός, ὁ; πλῆθος, -ους, τό; μέγεθος, -ους, τό.
 exterior, the, σχήματα, τά.

extinguish, σβεννύναι; ἀποσβεννύναι.
extol, εἰς ὕψος ἔξαιρειν.
extraordinarily, δεινῶς.
eye, ὀφθαλμός, ὁ.

F.

Face, πρόσωπον, τό; ὄψις, -εως, ἡ.

——, to look in the, ἀντιβλέπειν.

fail, ἐκλείπειν; ἐπιλείπειν.

fair (=beautiful), καλός 3.

faithful, πιστός 3.

fall, to, πίπτειν.

—— back (=retreat), ἀποχωρεῖν.

—— into (of a river), ἐξίεναι;
εἰσβάλλειν; ἐμβάλλειν (εἰς τι).

——, make to, σφάλλειν.

—— off, περιρρέειν.

—— upon, ἐμπίπτειν.

falsely, swear, ἐπιορκεῖν.

fame, εὐκλεία, ἡ; κλέος, -έους, τό;
δόξα, ἡ.

famine, λιμός, ὁ.

famous, εὐκλείης, -ές; φανερός 3;
ἐνδοξός 2.

far (of distance), μακράν; τηλοῦ;
with the Comp. πολύ.

—— from, so far from, ἀντί.

——, so, τοσοῦτον.

fare so and so, πράττειν with an
Adv.

fast to, to hold, ἔχεισθαι (Gen.).

fasten, κλείειν.

fat, πῖων, -ον.

fate, μοῖρα, ἡ; (=fortune), τύχη, ἡ.

fated, it is, εἴμαρται.

father, πατήρ, -τρός, ὁ, [§ 36.].

fault, ἀμαρτία, ἡ; ἀμάρτημα, -ατος, τό.

favour, χάρις, -ῖτος, ἡ.

——, a, εὐεργεσία, ἡ.

—— on, confer a, χαρίζεσθαι
(Dat.); εὖ ποιεῖν (Acc.).

——, receive a, εὖ πάσχειν.

——, return a, ἀποδιδόναι χάριν.

fear, φόβος, ὁ.

——, to, φοβεῖσθαι, with Aor.
Pass. (Acc.); δεδοικέναι (Acci);

—— he fears, φόβος αὐτὸν ἔχει.

fearful (=dreadful), δεινός 3.

fearful, to be, φοβεῖσθαι.

feed (trans.), βίσσασθαι.

feel grateful, χάριν εἶδέναι.

fellow-combatant, σύμμαχος, ὁ.

fetter, α, πέδη, ἡ.

few, ὀλίγοι, -αι, -α.

field, ἀγρός, ὁ; γῆ, ἡ.

fight, to, μάχεσθαι (Dat.).

—— (sea), ναυμαχία, ἡ.

—— at sea, to, ναυμαχεῖν.

fill, βυεῖν (Gen.); πεμπλάναι (τί
τινος); ἐμπιπλάναι (τί τινος).

filled with, μεστός 3 (Gen.); πλή-
ρης, -ης (Gen.).

find, εὕρισκιν.

fine (=beautiful), καλός 3.

——, a, χρέματα, τά; ζημία, ἡ;

—— to punish by a fine, ζημιοῦν.

fir, πεύκη, ἡ.

fire, πῦρ, πυρός, τό.

——, to set on, ἐμπιπράναι.

firm, βέβαιος 2 and 3; — to stand
firm, ὑπομένειν.

firmness, καρτερία, ἡ; — with firm-
ness, ἱρῶμένως.

first, πρῶτος 3; Adv. πρῶτον;
τὰ πρῶτα; — to do anything
first (i. e. before another), πρῶ-
τερον, with Part. [§ 175, 3.].

——, at, ἐν ἀρχῇ.

first-fruits, ἀπαρχαί, αἱ.

fish, α, ἰχθύς, -ύος, ὁ.

fit, ἐπιτήδειος 3; ἱκανός 3.

—— of madness, in a. See to be
mad.

fitted, ἱκανός 3.

fix (=determine), ὀρίζειν; (=to
make firm), πηγνύναι.

flagon, χοεύς, ὁ, [§ 41.].

flatter, κολακεύειν (Acc.).

flatterer, κόλαξ, -ᾶκος, ὁ.

flattery, κολακεία, ἡ.

flay, δέρειν.

flee, flee from, ἀποφεύγειν (Acc.),
φεύγειν (Acc.); — we must flee,
φευκτέον ἐστί(ν).

—— away, ἀποφεύγειν.

flesh, σάρξ, -ρκός, ἡ; (=meat),
κρέας, -έως, τό, [§ 39, Obs.].

flight, take to, φεύγειν.

fling, ρίπτειν.

flock (=herd), ἀγέλη, ἡ.
 flourish, δαλλεῖν.
 flow, to, ῥεῖν; (=be borne), φέρε-
 σθαι.
 — by, παραρρεῖν.
 flower, a, ἄνθος, -ους, τό; ἄνθεμον,
 τό.
 flute, αὐλός, ὁ.
 fly (=flee), φεύγειν.
 — away, ἀναπέτισθαι; ἐκπέτισθαι.
 follow, ἑπείσθαι (Dat.); ἀκολουθεῖν
 (Dat.); (=obey), πείθεσθαι, with
 Aor. Pass. (Dat.).
 folly (=madness), μανία, ἡ.
 fond of learning, φιλομαθής, -ές.
 — labour, φιλόπονος 2.
 — war, φιλοπόλεμος 2.
 — wisdom, φιλόσοφος 2.
 food, βρῶμα, -ατος, τό; βορά, ἡ.
 —, dainty, ὄψον, τό.
 fool, μωρός, ὁ.
 foolish, μωρός 3; ἄνους, -ουν; ἄφρων,
 -ον; ἀσύνητος 2.
 — talking, ἀδολεσχία, ἡ.
 foot, πούς, ποδός, ὁ.
 — of, at the, ἐπὶ.
 for, (Prep.), πρὸς; ὑπέρ; ἐπί; περί;
 — (Conj.), γάρ (after the first
 word of a sentence); ὅτι; διότι.
 — the sake of, ἕνεκα; περί.
 — ever, αἰεί; —to be for ever
 (=abide in), εἶναι; διατρίβειν.
 forbid, ἀπαγορεύειν; ἀπειπεῖν
 (Aor.).
 force (military), δύναμις, -εως, ἡ;
 —entire force, παμπληθὴς στό-
 λος.
 — (=violence), βία, ἡ.
 —, by, κατὰ κράτος.
 —, to employ, βιάζεσθαι.
 forefathers, προγέγονημένοι, οἱ; πρό-
 γονοι, οἱ.
 forehead, μέτωπον, τό.
 foreign, ἀλλότριος 3.
 — to (=outside), ἔξω (Gen.).
 foreigner, ξένος, ὁ; βάρβαρος, ὁ,
 (every one not a Greek).
 foresee, προερεῖν.
 forget, ἐπιλανθάνεσθαι (Gen.).
 former (=ancient), παλαιός 3.

former—latter, ὁ μὲν—ὁ δέ.
 formerly, πρότερον.
 forsooth, δῆθεν (scilicet).
 forthwith, τὴν ταχίστην; ὡς τά-
 χιστα.
 fortify, τεχιζέειν.
 fortunate, εὐδαίμων, -ον; εὐτυχής,
 -ές; (=blessed), μακάριος 3;
 (=rich), ὀλβιος 3.
 —, to be, εὐτυχεῖν; εὐδαι-
 μονεῖν.
 fortune, τύχη, ἡ.
 —, good, εὐτυχία, ἡ.
 forward, to bring, (as a charge),
 κατηγορεῖν.
 found, to, κτίζειν; ἰδρύειν.
 foundation, κρηπίς, -ίδος, ἡ; θεμέ-
 λιον, τό.
 fountain, πηγή, ἡ.
 frankness, παρρησία, ἡ.
 free, ἐλεύθερος 3.
 —, to, λύειν; ἐλευθεροῦν.
 — from, to, ἀπολύειν; ἀπαλλάτ-
 τειν.
 freedom, ἐλευθερία, ἡ.
 — of speech, παρρησία, ἡ.
 freemen, ἐλεύθεροι, οἱ.
 friend, φίλος, ὁ; (=companion),
 ἑταῖρος, ὁ.
 friendship, φιλία, ἡ.
 frivolity, ῥαδιουργία, ἡ.
 frog, βάτραχος, ὁ.
 from, ἀπό; ἐκ; παρὰ; ὑπό.
 frontiers, μέγαρα, τά.
 fruit, καρπός, ὁ.
 fruits, first, ἀπαρχαί, αἱ.
 fugitive, φυγὰς, -άδος, ὁ, ἡ; φευ-
 γων, ὁ.
 fulfil, τελεῖν.
 full, μεστός 3 (Gen.); πλήρης, -ης
 (Gen.).
 — of, to be, γέμειν (Gen.).
 — power, ἐξουσία, ἡ.
 furnish, ἐπαρκεῖν (τινὶ τινος).
 future, the, τὸ μέλλον.

G.

Gain, κέρδος, -ους, τό.
 —, to, (=acquire), κτᾶσθαι;
 (=get gain), κερδαίνειν.

gallant, ἀγαθός 3; καλὸς καὶ ἀγαθός; γενναῖος 3.
 gape, κειχηνέναι [§ 122, 19.].
 garden, κήπος, ὁ.
 garland, στέφανος, ὁ.
 garment, ἱμάτιον, τό; στολή, ἡ.
 gate, πύλη, ἡ, (usually in the Plur., πύλαι).
 general (=common), κοινός 3.
 —, α, στρατηγός, ὁ.
 generation of men, α, γενιά, ἡ.
 generously, ἀφθόως.
 gentle, πρᾶος [§ 48.]; ἥπιος 3.
 get out of the way of, εἴκειν ὁδοῦ.
 — possession of, κυριεύειν (Gen.).
 giant, γίγας, -αντος, ὁ.
 gift, δῶρον, τό.
 girl, κόρη, ἡ.
 give, δίδοναι; παρέχειν; (=entrust), παραδιδίνειν.
 — a command, προστάττειν.
 — a response, χρεῖν.
 — a sign or signal, σημαίνειν.
 — away, δίδοναι.
 — back, ἀποδιδόναι.
 — one a share of anything, μεταδιδόναι τινί τινος.
 — way to, place to, εἴκειν; ἐνδιδόναι.
 gladly, ἡδέως.
 glorious, εὐδοξός 2; — glorious-deeds, κλία, -εῶν, τά.
 glory, κλέος, -έους, το; εὐκλία, ἡ; δόξα, ἡ.
 go, ἵναι; ἔρχεσθαι; (=walk), βαίνειν; (=journey, march), πορεύεσθαι (with Aor. Pass.); — to be gone, οἵχεσθαι.
 — about, περιβαίνειν.
 — away, ἀπιέναι; ἀπαλλάττεσθαι; ἀπέρχεσθαι; ἀποβαίνειν.
 — back, ἐπαναχωρεῖν.
 — down (as the sun), καταδύεσθαι.
 — forward, προίεναι.
 — in or into, εἰσιέναι; εἰσέρχεσθαι; (a contest, &c.), ἐνδύναι.
 — over (to another party), οἵχεσθαι.
 — round, περιμέναι.
 — through, διέρχεσθαι.
 — to meet, ἀπαντᾶν (Dat.).

goal, τέρμα, -ατος, τό.
 goat, αἴξ, -γός, ὁ, ἡ.
 goblet, κύπελλον, τό.
 God, a god, θεός, ὁ.
 goddess, θεά, ἡ; θεός, ἡ.
 gold, χρυσός, ὁ; χρυσίον, τό.
 golden, of-gold, χρυσοῦς, -ῃ, -οῦν.
 gone, to be, οἵχεσθαι.
 good, ἀγαθός 3; καλός 3; ἐσθλός 3; (=earnest), σπουδαῖος 3; (=useful), χρηστός 3; — τὸ ἀγαθόν, the good (in the abstract); the highest good, τὸ ἄριστον.
 — administration, εὐνομία, ἡ.
 — courage, be of, θαρρῆν.
 — fortune, εὐτυχία, ἡ.
 — reputation, εὐδοξία, ἡ.
 — to, do, εὖ ποιεῖν (Acc.); εὖεργετεῖν (Acc.).
 — will, εὐνοια, ἡ.
 govern, ἄρχειν (Gen.); κρατεῖν (Gen.); (=to be king), βασιλεύειν (Gen.).
 government, πολιτεία, ἡ; (=a governed province), ἀρχή, ἡ.
 governor's residence, ἀρχεῖον, τό.
 grace, χάρις, -ιτος, ἡ.
 graceful, χαριεὺς 3; ἐπίχαρις, -ι.
 gracefully, χαριέντως; ἐπιχαρίτως.
 Graces, χάριτες, αἱ.
 gracious, ἱλεις [§ 30.].
 grain (=corn) σίτος, ὁ.
 grant, to, παρέχειν; δάξιν; δίδοναι.
 grapes, cluster of, βότερῦς, -ῦος, ὁ.
 grateful, feel, χάριν εἰδέναι.
 gratify, χαρίζεσθαι (Dat.).
 gratitude, εὐχαριστία, ἡ; χάρις, -ιτος, ἡ.
 gravity, βάρος, -ους, τό.
 great, μέγας, -άλη, -α [§ 48.]; (=much), πολὺς, πολλή, πολὺ.
 — deal, πολὺς [§ 48.].
 greatly, μεγάλως; δεινῶς.
 greatness, μέγεθος, -ους, τό.
 grief, λύπη, ἡ; ἄλγος, -ους, τό.
 grievous, λυπηρός 3; λυγρός 3; χαλεπός 3.
 grind, λειάνειν.
 gross, μέγας, μεγάλη, μέγα.
 ground, the, χθών, χθονίς, ἡ; γῆ, ἡ.
 grow old, γηράσκειν.

grow up, αἰξάνεσθαι (with Aor. Pass.).

growing old, never, ἀγήρως, -ων.

guard, α, φυλακή, ἡ.

——, to, φυλάττειν; διαφυλάττειν.

—— against, be on one's guard, φυλάττεσθαι (Acc.).

guardian, φύλαξ, -ᾶκος, ὁ.

guide, α, ἡγεμών, -όνος, ὁ.

——, to, ἰθύνειν; ἡγεῖσθαι.

guilty (=doing wrong), ἀδικῶν.

gymnasium, παλαιστρα, ἡ.

H.

Hades, α, ᾠδης, -ου, ὁ.

hair, θρίξ, τριχίς, ἡ, [§ 47, 4.].

halecyon, ἁλκυών, -όνος, ἡ.

hand, χεῖρ, χειρίς, ἡ.

handsome, καλός 3.

happen, γίνεσθαι; τυγχάνειν [§ 175, 3.].

happens, it, συμβαίνει; τυγχάνει; συμπίπτει; προσπίπτει.

happiness, εὐδαιμονία, ἡ.

happy, εὐδαίμων, -ον.

——, to be, εὐδαιμονεῖν; εὐτυχεῖν.

——, to esteem, μακαρίζειν; ζηλοῦν.

harbour, λιμήν, -ένος, ὁ.

hard (=difficult), χαλιπός 3; ἀργαλέος 3.

hardship, πόνος, ὁ.

hardy, καρτερικός 3.

hare, λαγώς, -ῶ, ὁ, [§ 30, Obs. 2.].

hark you! ὦ οὗτος.

harmony (=unanimity), ὁμόνοια, ἡ.

harp, φόρμιγξ, -γγος, ἡ; κιθάρα, ἡ.

harp-playing, κιθαρωδία, ἡ.

haste, σπουδή, ἡ.

hasten, σπεύδειν.

hastily, διὰ τάχους.

hate, to, μισεῖν; (=abhor), ἰχθαίρειν; στυγεῖν.

hated, be, ἀπεχθάνεσθαι.

hateful, ἰχθρός 3; μισητός 3.

haughtiness, ὕβρις, -εως, ἡ.

haughty, ὑπερφαν, -ον; ὑπερήφαν.

haughty, be, μέγα φρονεῖν.

have, ἔχειν; (=possess), κικτῆσθαι;—to have to suffer punishment, ζημίαν ὀφείλειν.

he, ἐκεῖνος; ὁ; ὅδε.

head, κεφαλή, ἡ.

heal, ἰᾶσθαι; ἀκεῖσθαι [§ 98, (b)]; (figuratively) θεραπεύειν.

health, ὑγίεια, ἡ.

hear, ἀκούειν (Gen. or Acc.); ἀκροᾶσθαι (Gen.).

hearer, ἀκροατής, -οῦ, ὁ.

heart, καρδία, ἡ; κῆρ, κῆρος, τό; (=feeling or disposition), ψυχή, ἡ.

heat, θάλπος, -ους, τό; καῦμα, -ατος, τό.

heaven, οὐρανός, ὁ.

heed, take, εὐλαβεῖσθαι (Acc.).

heedlessly, εἰκῆ.

height, ὕψος, -ους, τό; (=summit), ἄκρα, ἡ.

help of, with the, σύν.

herald, κῆρυξ, -υκος, ὁ.

herd, ἀγέλη, ἡ.

herdsman, νομεύς, -έως, ὁ; ποιμήν, -ένος, ὁ.

here, ἐνθάδε.

——, be, παρεῖναι.

hero, ἥρως, -ως, ὁ.

hide, κρύπτειν; ἀποκρύπτειν; καλύπτειν.

—— oneself, καταδύναι.

high-souled, μεγαλόψυχος 2.

highest good, τὸ ἄριστον.

highly, very, καὶ πάνυ.

——, to value or esteem more, περὶ πλείονος (or μείζονος) ποιεῖσθαι;—to reverence or prize very highly, περὶ πολλοῦ ποιεῖσθαι;—to exalt highly, μέγιστον ἀποδεικνύναι.

hill, γήλοφος, ὁ.

himself, αὐτός, -ή, -ό, [§ 60.].

——, of, ἐαυτοῦ.

hinder, εἴργειν.

hired labourer, θής, θητός, ὁ.

his, αὐτοῦ;—his own, ἐαυτοῦ;—his own business, possessions, &c., τὰ ἐαυτοῦ; τὰ ἴδια.

historian, ἱστοριογράφος, ὁ.

hold (=have), ἔχειν ;—hold fast to, ἔχισθαι (*Gen.*) ;—take hold of, ἄπτισθαι (*Gen.*).

— before oneself, προβάλλεσθαι.

— out (=sustain an attack), ὑποστῆναι.

holy (=sacred to), ἱερός 3.

home, οἶκος, ὁ.

homewards, ἐπ' οἴκου.

honour, to, τιμᾶν ; (=colere), θεραπεύειν ; (=worship), σέβεσθαι ; (=reverence), αἰδεῖσθαι.

—, τιμή, ἡ.

—, eager for, φιλότιμος 2.

honourable, εὐδοξος 2 ; καλός 3.

honoured, τίμιος 3 ; ἐντίμος 2.

hoof, ὀπλή, ἡ.

hook, ἄγκιστρον, τό.

hope, ἱλπίς, -ῖδος, ἡ.

—, to, ἐλπίζειν.

horn, κέρας, τό, [§ 39, Obs.].

horse, ἵππος, ὁ.

host, ξένος, ὁ.

hostile, πολέμιος 3 ; ἐχθρός 3.

house, οἶκος, ὁ ; οἰκία, ἡ.

household, οἶκος, ὁ ; οἰκία, ἡ.

how? πῶς ; (*in an indirect Question, ὅπως*) ;—how much, ὅσος 3.

human, ἀνθρώπινος 3 ;—human race, τὸ γένος ἀνθρώπων.

— destinies, τὰ ἀνθρώπινα.

humane, φιλόανθρωπος 2.

humble, to, ταπεινοῦν.

hunger, λιμός, ὁ.

—, to, or be hungry, πεινᾶν.

hunt, to, θηρεύειν.

hunter, θηρευτής, -οῦ, ὁ.

hurtful, βλαβερός 3 ; κακοῦργος 2.

husband, ἀνὴρ, ἀνδρής, ὁ, [§ 36.].

I.

I, ἐγώ.

idle-talker, ἀδολεσχής, -ου, ὁ.

idleness, ἀργία, ἡ ; ἀπραγμοσύνη, ἡ ; ῥαστώνη, ἡ.

if, εἰ ; ἰάν (ἦν, ἄν) [*with Subj.*].

ignorant, ἀμαθής, -ές.

illness, νόσος, ἡ.

ills, κακά, τὰ.

illustrious, λαμπρός 3.

imitate, μιμεῖσθαι (*Acc.*) ; (=emulate), ζηλοῦν (*Acc.*).

immediately, εὐθύς ; παραχρῆμα.

immoderate, ἀκράτης, -ές.

immortal, ἀθάνατος 2.

impart, ἐπαρκεῖν (τινὶ τινός) ; παρῆχειν (τί τινι).

impel, προτρέπειν.

impiety, ἀσέβεια, ἡ.

implant, ἐμφυτεύειν ; ἐντιβέναι.

implanted, ἐμφύτος 2.

impose a task on, προστάττειν ; ἐντέλλειν [*usually ἐντέλλεσθαι*] (*Dat.*).

impossible, ἀδύνατος 2.

impostor, φέναξ, -ᾶκος, ὁ.

imprudent, ἄνους, -ουν.

impure, ἀκάθαρτος 2.

in, ἐν.

— deed, ἀληθῶς.

— order to, ἵνα ; ὥς ; (*sometimes translated by the Fut. Part.*).

inactivity, ἀπραγμοσύνη, ἡ ; ἀργία, ἡ ; ῥαστώνη, ἡ.

incite, προτρέπειν (*Acc.*) ; παροξύνειν (*Acc.*) ; παρακινεῖν (*Dep. Mid.*) (*Dat.*).

increase, to, αὐξάνειν (*trans.*) ; αὐξάνεσθαι (*intrans.*), with *Acc. Pass.*

incur danger, κινδυνεύειν κίνδυνον.

indeed, δή ; μέν ; γέ (*Encl.*) ;—indeed—but, μέν—δέ.

indict one for anything, γράφεισθαι (or διώκειν) τινά τινος.

indictment, γραφή, ἡ.

individually, ἰδίᾳ.

indolent, to be, ὀκνεῖν.

industrious, σπουδαῖος 3.

inferiors, τὰ κατώτερα, οἱ.

infuse, ἐντιβέναι.

inglorious, ἥδοξος 2.

inhabit, οἰκεῖν.

inimical, ἐχθρός 3.

injure, κακῶς ποιεῖν (*Acc.*) ; βλάπτειν (*Acc.*) ; ἀδικεῖν (*Acc.*) ; λυμαίνεσθαι (*Acc.*).

injurious, βλαβερός 3.

injury, βλάβη, ἡ ; ζημία, ἡ.

injustice, ἀδικία, ἡ.

innate, ἐμφύτος 2.

innocent, οὐδὲν (μηδὲν) ἀδικῶν.
 innumerable, ἀναρίθμητος 2.
 insane, to be, μαίνεσθαι (*Dep. Pass.*) ; δαιμανῶν.
 inscribe, γράφειν.
 insolence, ἴβρις, -εως, ἡ.
 instead of, ἀντί.
 instil, ἐντιθέσθαι.
 instruct, παιδεύειν ; διδάσκειν.
 instruction, παιδεία, ἡ ; διδασκαλία, ἡ ; (=conversation), ὁμιλία, ἡ.
 insufficient, to be, ἐνδεῶς ἔχειν.
 insult, ὕβρις, -εως, ἡ.
 intellect, γνώμη, ἡ.
 intelligence, σύνεσις, -εως, ἡ.
 intelligent, συνετός 3 ; φρόνιμος 2.
 intemperate, ἀκρατής, -ές.
 intend to, μέλλειν ; (*sometimes translated by the Fut. Part.*).
 inter, θάπτειν.
 intercourse with, ὁμιλία, ἡ, (*Dat.*) ; συνήθεια, ἡ, (*Dat.*) ; κοινωνία, ἡ.
 ———, to have, ὁμιλεῖν (*Dat.*).
 intestines, τὰ ἐντός.
 intimacy, ὁμιλία, ἡ, (*Dat.*) ; συνήθεια ἡ, (*Dat.*) ; συνουσία, ἡ.
 intimate (as friends), οἰκεῖος 3.
 into, εἰς.
 intoxication, μέθη, ἡ.
 invade, εἰσβάλλειν.
 invent, ἐξευρίσκειν.
 invention, εὑρεσις, -εως, ἡ.
 inventor, εὑρετής, -οῦ, ὁ.
 invest a city, περικαθέζεσθαι πόλιν [§ 125. 13.].
 ——— with, ἀμφιεννύναι (τινά τι).
 invincible, ἄμικτος 2.
 irrational, ἄφρων, -ον ; ἄνους, -ουν.
 island, νῆσος, ἡ.
 issue, τέλος, -ους, τό ; —(of a war), κατάλυσις, -εως, ἡ.
 ivory, ἐλέφας, -αντος, ὁ.

J.

Javelin, ἄκων, -οντος, ὁ ; ἀκόντιον, τό.
 ———, to throw a, ἐξακοντίζειν.
 jest, to, παίζειν ; σκώπτειν.
 journey, ὁδός, ἡ ; δρόμος, ὁ.
 joy, χαρὰ, ἡ.

judge, a, κριτής, -οῦ, ὁ ; (*in a court of justice*) δικαστής, -οῦ, ὁ.
 ———, to, (=judicare), κρίνειν, διακρίνειν ; (*of a judge*) δικάζειν.
 judgment (=understanding), γνώμη, ἡ ; σύνεσις, -εως, ἡ.
 ——— of, in the, πρὸς (*Gen.*).
 ———, to deliver, δικάζειν.
 just, δίκαιος 3.
 justice, δικαιοσύνη, ἡ ; (=right) δίκη, ἡ ; —court of justice, δικαστήριον, τό.
 justly, δικαίως.

K.

Keep, ἔχειν.
 ——— off, ἀλλέξασθαι ; ἀμύνεσθαι.
 ——— oneself from, ἀπέχισθαι (*Gen.*) ; —we must keep from, ἀφεκτέον ἐστί(ν).
 ——— quiet, ἡσυχίαν ἄγειν.
 ——— watch, τηρεῖν.
 key, κλείς, κλειδός, ἡ, [§ 47, 5.].
 kid, ἔριφος, ὁ.
 kidnapper, ἀνδραποδιστής, -οῦ, ὁ.
 kill, ἀποκτείνειν ; (=murder), φονεύειν ; —to kill off, ἀναλίσκειν.
 kind (*Adj.*), εὖνους, -ουν.
 kindly, to demean oneself, φιλοφρόνως ἔχειν.
 ——— disposed, εὖνους, -ουν ; —to be kindly disposed, φιλοφρόνως ἔχειν (*Dat.* or *πρὸς with Acc.*).
 kindness, εὐεργεσία, ἡ ; (=favour), χάρις, -ῖτος, ἡ ; —to do a kindness to any one, εὖ ποιῶν τινα ; εὐεργετεῖν τινα ; —to do one many kindnesses, μεγάλα (or πολλὰ) εὐεργετεῖν τινα ; —to receive a kindness, εὖ πάσχειν.
 kindred (*Adj.*), οἰκεῖος 3.
 king, βασιλεύς, -έως, ὁ ; ἄναξ, -ακτος, ὁ.
 ——— of, to be, βασιλεύειν (*Gen.*).
 kingdom, βασιλεία, ἡ.
 kingly, βασιλικός 3.
 know, γινώσκειν ; εἰδέναι (οἶδα) ; (=understand, know how) ; ἐπίστασθαι (*Dep. Pass.*) ; —to be so and so, without know-

it, λανθάνειν, *with Part.* [§ 175, 3.].
 know, not to, ἀγνοεῖν.
 knowledge of, to come to a, γιγνώσκειν.
 known, well-known, φανερός 3;
 δῆλος 3.
 —, to be well, δῆλος (or φανερός) εἶναι.
 —, to make, ἀποδεικνύειν; δηλοῦν; ἐκφαίνειν.

L.

Laborious, πολύπονος 2; χαλεπός 3.
 labour, πόνος, ὁ; ἔργον, τό.
 —, fond of, φιλόπονος 2.
 —, to, ἐργάζεσθαι; (*with toil*)
 πονεῖν; (*with the accompanying*
idea of being weary) κάμνειν.
 — with, συμπονεῖν (*Dat.*).
 labourer, hired, ἐής, θητός, ὁ.
 lack, σπανίζειν (*Gen.*); δεῖν (*Gen.*).
 lake, λίμνη, ἡ.
 lament, ὀδυρῆσθαι.
 land, γῆ, ἡ; (=region), χώρα, ἡ;
 — by or on land, κατὰ γῆν; —
 native land, πατρίς, -ῖδος, ἡ.
 language, γλῶττα, ἡ; (=talk),
 λόγος, ὁ; μῦθος, ὁ.
 large, μέγας [§ 48.].
 — sum, πολὺς [§ 48.].
 lasting, ἔμπεδος 2.
 late, ὄψιος 3; *Adv.* ὀψέ; — later,
 ὕστερον.
 lately, ἑναγχος.
 latter, ὀψτος. *See* former.
 law, νόμος, ὁ.
 —, by or according to, κατὰ
 νόμον or νομίμως.
 —, observant of, νόμιμος 3.
 lawgiver, νομοθέτης, -ου, ὁ.
 lawlessness, ἀνομία, ἡ.
 lay (=place), ἰστάναι; τίθεναι.
 — by or up, κατατιθέναι; (*sibi*)
 κατατίθεσθαι.
 — down (=ordain), ὀρίζειν.
 — waste, διαφθείρειν; τέμνειν;
 δηοῦν.
 lazy, be, βλακεύειν.
 lead, to, ἄγειν; ἡγεῖσθαι.
 — away, ἀπαγεῖν.

lead onward, προάγειν.
 — round, περιάγειν.
 leader, ἡγεμών, -όνος, ὁ.
 leaf, φύλλον, τό.
 lean (=dried up), ἰσκληκώς, -υῖα,
 -ός.
 learn, μαθάνειν; (=ascertain),
 εὐρίσκειν; πυνθάνεσθαι (*Gen.*).
 learning, fond of, φιλομαθής, -ές.
 leave, ἐκλείπειν; καταλείπειν; προ-
 λείπειν; ἐπιλείπειν; (=allow),
 ἱᾶν.
 — behind, καταλείπειν.
 — off, παύσθαι; μεθίεναι; δια-
 λείπειν.
 leisure, σχολή, ἡ.
 —, to be at, to have, σχολ-
 λάζειν.
 length, μῆκος, -ους, τό; (=num-
 ber, measure), ἀριθμός, ὁ; πλῆ-
 θος, -ους, τό.
 lenity, πραότης, -ητος, ἡ.
 less. *See* little.
 lesson, μάθημα, -ατος, τό.
 lest (*after a word denoting fear*),
 μή; (=that not), ἵνα (ὅπως, ὥς)
 μή.
 let (=permit), ἱᾶν.
 — down, καθεῖναι.
 letter, an alphabetical, γράμμα,
 -ατος, τό; (=epistle), ἐπι-
 στολή, ἡ.
 letters, γράμματα, τά.
 liar, ψεύστης, -ου, ὁ.
 liberate, ἐλευθεροῦν.
 licentiously, ἀκολάστως.
 lie, a, ψεῦδος, -ους, τό.
 —, to, ψεῦδεσθαι.
 — (=be situated), κεῖσθαι; εἶναι.
 — before, προκεῖσθαι.
 — in wait for, ἐνδρεύειν (*Acc.*).
 life, βίος, ὁ; βίωτος, ὁ; ζωή, ἡ;
 (=ætas), ἡλικία, ἡ.
 —, mode of, δίαίτα, ἡ.
 —, to lose one's, ἀποβλήσκειν.
 light, φῶς, φωτός, τό; (=a light
 or lamp), λύχνος, ὁ.
 lightning, ἀστραπή, ἡ.
 like, ὅμοιος 3; ἴσος 3; παραπλήσιος
 2 and 3; (=such as) ὡς 3.
 likeness, ἐμριότης, -ητος, ἡ.

likewise, ὁμοίως; (=also), καί
 lineage, γένος, -ους, τό.
 listen to, ἀκροᾶσθαι (Gen.); (=to
 obey), πείθεσθαι (Dat.); ὑπα-
 κοῦσιν (Gen. or Dat.).
 literature, γράμματα, τά.
 little, ὀλίγος 3; Adv., μικρόν, ὀλί-
 γον;—less, μεῖον.
 live, βιοτεύειν; βιοῦν; ζῆν.
 — with, συγγίγνισθαι (Dat.);
 συνδιατρέβειν (Dat.).
 long, μακρός 3; (=much), πολὺς
 [§ 48.].
 — way, α, μακράν (sc. ὁδόν).
 longer, any, ἔτι.
 —, no, οὐκέτι (μηκέτι).
 longing for, α, ὀρεῖσθαι, -εως, ἡ.
 look after (=guard), φυλάττειν.
 — at, βλέπειν; προσβλέπειν; ἀν-
 τιβλέπειν.
 — in the face, ἀντιβλέπειν.
 loquacious, πολυλόγος 2; κωτίλος
 3.
 lord, κύριος, ὁ; δεσπότης, -ου, ὁ.
 lose, ἀπολλύναι; ἀποβάλλειν.
 — one's life, ἀποθνήσκειν.
 loss, be at a, ἀπορεῖν.
 Loves, the, ἔρωτες, οἱ.
 love, ἔρως, -ωτος, ὁ.
 — of pleasure, φιληδονία, ἡ.
 —, to, φιλεῖν, στέργειν; ἀγαπᾶν;
 (ardently), ἐρᾶν (Gen.).
 — with, be in, ἐρᾶν (Gen.).
 lovely, χαρίεις [§ 40, Obs. 1.].
 lover, ἐραστής, -οῦ, ὁ.
 — of labour, φιλόπονος 2.
 — of wisdom, φιλόσοφος 2.
 lyre, λύρα, ἡ; κιθάρα, ἡ; φόρμιγγς,
 -ιγγος, ἡ.

M.

Mad, to be, μαίνεται (Dep. Pass.);
 δαιμονῶν.
 madness, μανία, ἡ.
 magistracies, ἀρχαί.
 magistrates, ἀρχαί, αἱ.
 magnificent, μεγαλοπρεπής, -ές.
 magnificently, πολυτελῶς.
 maiden, κόρη, ἡ.
 maintain (=affirm), φάναι.
 majestic, μέγας, -άλη, -α.

make, ποιεῖν;—to cause to make
 or be made, to make for one-
 self, ποιῆσθαι;—to make one
 something, ἀποδεικνύειν (with
 double Acc.).
 — a display of, ἐπιδεικνύειν;
 ἐπιδείκνυσθαι.
 — an expedition, στρατεύειν;
 στρατεύεσθαι.
 — effeminate, μαλακίζειν; θη-
 λύνειν.
 — equal, ἴσισθαι (exaequare).
 — known, ἀποδεικνύειν; δηλοῦν.
 — proclamation, ἐκφαίνειν.
 — proficiency or progress in,
 προκόπτειν, or ἐπιδιδίναμι (πρός or
 ἐπί τι).
 — resistance, ὑποστῆναι (Dat.).
 — to fall, σφάλλειν.
 — use of, χρῆσθαι, Dep. Mid.
 man (=homo), ἄνθρωπος, ὁ; (=vir),
 ἀνὴρ, ἀνδρός, ὁ.
 —, old, γέρων, -οντος, ὁ.
 — seller, ἀνδραποδιστής, -οῦ, ὁ.
 manage, διοικεῖν; πολιτεύειν; (=ar-
 range), διατίθεναι.
 manfully, ἀνδρείως.
 manifest, φανερός 3; δῆλος 3; σα-
 φής, -ές.
 —, to, δηλοῦν.
 manner, τρόπος, ὁ; (=custom,
 habit), ἥθος, -ους, τό; ἔθος, -ους,
 τό.
 —, in like, ὁμοίως.
 mantle, ἱμάτιον, τό.
 many, πολὺς, πολλή, πολὺ [§ 48.].
 march, ὁδός, ἡ; πορεία, ἡ.
 —, a day's, σταθμίς, ὁ.
 —, to, στρατεύεσθαι; πορεύε-
 σθαι (with Aor. Pass.); ἀνα-
 ζευγνύειν.
 —, to begin a, (march out),
 ἐκστρατεύεσθαι.
 margin of, on the, ἔσχατος 3,
 (agreeing with the Noun,
 § 148, Obs. 5.).
 mark (=evidence), τεκμήριον, τό.
 marry (of a man), γαμεῖν; (of a
 woman), γαμεῖσθαι (Dat.).
 marshal, to, τάττειν.
 mass, red-hot, διάπυρος κύδρος, ὁ.

- master, κύριος, ὁ; δισπότης, -ου, ὁ;
 (=teacher), διδάσκαλος, ὁ.
 —, to, κρατεῖν (*Gen.*).
 matter (=work), ἔργον, τό.
 maturity, ἀκμή, ἡ.
 may, one, (=it is allowable), ἔξι-
 στι(ν).
 meadow, λειμῶν, -ῶνος, ὁ.
 mean, the, (=midway course),
 μεσότης, -ητος, ἡ.
 —, φαῦλος 3; (=base), κακός
 3; αἰσχρὸς 3.
 means, by no, οὐδαμῶς; ἥκιστα.
 medical, ἰατρικὸς 3.
 meet, or go to, ἀπαντᾶν; (=fall
 in with), καταλαμβάνειν; ἐν-
 τυγχάνειν (*Dat.*); συντυγχάνειν
 (*Dat.*); συμπίπτειν (*Dat.*);
 (=strike against), προσπίπτειν
 (*Dat.*).
 meeting, α, συνουσία, ἡ.
 melody, μέλος, -ους, τό; (=song),
 ᾠδή, ἡ.
 melt, τήκειν (*trans.*); τήκεσθαι (*in-*
trans.).
 memorial, ὑπόμνημα, -ατος, τό;
 μνήμα, -ατος, τό.
 memory, μνήμη, ἡ.
 mention (=record), λόγος, ὁ.
 mentioning, worth, ἀξιόλογος 2.
 mercenaries, ξένοι, οἱ; μισθοφόροι,
 οἱ.
 merciful, ἱλεως, -ων [§ 30.].
 mere, μόνος; κενός 3.
 meritorious than, to be no less,
 οὐ μειοῦσθαι (*with Aor. Pass.*).
 message, ἀγγελία, ἡ.
 messenger, ἄγγελος, ὁ.
 middle, middle of, midst of,
 μέσος 3, (*agreeing with the Noun*,
 § 148, Obs. 5.).
 midnight, μέσαι νύκτες.
 might, δύναμις, -εως, ἡ.
 mild, πρᾶος, -εῖα, -ον [§ 48.];
 ἥπιος 2 and 3.
 mildness, πρᾶότης, -ητος, ἡ.
 military years, στρατευσιμα ἔτη.
 milk, γάλα, -ακτος, τό.
 min^a, μινᾶ, ἡ, (as a weight=100
 drachmæ=15 oz., 83 $\frac{1}{4}$ grs.; —
 as a sum of money=100
 drachmæ=£4 1s. 3d.).
 mind, the, νοῦς, ὁ; φρένες, αἱ;
 (=animus), θῦμῖς, ὁ; ψυχὴ, ἡ.
 —, call to, μνημονεύειν (τι).
 —, nobleness of, γενναίτης,
 -ητος, ἡ.
 mindful of, be, μεμνήσθαι (*Gen.*);
 φροντίζειν (*Gen.*).
 mingle with, μίσγειν (*Dat.*); κε-
 ραννύναι.
 minstrelsy, κιθαρωδία, ἡ.
 mirror, κάτοπτρον, τό.
 misfortune, ἀτυχία, ἡ; κακόν, τό;
 συμφορὰ, ἡ; ἀτύχημα, -ατος, τό;
 —misfortunes, τύχαι, αἱ.
 mislead, παράγειν; παραπλάζειν.
 mix, μιγνύναι (*Dat.*); μίσγειν (*Dat.*);
 κεραννύναι.
 mob, ὄχλος, ὁ; δῆμος, ὁ.
 mode of life, δίαιτα, ἡ.
 moderate, μέτριος 3; (=absti-
 nent), ἐγκρατής, -ές.
 moderately or in moderation,
 μετρίως.
 moderation, μέτρον, τό.
 modern, νεώτερος.
 modesty, αἰδώς, -οῦς, ἡ; σωφροσύνη, ἡ.
 monarchy, βασιλεία, ἡ.
 money, χρήματα, τά; χρυσίον, τό.
 —, travelling, ἐφόδιον, τό.
 month, μήν, μηνός, ὁ.
 monument, μνῆμα, -ατος, τό.
 moon, σελήνη, ἡ.
 morals, ἥθη, τά.
 more (*plus*), πλεῖον or πλέον; (*ma-*
gis), μάλλον.
 moreover, πρὸς τοῦτο.
 morrow, αὔριον.
 mortal, θνητός 3.
 most, πλεῖστος 3; — (*Adv.*) μά-
 λιστα.
 — of all (=especially), μά-
 λιστα.
 mother, μήτηρ, -τρός, ἡ, [§ 36.].
 motion, κίνησις, -εως, ἡ.
 —, to be in, κινεῖσθαι (*with*
Aor. Pass.).
 mount, to, ἀναβαίνειν (ἐπὶ τι).
 mountain or mount, ὄρος, -ους,
 τό; λόφος, ὁ.

mourn, *ἄλγεσθαι*; *λυπείσθαι*.
 — for, *κλαίειν*; *πενθεῖν*.
 mournful, *λυγρός* 3; *λυπηρός* 3;
 (=plaintive), *γῶδης*, -ης.
 mouse, *μῦς*, -ὕς, ὅ.
 mouth, *στόμα*, -ατος, τό.
 move, to, *κινεῖν* (*trans.*); *κινεῖσθαι*
 (*intrans.*), with *Aor. Pass.*;
 (=affect), *κατακλεῖν* (*Acc.*);—
 to be moved to pity, *ἐλεαίρειν*;
οἰκτεῖρειν.
 much, *πολύς* [§ 48.]; *Adv.*, *πολύ*;
μάλα.
 multitude, *δῆμος*, ὁ; *ὄχλος*, ὁ;
πληθος, -ους, τό; οἱ πολλοί.
 murder, to, *φανεύειν*.
 Muse, *Μοῦσα*, ἡ.
 Muses, leader of the, *Μουσᾶγέτης*,
 -ου, ὁ.
 music, *μουσική*, ἡ.
 must, *δεῖ* or *χρῆ* (with *Acc.* and
Inf.); *χρεῖων* (*ιστι*).
 my, *ἐμῆς*; *μοῦ*.

N.

Naked, *γυμνός* 3.
 name, *ὄνομα*, -ατος, τό.
 —, to, *ὀνομάζειν*; *καλεῖν*.
 nation, *ἔθνος*, -ους, τό.
 native land or country, *πατρίς*,
 -ίδος, ἡ.
 nature, *φύσις*, -εως, ἡ; (=dispo-
 sition), *ἥθος*, -ους, τό.
 naval battle, to engage in a, *ναυ-
 μαχεῖν*.
 near, (*Prep.*), *παρά*; *πρός*; *Adj.*,
πλησίος 3; *Adv.*, *ἐγγύς*.
 necessaries, *ἐπιτήδεια*, τά.
 necessary, *ἀναγκαῖος* 3.
 —, it is, *δεῖ* or *χρῆ* (with
Acc. and *Inf.*).
 necessity, *ἀνάγκη*, ἡ.
 neck, *τράχηλος*, ὁ; *δέρη*, ἡ.
 necklace, *στρεπτός*, ὁ.
 need, *ἐνδεῖα*, ἡ; *σπάνις*, -εως, ἡ.
 —, to, *δεῖσθαι* (*Gen.*); *χρηζέιν*
 (*Gen.*); *σπανίζειν* (*Gen.*).
 neglect, to, *ἀμελεῖν* (*Gen.*); (=to
 esteem lightly), *ὀλιγωρεῖν* (*Gen.*);
 (=overlook), *περιορᾶν*; (=præ-
 termittere), *παριέναι*; *ἀφιέναι*.

neighbour, *γείτων*, -ονος, ὁ, ἡ;—
 neighbours, οἱ πέλας; οἱ πληστοί
 neither, *οὐδέ*; neither—nor, *οὔτε*
 —*οὔτε*, *μήτε*—*μήτε*.
 net, a, *νεφέλη*, ἡ; *δίκτυον*, τό.
 never, *οὔποτε* (*μήποτε*); *οὐδέποτε*
 (*μηδέποτε*);—(of past time),
 never yet, *οὐπώποτε* (*μη·πώ-
 ποτε*); *οὐδεπώποτε* (*μηδεπώποτε*).
 — growing old, *ἀγήρως*, -ων.
 nevertheless, *ὅμως*.
 news, *ἀγγελία*, ἡ.
 night, *νύξ*, *νυκτός*, ἡ.
 no, no one, none, *οὐδεὶς* (*μηδεὶς*)
 [§ 68, Obs. 1.];—in no way,
οὐδέν (*μηδέν*);—by no means,
οὐδαμῶς; *ἥκιστα*;—no longer,
οὐκέτι (*μηκέτι*).
 noble, *ισθλός* 3; *καλός* 3; *ἀγαθός*
 3; *γενναῖος* 3; *εὐγενής*, -ές; (=ho-
 nour-loving), *φιλιτίμος* 2.
 nobleness of mind, *γενναϊότης*,
 -ητος, ἡ.

nobly, *γενναίως*.
 noises, confused, *θόρυβοι*, οἱ.
 nonsense, *λῆρος*, ὁ.
 north, *ἄρκτος*, ἡ; *βορρᾶς*, -ᾶ, ὁ.
 north-wind, *βορρᾶς*, -ᾶ, ὁ.
 nose, *ρίς*, *ρίνός*, ἡ.
 not, *οὐ* (*οὐκ*, *οὐχ*); *μή* [§ 177,
 3—9.]; not only—but also, *οὐ
 μόνον—ἀλλὰ καὶ*;—not less, *οὐ-
 δὲν ἥττον*;—not even, *οὐδέ* (*μηδε*);
 —certainly not or never, *οὐ
 μή* [§ 177, 9.].
 nothing, *οὐδέν* (*μηδέν*).
 nourish, *τρέφειν*.
 now (=already), *ἤδη*;—even
 now, *ἔτι καὶ νῦν*.
 noxious, *κακός* 3.
 number, *ἀριθμὸς*, ὁ.
 nurture, to, *τρέφειν*; (=educate),
παιδεύειν.

O.

O that! *εἴθε* or *εἰ γάρ*, with *Opt.*
 [§ 153, 1, b, (β)].
 oath, *ὄρκος*, ὁ.
 —, to swear a false, *ἐπίορκον*
ὀμνύναι (i. e. *ἐπίορκον ὄρκον*, &c.).
 obedient, *κατήκοος* 2 (*Gen.* or *Dat.*).

obey, *πείθεσθαι* (Dat.); *ὑπακούειν* (Gen. or Dat.); *ἄρχεσθαι*;—we must obey, *πειστέον ἑστί(ν)*.

object to (=bring as a charge against), *ἐγκαλεῖν* (τί τινι).

obliged, one is, (=forced to do so and so), *δεῖ*, with Acc. and Inf.

oblivion, *λήθη*, ἡ.

obscure, *ἄφᾶνής*, -ίς.

observant of law, *νόμιμος* 3.

observe (=perceive), *αἰσθάνεσθαι*, Dep. Mid., (Gen. or Acc.).

— beforehand, *προνοεῖν*.

obtain, *λαμβάνειν*; *τυγχάνειν* (Gen.); (by lot), *λαγχάνειν* (Gen.); (by entreaty), *ἐξαιτεῖσθαι*.

occasion (=cause), *αἵτις*, ὁ.

—, to, (=bring), *ἄγειν*.

ocean, *πέλαγος*, -ους, τό.

odious, *αἰσχυρός* 3.

—, to become, *ἀπεχθάνεσθαι*.

offend (=sin), *ἁμαρτάνειν*.

offender, *ἁμαρτάνων*, ὁ.

offer, *παρέχειν*; (=dedicate), *ἀνατιθέναι*; (=offer sacrifice), *θύειν*.

offering, an, *θύσια*, ἡ.

—, to present an, *θύσιαν ποιεῖσθαι*.

office (in the State), *ἀρχή*, ἡ.

— (=task), *ἔργον*, τό.

often, *πολλάκις*.

often as, as, *ὅποτε*; *ὅταν*; *ὅπόταν* [see § 183.].

oil, *ἔλαιον*, τό.

old, *πρέσβυς*, -υός and -ιος; *γεραιός* 3; (=ancient), *παλαιός* 3;—

never growing old, *ἀγήρω*, -ων.

— age, *γῆρας*, τό, [§ 39, Obs.].

—, grow, *γηράσκειν*.

— man, *γέρον*, -οντος; *πρέσβυς*, ὁ.

— woman, *γραιῦς*, ἡ, [§ 41.].

omit, *μελιέναι*; *παραλείπειν*.

ou, *ἐπί*; *ἐν*; *ὑπέρ*; *ἀνά*; (=concerning), *περί*.

once, *ἅπαξ*; (=before), *πρότερος*; (=at a certain time), *ποτέ* (Encl.).

—, at, *παραχεῖμα*; *εὐθύς*.

one (=any one, some one), *τις*;

—(when contrasted with 'the other,' it is rendered by *ὁ μὲν* or *ἕτερος*).

one another, of, *ἀλλήλων*.

only, *μόνον*, (sometimes rendered by *μόνος*); not only—but also, *οὐ μόνον—ἀλλὰ καί*.

onward, lead, *προάγειν*.

open, I stand, *ἀνέγω* or *ἀνέγωμαι*.

opinion, *γνώμη*, ἡ.

—, to be of, *νομίζειν*; *ἡγεῖσθαι*.

oppose, *ἐναντιοῦσθαι* (with Aor. Pass.).

opposite, *ἐναντιος* 3; *ἕτερος* 3.

oppressive, *χαλεπός* 3.

or, *ἢ*.

oracle, *χρησμός*, ὁ.

—, consult an, *μαντιεύεσθαι*.

order, *κόσμος*, ὁ; (=rank, line), *τάξις*, -ιος, ἡ.

—, good, *εὐκοσμία*, ἡ.

— that, in, *ἵνα*; *ὥς*; *ὅπως*, [§ 181.]; in order that—not, *τοῦ μή* (with Inf.) [§ 173, 2.].

—, to, (=arrange), *τάττειν*; *διατάττειν*; (=command), *κελεύειν* (with Acc. and Inf.); (=enjoin), *ἐντέλλειν* or *ἐντέλλεσθαι*; (as a general), *παραγγέλλειν*.

ordered (well), *εὐτκτος* 2.

origin, common, *συγγενής*, -οῦς, τό.

ornament, *κόσμος*, ὁ.

other, the, (=alter), *ἕτερος* 3; (=alius) *ἄλλος*, -η, -ο;—of each other, *ἀλλήλων*.

others' (=belonging to others), *ἀλλότριος* 3.

otherwise (=another thing), *ἄλλο*.

ought, *δεῖ* or *χρὴ* (with Acc. and Inf.).

out of, *ἐκ*.

outside, *ἔξω* (Gen.).

over, *ὑπέρ*; (=throughout), *παστά*; (=too great), *ἄγαν*.

overhanging (=over), *ὑπέρ*.

overturn, *ἀνατρέπειν*; *περιτρέπειν*.

owe, *ὀφείλειν*.

own, ἴδιος 3 ; οἰκίος 3 ;—his own affairs or concerns, τὰ ἑαυτοῦ ; τα ἴδια.
ox, cow, βοῦς, βοός, ὁ, ἡ, [§ 41.].

P.

Pain, ἄλγος, -ους, τό ; (=grief), λύπη, ἡ ; (severe) ὀδύνη, ἡ.
painful, ἀλγινός 3.
painless, ἀνάλγητος 2.
painting, ζωγραφία, ἡ.
palace, βασιλεία, τὰ.
pale, ὠχρός 3.
parasang, παρασάγγελος, -ου, ο.
pardon, to, συγγιγνώσκειν.
parents, γονεῖς, -έων, οἱ.
park, ἀρχαῖος, ὁ.
part, a, μέρος, -ους, τό.
——, to, μερίζειν.
—— in, take, μετέχειν (Gen.).
participate in, μετέχειν (Gen.).
pass (= go), πορεύεσθαι (Dep. Pass.).
—— by, παρατρέχειν ; παρέρχεσθαι ; παραβαίνειν.
—— (life), διάγειν ;—pass one's time in public, ἐν τῇ φανερᾷ εἶναι.
passage across, πάροδος, ἡ.
passion, πάθος, -ους, τό ; (=evil desire), ἐπιθυμία, ἡ.
past (=what is past), παρεληλυθώς, -υῖα, -ίς.
path, ὁδός, ἡ.
pay, μισθός, ὁ.
——, to, ἀποτίνειν ; ἀποδιδόναι.
peace, εἰρήνη, ἡ.
——, make, εἰρήνην ποιῆσθαι.
peacock, ταῶς, -ῶ, ὁ, [§ 30, Obs. 2.].
peep up or out, ἀνακλύπτειν.
peltasts, πελτασταί, οἱ.
people, λαός, -ός, ὁ, [§ 30.] ; (=the body politic), ἄνθρωπος, ὁ ; (=nation), ἔθνος, -ους, τό ; (=multitude), πλῆθος, -ους, τό ; ['people' in the indefinite sense of 'one,' 'they' is expressed by τῖς, by the III. Pers. Plur. Act., by the III. Pers. Sing. Pass., or by the II. Pers. Sing. of the Opt. with αἶν].

perceive, αἰσθάνεσθαι, Dep. Mid., (Gen. or Acc.) ; γινώσκειν.
perform, πράττειν ; δοῦν ; ποιεῖν ; ἀποφαίνεσθαι ; ἀνύειν ; ἐργάζεσθαι ; διαπράττεσθαι ; ἐπιτελεῖν ; διανύειν.
performed, be, (=take place), γίνεσθαι.
performer, ἐργάτης, -ου, ὁ.
perfume, μύρον, τό.
perhaps, ἴσως.
peril, κίνδυνος, ὁ.
period (= time), χρόνος, ὁ ; (=right time), καιρός, ὁ.
perish, ἀπόλλυσθαι.
permit, εἶν ; δίδοναι ;—it is permitted, ἔξεστι(ν) or ἔστι(ν) with the Dat.
person (=appearance), εἶδος, -ους, τό ; (=body), σῶμα, -ατος, τό.
persuade, πείθειν (Acc.).
persuasiveness, πειθώ, -ούς, ἡ.
perverse, σκολιός 3.
philosopher, φιλόσοφος, ὁ.
philosophise, φιλοσοφεῖν.
philosophy, φιλοσοφία, ἡ.
physician, ἰατρός, ὁ.
pieces, tear in, διαρρηγνύσθαι.
piety, εὐσέβεια, ἡ.
pillar, στήλη, ἡ.
pilot, κυβερνήτης, -ου, ὁ.
pine (tree), ἐλάτη, ἡ.
pious, εὐσεβής, -ής.
pipe (shepherd's), σῦριγξ, -ιγγος, ἡ.
pity, to, ἐλεαίρειν ; οἰκτεῖρειν ; ὀλοφύρεσθαι.
—— on, have, καπελεῖν (Acc.).
——, to be moved to, ἐλεαίρειν ; οἰκτεῖρειν.
place, τόπος, ὁ ; — in place of, ἀντί.
——, to, τιθεῖν ; (=to dedicate), ἀνατίθεσθαι.
plague, to, τεῖρειν.
plaintiff, κατήγορος, ὁ.
plane-tree, πλάτανος, ἡ.
plant, to, φυτεῖν.
play, play at, παίζειν.
plea, λόγος, ὁ.
pleasant, ἡδύς, -εῖα, -έ.

- pleasantly, ἡδέως.
 please, ἀρεῖσκειν (*Dat.*).
 pleasing (=graceful), εὐχαρις, -ι, *Gen.*, -ιτος.
 pleasure, ἡδονή, ἡ.
 — in, take, χαίρειν (*Dat.*);
 ἡδεῖσθαι (*with Fut. and Aor. Pass.*).
 —, love of, φιληδονία, ἡ.
 —, with, ἡδέως.
 plot, α, ἐπιβουλή, ἡ.
 — against, to, ἐπιβουλεύειν (*Dat.*).
 plunge, ῥίπτειν.
 poet, ποιητής, -οῦ, ὁ.
 poetry, epic, ποιήσεις ἐπῶν; τὰ ἔπη.
 political, πολιτικός 3.
 politics, τὰ πολιτικά.
 pollute, μιαινύνειν.
 poor (=not rich, *pauper*), πένης, -ητος; πενιχρός 3; (=mendicant), πτωχός 3; (=inops), ἄπορος 2; (=mean), φαῦλος.
 —, to be, πένεσθαι; πεινῶν.
 poorly (=badly), κακῶς.
 portion, μέρος, -ους, τό.
 possess, ἔχειν; κτεῖσθαι.
 — oneself of, κρατεῖν (*Gen.*).
 possessed by, to be, (=to be subject to), ἔχεισθαι.
 possession, κτήμα, -ατος, τό; κτήσεις, -εως, ἡ; οὐσία, ἡ; -χεῖμα, -ατος, τό.
 — of, get, κυριεύειν (*Gen.*).
 possible, δυνατός 3.
 —, as quickly as, ὡς τάχι-
 στα.
 —, it is, ἔξεστι(ν).
 pour, χεῖν.
 poverty, πενία, ἡ; χρησιμοσύνη, ἡ; ἀπορία, ἡ.
 power, δύναμις, -εως, ἡ; (=author-
 ity, *potestas*), ἐξουσία, ἡ.
 —, in thy, ἐπὶ σοί.
 —, it is in one's, (=it is pos-
 sible), ἔξεστι (*Dat.*); πάρεστι
 (*Dat.*).
 — of any one, to be in the,
 ἐπὶ τινι εἶναι.
 powerful, to be, δύνασθαι; — to be
 very powerful, πολλὰ δύνασθαι.
 practice, ἀσκησις, -εως, ἡ.
 practise, μελετᾶν; χρῆσθαι (*Dat.*);
 ἀσκεῖν; γυμνάζειν, (*the last two*
usually of athletic exercises);
 (=pursue), ἐπιτηδεύειν.
 praise, ἑπαινός, ὁ.
 —, to, ἱπαινέειν (*Acc.*).
 prater, ἀδολεσχής, -ου, ὁ.
 prating, ἀδολεσχία, ἡ.
 pray, εὐχεσθαι, *Dep. Mid. (Dat.)*
 (=entreat), ἱκετεύειν (*Acc.*)
 δεῖσθαι (*Gen.*).
 prayer, εὐχή, ἡ; δέησις, -εως, ἡ.
 precaution, προνοία, ἡ.
 precious, τίμιος 3.
 prefer, αἰρεῖσθαι; — we must pre-
 fer, προαίρετον ἵστί(ν).
 preferable to, αἰρετώτερος.
 preparation, μελέτη, ἡ.
 prepare oneself, παρασκευάζεσθαι,
 (*for something, εἰς τι*).
 present, παρών, -ούσα, -όν; ἱσχυάς,
 -ῶσα, -ές.
 —, to, (=submit, afford),
 παρέχειν.
 — an offering, θυσίαν ποιῆ-
 σθαι.
 —, be, παρῆναι (*Dat.*); ἦκειν.
 — before, be, παρῆναι (*Dat.*).
 preserve, σώζειν.
 president, προστάτης, -ου, ὁ.
 press into, εἰσπίπτειν (*εἰς τι*).
 — on, ἐγκεῖσθαι (*Dat.*).
 pretence, πρόφάσις, -εως, ἡ.
 pretend, προσποιεῖσθαι; φάσκειν.
 prevail (=exist), εἶναι; (*as a*
custom), ἥνθαι.
 prevent, κωλύειν; εἴργειν; ἀπέχειν
 (*Gen.*).
 pride (=proud thoughts), φρονή-
 ματα, τά; (=arrogance), ὕψις,
 -εως, ἡ.
 — oneself, to, γαυροῦσθαι (*with*
Aor. Pass.); ἀγάλλεσθαι (*ἐπὶ*
τινι); σεμνύνεσθαι (*ἐπὶ τινι*); ἐγ-
 καλλωπίζεσθαι.
 priest, ἱερεὺς, -έως, ὁ.
 prime (*of life, &c.*), ἀκμή, ἡ.
 prison, public, δεσμοκτήριον, τό.
 prisoner (*of war*), αἰχμάλωτος, ὁ.
 private capacity, in a, ἰδίᾳ.

prize, ἄθλον, τό.

— very highly, to, περὶ πολλοῦ ποιῆσθαι.

proceed, βαίνειν; προβαίνειν.

proclamation, make, ἐκφαίνειν.

procure (=find for), εὐρίσκειν.

prodigy, τέρας, -ατος, τό, [§ 39, Obs.].

produce, τίπτειν; φύειν; ἀναφύειν.

profess, ἐπαγγέλλεσθαι.

proffer, παρέχειν; ἱπαρκεῖν.

proficiency in, make, προκίπτειν or ἐπιδιδόναι (πρὸς or ἐπὶ τι).

profit, to, (trans.), ὠφελεῖν; — what does it profit? τί συμφέρει;

profitable, ὠφέλιμος 2; χρησιμος 3.

progress in, make. See proficiency.

prohibit, ἀπαγορεύειν; ἀπειπεῖν (Aor.).

prominent, be, προέχειν.

promise, to, ὑπισχνεῖσθαι; ἐπαγγέλλεσθαι.

promptitude, ὀξύτης, -ητος, ἡ.

property, χρήματα, τά; οὐσία, ἡ.

propitious, ἱλας, -ων.

prosper, εὖ φέρεσθαι.

prosperity (=good fortune), εὐτυχία, ἡ; (=wealth), ὄλβος, ὁ.

prosperous, εὐδαίμων, -ων; εὐτυχής, -ές.

—, be, εὐτυχεῖν; εὐδαιμονεῖν.

protect, φυλάττειν.

proud of, be, σεμνύνεσθαι (ἐπὶ τινι); ἀγάλλεσθαι (ἐπὶ τινι).

provide for oneself yet or more over, προσπορίζεσθαι.

provided that, εἰ; ἵαν; ὥς τε (with Inf.); ἐφ' ὧς.

provident for, be, προνοεῖσθαι (Gen.).

provision (for a journey), ἐφ' ὅδιον, τό.

provisions, ἐπιτήδεια, τά.

prudence, σωφροσύνη, ἡ; φρόνησις, -εως, ἡ.

prudent, φρόνιμος 2; συνετός 3; σώφρων 2; (=moderate), μέτριος 3.

—, to be, σωφρονεῖν.

public, δημόσιος 3; (=common),

κοινός 3; — in a public capacity, δημοσίᾳ; — to pass one's time in public, ἐν τῷ φανερῷ εἶναι.

public prison, δεσμοτῆριον, τό.

— square, ἀγορά, ἡ.

publicly, δημοσίᾳ.

punish, κολάζειν; ζημιοῦν (properly, by a fine); (=avenge oneself), ἀποτίνεισθαι.

punishment, ζημία, ἡ; κόλασις, -εως, ἡ; τιμωρία, ἡ; (judicia), δίκη, ἡ.

—, to suffer, διδόναι τιμωρίαν.

purchase, ἀνιῆσθαι; πρίασθαι.

pupil, μαθητής, -οῦ, ὁ.

purple, πορφυροῦς, -ᾶ, -οῦν; φοινικοῦς, -ῆ, -οῦν.

purpose, for any, εἰς τι.

purposes, one's, τὰ δόξαντα.

pursue, διώκειν; ἐπιδιώκειν; θηρεύειν; ἀκολουθεῖν; (=practise), ἐπιτηδεύειν.

put an end to, καταπαύειν.

— on, ἐνδύειν (τινά τι); ἀμφιεννύει; ἀμπέχεσθαι or ἀμπισχνεῖσθαι; ἐπιτίθεσθαι.

— out (=extinguish), σβεννύει; ἀποσβεννύει.

— to death, ἀποκτείνειν.

—, be, ἀποθνήσκειν.

Q.

Quack, φένᾱξ, -ᾱκος, ὁ.

quail, α, ὄρτυξ, -ῦγος, ὁ.

queen, βασίλεια, ἡ.

quick, ἀκὺς, -εῖα, -ύ; ὀξύς, -εῖα, -ύ, ταχύς, -εῖα, -ύ.

quickly, ταχέως; τάχα; αἶψα; (=easily), ῥαδίως.

— as possible, ὥς τάχιστα; τὴν ταχίστην.

quiet, ἡσυχία, ἡ.

—, (Adj.), ἡσυχος 2.

—, keep, ἡσυχίαν ἄγειν.

R.

Race (=lineage), γένος, -ους, ἡ δ.

—, human, ἀνθρώπων γένος.

rail at, σκώπτειν.

rain ὀμβρος, ὁ.

- ram, κριός, ὁ.
 rank, α, τάξις, -ιος, ἡ.
 — before any one, προέχιν τινός.
 rapacious, ἀρπαξ, -αγος 1.
 rapidly, ταχέως; τάχα;—most rapidly, τὴν ταχίστην.
 rashly, εἰκῇ.
 rather, μᾶλλον.
 rational, σώφρων, -ον; μέτριος 3.
 ravage, τέμνειν; δηοῦν; διαφθείρειν.
 raven, κόραξ, -ἄκος, ὁ.
 reach, ἐφικνεῖσθαι, *Dep. Mid. (Gen.)*.
 readiness, προθυμία, ἡ.
 ready, be, (=be willing), ἐθέλειν.
 reality, in, ἀληθῶς.
 rear, τρέφειν; (=educate), παιδεύειν.
 reason, λόγος, ὁ; (=understanding), νοῦς, -οῦ, ὁ;—with reason, δικαίως.
 receive, δέχισθαι; λαμβάνειν.
 — a kindness, εὖ πάσχειν.
 — back, ἀπολαμβάνειν.
 recently, ἄρτι; ἑναγχος.
 reclaim (=clear of wild beasts), ἔξημεροῦν.
 recompense, χάρις, -ῖτος, ἡ.
 rectify, εὐθύνειν.
 red-hot mass, διάπυρος μύδρος, ὁ.
 Red sea, Ἐρυθρὰ θάλαττα.
 reed, κάλαμος, ὁ; νάρκηξ, -ηκος, ὁ; (=rush), ῥίψ, ῥίπος, ἡ.
 reflect, διανοεῖσθαι (*Dep. Pass.*); λογίζεσθαι (*Dep. Mid.*).
 reflection, λογισμός, ὁ; τὸ φροντίζειν.
 refuge, καταφυγή, ἡ.
 regal, βασιλῆιος 2 and 3.
 regulate (=prepare), κατασκευάζειν.
 regulated, be well, καλῶς οἰκεῖν; συντάττεσθαι.
 reign over, βασιλεύειν (*Gen.*).
 rejoice at or in, χαίρειν (*Dat.*); ἡδεσθαι (*with Aor. and Fut. Pass.*);—rejoice with, συχαίρειν (*Dat.*).
 release from, ἀπελύν; ἐλυθεροῦν.
 — by entreaty, obtain one's, ἑξαίτευσθαι
 relieve (*the poor*), ἀρελιῖν
 relish, with, ἡδέως.
 rely on, πιστεύειν.
 remain, μένειν; διαμένειν;—remain concealed from, διαλανθάνειν (*Acc.*).
 remaining, *Adj.*, λοιπός 3.
 remember, μεμνήσθαι (*Gen.*).
 remembrance, μνήμη, ἡ.
 remote, most, ἔσχατος 3.
 render (=make), τίθεναι.
 — aid to, βοηθεῖν (*Dat.*).
 — effeminate, μαλακίζειν.
 renown, εὐκλεία, ἡ; δόξα, ἡ; κλέος, -έους, τό.
 repay, ἀποδιδόναι; ἀμείβισθαι (*τινά τι*).
 repel, ἀπωθεῖν; (*from oneself*), ἀπωθεῖσθαι.
 repent, μεταμέλεισθαι, *Dep. Pass.*; or (*impersonally*) μεταμέλει (*τινί τινος*).
 report, α, λόγος, ὁ.
 reproach, to, ψέγειν (*τινά or τι*); ἰγκαλεῖν (*τινι*); (=blame), μέμφισθαι (*τι*).
 reputable pleasures, ἡδοναὶ μετὰ δόξης.
 reputation, εὐκλεία, ἡ; δόξα, ἡ.
 —, good, εὐδοξία, ἡ.
 request, to, αἰτεῖν (*τινά τι*); δεῖσθαι (*Gen.*); ἰκετεύειν (*Acc.*).
 —, α, δίησις, -ιος, ἡ; εὐχή, ἡ.
 require (=need), δεῖσθαι, *Dep. Pass. (Gen.)*.
 requite a favour, ἀποδιδόναι χάριν.
 rescue, σώζειν; ἐκσώζειν.
 resemble, ἰοικέσθαι.
 residence, governor's, ἀρχιεῖον, τό.
 resistance, make, ὑποστῆναι (*Dat.*).
 resolutely, προθύμως.
 resolution, α, βούλευμα, -ατος, τό; (=decree), ψήφισμα, -ατος, τό.
 resolve, γινώσκειν;—I am resolved, δοκεῖ μοι.
 respect, αἰδώς, -οῦς, ἡ.
 —, to, αἰδεῖσθαι (*Acc.*).
 —, to, with, περί.
 response, χρησμός, ὁ.
 —, give α, χρεῖν.

rest, the, ἄλλος, -η, -ο; (=reliquus), λοιπός 3.
 restore, ἀποδιδόναι.
 —, difficult to, δυσεπανίρθωτος 2.
 restrain, ἐργεῖν; ἀπέχειν (Gen.).
 retire, ἀναχωρεῖν.
 retreat, α, κατάβασις, -ως, ἡ.
 —, to, ἀναχωρεῖν; ἀποχωρεῖν.
 return, ἀναχωρεῖν.
 — a favour, ἀποδιδόναι χάριν.
 reveal, ἐκκαλύπτειν; (=shew beforehand), προσημαίνειν.
 revenge oneself on, τιμωρεῖσθαι (Acc.); ἀμύνεσθαι (Acc.).
 revenue, πρίσδος, ἡ.
 reverse, σέβεισθαι; αἰδεῖσθαι (Dep. Pass.).
 reverence, αἰδώς, -οῦς, ἡ.
 —, to, (=respect), τιμαίνειν; αἰδεῖσθαι (with Aor. Pass.); αἰσχύνεσθαι, (with Aor. Pass.); (=worship), σέβεισθαι (only the Pres. and Aor. Pass. occur).
 — very highly, περί πολυλοῦ ποιεῖσθαι.
 revile, λοιδορεῖν (Acc.).
 revolt, to, ἀποστήναι.
 —, cause to, ἀφιστάναι.
 reward, ἔθλον, τό; γέρας, -ως, τό, [§ 39, Obs.].
 rich, πλούσιος 3;—rich in, εὐπορος 2 (Gen.);—to be or become rich, πλουτεῖν.
 riches, πλοῦτος, ὁ; χρήματα, τά.
 ride by, παρελαύνειν.
 right (=just), δίκαιος 3; (=dexter), δεξιός 3.
 —, to set, εὐθύνειν; ὀρθοῦν; ἐξορθοῦν.
 rightly, ὀρθῶς.
 ring, δακτύλιος, ὁ.
 ripe, πέπων, -ον.
 rise up, ἀνίστασθαι.
 river, ποταμός, ὁ.
 road, ὁδός, ἡ.
 rob, ἀρπάζειν; (=deprive of), ἀφαιρεῖσθαι (τινά τι).
 robber, ληστής, -οῦ, ὁ.
 robe, στολή, ἡ; ἱμάτιον, τό.
 rock, πέτρα, ἡ.

room, upper, ἀνώγειον, -ω, τό.
 root, ρίζα, ἡ.
 rope, κάλως, -ω, ὁ.
 rose, ῥόδον, τό.
 rough, σκληρός 3; (of a road), τραχύς, -εῖα, -ύ.
 royal, βασιλείος 2 and 3;—royal dominion or authority, βασιλεία, ἡ;—royal palace, βασιλεία, τά.
 rugged, τραχύς, -εῖα, -ύ.
 ruin, to, ἀπολλύναι; διαφθείρειν.
 — with, go to, συνεπόλλυσθαι.
 rule, rule over, ἄρχειν; (=be king of), βασιλεύειν (Gen.).
 ruler, ἄρχων, -οντος, ὁ.
 run, to, τρέχειν; θεῖν.
 — away from, ἀποδιδράσκειν (Acc.).
 — in different directions, διαδιδράσκειν.
 — past, παρατρέχειν.
 — to, προτρέχειν.
 rush, to, ὀρμαῖν.

S.

Sacred, sacred to, ιερός 3 (Gen.).
 sacrifice, θυσία, ἡ.
 —, or offer sacrifice, θύειν.
 —, bring a, θυσίαν ποιεῖσθαι.
 sad, λυγρός 3; λυπηρός 3.
 sadness, λύπη, ἡ.
 safe, ἀσφαλής, -ές.
 safely, ἀσφαλῶς.
 safety, σωτηρία, ἡ.
 sail, πλεῖν.
 — away, ἐκπλεῖν; ἀποπλεῖν.
 sake, for my, ἐμὴν χάριν.
 — of, for the, ἐνεκα; περί; διά.
 same, the, ὁ αὐτός [§ 60, Obs.].
 — time, at the, ἅμα.
 satisfaction, give, (=suffer punishment, dare poenas), δίκην δίδόναι.
 say, λέγειν; φάναι [§ 126, 8.];—to be said (dici), λέγεσθαι.
 saying, α, ῥῆμα, -ατος, τό.
 scarcely, μόλις; μικρὸν;—scarcely escape, μικρὸν ἐκφεύγειν.
 scarcity, σπάνις, -ως, ἡ; ἀπορία, ἡ.

scatter, σκιδάζειν ; σκιδαννύναι ; δια-
σπείρειν.

sceptre, σκῆπτρον, τό.

school, to, εἰς διδασκάλου (sc. δι-
κον) ;—Thales and his school,
οἱ ἀμφὶ Θαλήν.

science, ἐπιστήμη, ἡ.

sciences, the, τὰ γράμματα.

scoff at, σκώπτειν.

scourge, to, μαστιγοῦν.

scout, a, σκοπός, ὁ.

scythe-bearing, δρεπανηφόρος 2.

sea, θάλαττα, ἡ ;—by sea, κατὰ
θάλατταν.

—, to fight at, ναυμαχεῖν.

sea-coast, παραθαλαττία, ἡ.

sea-bird, θαλαττία ὄρνις.

sea-fight, ναυμαχία, ἡ.

season, out of, (i. e. unseason-
ably), παρὰ καιρόν.

secret, κρυπτός 3.

—, a, κρυπτόν, τό ; μυστήριον, τό.

secretly, κρύφα. [*'To do a thing
secretly' is sometimes ren-
dered by λανθάνειν with the
Part., § 175, 3.]*

secure, ἀσφαλής, -ές ; (= firm),
βέβαιος 2 and 3.

securely, ἀσφαλῶς.

sedentary trade, βανανυσικὴ τέχνη.

sedition, στάσις, -ιως, ἡ.

see, βλέπειν ; ὁρᾶν [§ 126, 5.] ;
δέρκεσθαι.

— to anything, σκοπεῖν τι.

seek, seek for, ζητεῖν ; (=pursue),
δάωκειν.

seem, δοκεῖν ; φαίνεσθαι (with Aor.
II. and Fut. II. Pass.).

seen, not to be, ἀθέατος 2.

seize, λαμβάνειν ; συλλαμβάνειν ;
(=fall on), ἐμπίπτειν (Dat.) ;—

seize quickly, ἀναρπάζειν.

select, to, κρίνειν ; αἰρεῖσθαι.

self, αὐτός, -ή, -ό [§ 60.].

self-command, ἐγκράτεια, ἡ.

self-control, ἐγκράτεια, ἡ.

self-taught, αὐτοδίδακτος 2.

sell, πωράσκειν ; ἀποδίδοσθαι.

send, πέμπειν ; στέλλειν ; ἀποστέλ-
λειν.

— back or away, ἀποπέμπειν.

send forth or out, ἐκπέμπειν.

senseless, ἀσύντοπος 2 ; ἄνους, -ους ;
ἄφρων, -ον.

sensible, συνετός 3 ; φρένιμος 2 ;

—to be sensible, σωφρονεῖν.

sentence (judicial), κρίσις, -ιως,
ἡ ; δίκη, ἡ.

separate, to, διαστάναι ; κρίνειν ;—
(intrans.), δίχα γίνεσθαι ; ἀπα-
λύεσθαι ; διακρίνεσθαι (with Aor.
Pass.).

seriously, speak, σπουδάζειν.

serve (= be a slave), δουλεύειν
(Dat.) ; (=render service to),
ὑπηρετεῖν (Dat.) ; (as a soldier),
στρατιεύεσθαι ;—serve as, γίνεσθαι
εἰς.

service (=benefit), βερεπεία, ἡ.

servile, δούλειος 2 and 3.

servitude, δουλεία, ἡ.

set (=place), καθίζειν ; τιθεσθαι ;
ἐπιτιθέναι.

— (as the sun), καταδύεσθαι, and
Aor. II., Perf. and Plpf. of
καταδύειν.

— on (=place), ἐπιτιθέναι.

— on fire, ἐμπιπράναι.

— out (on a journey), πορεύεσθαι
(with Aor. Pass.) ; ἀπέρχεσθαι ;
ὁρμαῖσθαι.

— right, εὐθύνειν ; ὁρθοῦν ; ἐξορθοῦν.

sever, δισταναι.

shake, σείειν.

shame, αἰδώς, -οῦς, ἡ.

shameful, αἰσχρός 3 ; αἰκῆς, -ίς ;
μιαρός 3.

shave, ξύρειν or ξυριῖν.

sheep, πρόβατον, τό ; οἷς, οἴος, ὁ, ἡ,
[§ 46, Obs. 2.].

shelter, στέγειν.

shepherd, ποιμήν, -ένος, ὁ ; νομεύς,
-έως, ὁ.

shew, δεικνύναι ; ἀποδεικνύναι ; φαί-
νειν ; ἀποφαίνειν ; φανερόν ποιεῖν ;
δηλοῦν ; (= present), παρ-
εχειν ;—shew oneself, φαί-
νεσθαι (with Aor. II. Pass.) ;
δηλοῦσθαι (with Aor. Pass.) ;—
shew forth, ἐνδείκνυσθαι.

shield, ἀσπίς, -ίδος, ἡ ;—small

shield, πέλση, ἡ.

ship, ναῦς, νεώς, ἡ, [§ 47, 9].
 shoe, ὑπόδημα, -ατος, τό.
 short, βραχύς, -εῖα, -ύ; (=little),
 ὀλίγος 3.
 shortly, ἐν βραχείᾳ.
 shoulder, ὤμος, ὁ.
 shouting, α, (=calling to), παρα-
 κέλευσις, -εως, ἡ.
 shrink from, κατοκνεῖν *with Inf.*
 shun, φεύγειν (*Acc.*);—one must
 shun, φευκτέον ἐστίν.
 shut, κλείειν; κατακλείειν.
 — in or up, κατακλείειν; καθείρ-
 γειν.
 sick, ἀσθενής, -ές; νοστής 3.
 —, to be, νοσεῖν; ἀσθεῖναι.
 side of, by the, παρά.
 signal, give a, σημαίνειν.
 silent, be, σιωπᾶν; σιγᾶν.
 silver, ἄργυρος, ὁ.
 similarity, ὁμοιότης, -ητος, ἡ.
 simple, ἀπλοῦς, -ῆ, -ον.
 sin, to, ἁμαρτάνειν.
 since (=because), ὅτε; ἐπεὶ. (*See*
 § 176.).
 sing, sing of, ᾄδω.
 single one, not a, οὐδεὶς [§ 171,
 6].
 single combat with, engage in,
 μονομαχεῖν (*Dat.*).
 sink into or under (*trans.*), κα-
 ταδύειν; (*intrans.*) καταδύναι;
 καταδύεσθαι; — sink away
 (=fall), πίπτειν.
 sister, ἀδελφή, ἡ.
 sit on, ἐφιζάνειν (*Dat.*).
 slander, διαβολή, ἡ.
 slave, δοῦλος, ὁ; δμῶς, -ώος, ὁ.
 — to, be a, δουλεύειν; ἥττονα
 εἶναί (τινος).
 slavery, δουλεία, ἡ.
 slavish labour, δούλειον ἔργον.
 slay, κτείνειν; ἀποκτείνειν; φονεύειν.
 sleep, ὕπνος, ὁ.
 —, to, εὔδειν; καθεύδειν; κατα-
 διαρθάνειν.
 small, μικρός 3; (*in number*), ὀλί-
 γος 3.
 smell, to, (*trans.*), ὁσφραίνεσθαι
 (*Gen.*).
 — of anything, ὀζειν.

snare, παγίς, -ίδος, ἡ.
 — for, lay a, ἐνεδρεύειν (*Acc.*).
 snow, χιὼν, -όνος, ἡ.
 snow-storm, νιφετός, ὁ.
 so, οὕτω(ς); (=this), τοῦτο.
 — far, τοσοῦτον.
 — far from, ἀντί.
 — that, ὥστε [§ 186.].
 soar away, ἀποπτόμενος οἴχεσθαι.
 sober-minded, σώφρων, -ον.
 soldier, στρατιώτης, -ου, ὁ.
 solicitude, ἐπιμέλεια, ἡ.
 solitude, ἰρημία, ἡ.
 some, ἔνιοι 3;—some one, τὶς
 (*Encl.*);—something, τι (*Encl.*).
 some—others, οἱ μὲν—οἱ δέ.
 sometimes, ἐνίοτε; ποτέ (*Encl.*).
 son, υἱός, ὁ; (=boy), παῖς, παιδός,
 ὁ.
 song, ᾠδή, ἡ; (=melody, poetry),
 μέλος, -ους, τό; (=voice), φωνή,
 ἡ.
 soon, τάχα; ταχύ.
 sooner, πρότερον; (=rather), μᾶλ-
 λον;—to do something sooner
 than or before another, φθάνειν
 (*with Part.*) [§ 175, 3.].
 sophist, σοφιστής, -οῦ, ὁ.
 sorrow, λύπη, ἡ.
 sorry (=mean), φαῦλος 3.
 soul, ψυχή, ἡ.
 sound of, to the. *See* § 167, 7.
 sound-mindedness, σωφροσύνη, ἡ.
 source, πηγή, ἡ.
 south, μεσημβρία, ἡ; νότος, ὁ.
 sovereign, βασιλεύς, -έως, ὁ; ἄρχων,
 -οντος, ὁ.
 sovereignty, βασιλεία, ἡ; ἀρχή, ἡ;
 κράτος, -ους, τό.
 sow, to, σπείρειν.
 spacious, sufficiently, (=suffici-
 ent), ἱκανός 3.
 sparing of, to be, φείδεσθαι (*Gen.*).
 speak, λέγειν; φάναι; φθίγγεσθαι.
 — seriously, σπουδάζειν.
 — the truth, ἀληθεύειν.
 spear, δῆρυ, -ατος, τό, [§ 39.].
 spectator, θεῶτης, -οῦ, ὁ.
 speech, λόγος, ὁ; μῦθος, ὁ;—free-
 dom or boldness of speech, παρ-
 ῥησία, ἡ.

- speedily, τάχα; ταχέως; αἵψα.
 spirit, ψυχή, ἡ; νοῦς, νοῦ, ὁ; φρήν, -ινός, ἡ.
 splendid, λαμπρός 3; (=costly), πολυτελής, -ίς.
 sportsman, θηριυτής, -οῦ, ὁ.
 spread a report, λόγον διασπείρειν.
 spring, belonging to, ἐαρινός 3.
 spring from (=be, originate from), εἶναι; γίνεσθαι; (=grow), βλαστάνειν.
 square, public, ἀγορά, ἡ.
 stadium, στάδιον, το.
 stag, ἑλάφος, ὁ, ἡ.
 stage (=a day's march), σταθμός, ὁ.
 — (in a theatre), σκηνή, ἡ.
 stand, to, στήναι; ἵσταναι.
 — by (=aid), παραμένειν.
 — firm, ὑπομένειν.
 state, a, πολιτεία, ἡ; πόλις, -εως, ἡ.
 —, relating to the, πολιτικός 3.
 station, to, καθιστάναι.
 statuary, ἀνδριαντοποιία, ἡ.
 statue, ἀνδριάς, -άντος, ὁ.
 steadfast, ἵστηκώς, -υῖα, -ός; βέβαιος 2 and 3.
 steal, κλέπτειν.
 steersman, κυβερνήτης, -ου, ὁ.
 still (=yet), ἔτι.
 stillness, ἡσυχία, ἡ.
 stir (=move), κινεῖν.
 stolen, κλόπιμος 2.
 stone (=made of stone), λίθος 3.
 —, to, καταπετροῦν.
 story, λόγος, ὁ; μῦθος, ὁ.
 straightway, εὐθύς; παραχρῆμα.
 stranger, ξένος, ὁ.
 stratagems, be exposed to, ἐπιβουλεύεσθαι.
 street, ὁδός, ἡ.
 strength, ῥώμη, ἡ; ἀλκή, ἡ.
 strife, ἔρις, -ιδος, ἡ.
 strike with terror, καταπλήττειν.
 stripes, πληγαί, αἱ.
 strive (=endeavour), πειρᾶσθαι; (=seek), ζητεῖν.
 — for or after, ὀρέγεσθαι (Gen.); ἱρῖσθαι (Gen.); διώκειν (Acc.); ζηλοῦν (Acc.).
 strong, ἰσχυρός 3; (=firm), βέβαιος 2 and 3; ἀσφαλής, -ές.
 study, to, μελετάνειν.
 stupid, ἀσύνετος 2; τετυρωμένος 3.
 subdue, χειροῦσθαι; δαυλοῦν; (sub) καταστρέφεισθαι.
 subject to, ὑποχος 2.
 —, to, χειροῦσθαι; δαυλοῦν; — to subject to oneself, καταστρέφεισθαι; δαυλοῦσθαι.
 subjugate, χειροῦσθαι; δαυλοῦν.
 submissive, ταπεινός 3.
 submit (=present, afford), παρέχειν.
 — to (=serve), δουλεύειν.
 subsistence, τροφή, ἡ.
 subvert, ἀνατρέπειν.
 succeed to the sovereignty, κατασπῆναι εἰς βασιλείαν.
 success, εὐτυχία, ἡ; (=riches), πλοῦτος, ὁ; ὄλβος, ὁ.
 succour, to, παρασπῆναι (Dat.); συμπονεῖν (Dat.).
 such (=talīs), τοιοῦτος 3; (=tantus), τοσοῦτος 3, [§ 60.].
 such as, ὅσος (=quantus); ὅσος (=qualis), [§ 182, 7.].
 suffer, πάσχειν; (=permit), περιεῖναι (with Part.).
 — or pay, have to, ὀφείδειν.
 — punishment, δίδοναι τιμωρίαν.
 suffering, πόνος, ὁ.
 sufficient, ἱκανός 3; —to be sufficient, ἱκανῶς ἔχειν.
 sufficiently, ἱκανῶς.
 — spacious, ἱκανός 3.
 suitably to (=conformably) κατὰ.
 sum, large, (=much), πολὺς [§ 48.].
 summer, θέρος, -ους, τό.
 sumptuousness, πολυτέλεια, ἡ.
 sun, ἥλιος, ὁ.
 sup, to, δειπνεῖν.
 superior, to be, κρατιστεύειν.
 superiors, οἱ κρείττονες.
 supplicate, ἱκετεύειν; ὑψίσθαι (Dat.).
 supply, ἱπαρχεῖν (Dat.); προστιθέναι (Dat.).

support (=nourish), *τρέφειν*.
 suppose, *δοκεῖν*; *ἡγεῖσθαι*; *νομίζεῖν*;
ὑπολαμβάνειν.
 supremacy, *ἡγεμονία*, ἡ.
 sure, *ἀσφαλής*, -ές; *ἔμπεδος* 2.
 surely, *ἀτρεκέως*;—surely not or
 never, *οὐ μή* [§ 177, 9.].
 surpass, *νικᾶν* (Acc.); *ὑπερβάλλει-*
σθαι (Acc.).
 surrounding (=around), *περί*.
 swallow, *χειλιδών*, -όνος, ἡ.
 swear, *ὀμνύειν*.
 — by any one, *ἑπομνύειν*
 (Acc.).
 — falsely, *ἑπιορκεῖν*.
 sweat, *ἰδρώς*, -ῶτος, ὁ.
 sweet, *ἡδύς*, -εῖα, -ύ; *γλυκύς*, -εῖα,
 -ύ.
 swift, *ταχύς*, -εῖα, -ύ; *ᾠκύς*, -εῖα,
 -ύ; *ὀξύς*, -εῖα, -ύ.
 swiftly, *τάχα*.
 swim, to, *νέειν*.

T.

Take (=receive), *λαμβάνειν*;
 (=capture), *αἰεῖν*.
 — care, *ἐπιμελεῖσθαι*, Dep.
Pass. (Gen.); (=beware of),
φυλάττεισθαι (Acc.).
 — from, *ἀφαιρῖσθαι* (τινά τι).
 — heed to, *εὐλαβεῖσθαι* (Acc.).
 — hold of, *ἄπτεσθαι* (Gen.).
 — in charge, *λαμβάνειν*.
 — place (=happen), *γίγνεσθαι*.
 — pleasure in, *χαίρειν* (Dat.);
ἡδίσθαι (with Fut. and Aor.
Pass.).
 — to flight, *φεύγειν*.
 taken, be, (of a city), *ἀλίσκεσθαι*.
 talk, *λέγος*, ὁ.
 —, to, *λαλεῖν*; (=chatter), *κω-*
τίλλειν.
 talker, idle, *ἀδολέσχης*, -ου, ὁ.
 talking, foolish, *ἀδολεσχία*, ἡ.
 taste, to, *γεύεσθαι* (Gen.).
 teach, *διδάσκειν* (τινά τι).
 teacher, *διδάσκαλος*, ὁ.
 tear, a, *δάκρυον*, τό.
 tear, to, *διαρρηγνύναι*;—to tear in
 pieces (=dilacerare), *κατα-*
σπαράττειν.

tell, *λέγειν*; *φράζειν*; *φάναι*.
 temperate, *ἐγκρατής*, -ές; *μέτριος*
 3; *σώφρων*, -ον.
 temple, *νέως*, -ῶ, ὁ.
 temple-robber, *ιερόσυλος*, ὁ.
 tend (=feed), *βόσκειν*.
 tent, *σκηνή*, ἡ.
 terrible, *δεινός* 3.
 terribly, *δεινῶς*.
 terrify, *καταπλήττειν*; *ἐκπλήττειν*.
 terror, strike with, *καταπλήτ-*
τειν.
 testimony, *μαρτυρία*, ἡ.
 than, ἢ:—('than' after a Comp.
 is often expressed by the Gen.).
 thank, *χάριν εἰδέναι*.
 that (Demonst. Pron.), *ἐκεῖνος*; ὁ
 (with the Noun understood).
 — (Conj.), *ὅτι*; *ὥς*; (after ex-
 pressions of fearing) *μή*=ne;
 (=in order that), *ὥς*; *ὅπως*,
ἵνα [§ 181.]; in order that—
 not, *τοῦ μή* with Inf. [§ 173, 2.].
 theatre, *θέατρον*, τό.
 theft, *κλοπή*, ἡ.
 then, *τοτε*.
 there, *ἐκεῖ*.
 —, to be, *παρεῖναι*.
 therefore, *διὰ τοῦτο*; *οὖν*. [οὖν can-
 not begin a sentence.].
 therewith, *μετὰ τούτου*.
 —, to be, *προεῖναι* (Dat.).
 thief, *κλέπτης*, -ου, ὁ; *κλώψ*,
-ωπός, ὁ; *φῶρ*, *φωρός*, ὁ.
 thievish, *κλόπιμος* 3; *κλέπτης* 1.
 thing, *πρᾶγμα*, -ατος, τό; *πρᾶξις*,
-ιως, ἡ; (=work), *ἔργον*, τό;
 (=possession), *κτῆμα*, -ατος,
τό; *χρῆμα*, -ατος, τό.
 think, *ἡγεῖσθαι*; *νομίζεῖν*; *οἰέσθαι*;
δοκεῖν; *φρονεῖν*; *νοεῖν*; (=judge),
γινώσκειν.
 — about or on, *λογίζεσθαι*;
φροντίζειν (Acc.).
 — worthy, *ἄξιον*.
 thirst, *δίψος*, -ους, τό.
 —, to, or be thirsty, *διψῆν*.
 thirsty, *αὔρος* 3.
 this, *οὗτος*; *ὅδε* [§ 60.].
 thoroughly, *πάντως*; (=clearly),
σαφῶς.

thoroughly, to understand, δια-
γιγνώσκειν.

thou, σύ.

though, καίτοι with Part. ;
καὶ ἴαν (καῖν) with Subj. :—
'though' is sometimes ex-
pressed by the Part. [§ 176, 1.]

thought, νόημα, -ατος, τό ; (=fore-
thought), πρόνοια, ἡ.

thoughtful, φρόνιμος 2.

thrash, τὸ, δέρειν.

throne, θρόνος, ὁ.

——, ascend the, εἰς βασιλείαν
καταστῆναι.

through, διά.

throughout, ἀνά ; διά ; (=whol-
ly), πάντως.

throw, ρίπτειν.

—— a bridge over, ζυγνύειν
(Acc.).

—— down, καθιέναι.

—— into disorder, ταράττειν.

—— javelins, ἑξακοντίζειν.

—— out (as words), ρίπτειν.

thus, οὕτω(ς).

thwart, ἑναντιοῦσθαι (Dat.).

thy, σός ; σοῦ.

thysself, of, σιαυταῖ.

tidings, ἀγγελία, ἡ.

tile, πλίνθος, ἡ.

till, ἕως ; μέχρι ; πρὶν.

time, χρόνος, ὁ ; —right time, και-
ρός, ὁ ; —life-time, αἰών, -ῶνος, ὁ ;
—at the same time, ἅμα ; —in
good time, εἰς καλόν ; —to pass
one's time in public, ἐν τῷ
φαναρῷ εἶναι ; —it is time to do
a thing, ὥρα (ἑστὶ) with Inf.

to, πρὸς ; παρὰ ; ἐπὶ ; εἰς ; ὡς.

to-day, τήμερον.

together with, ἅμα (Dat.).

toil, πόνος, ὁ.

——, to, μοχθεῖν ; πονεῖν.

toilsome, πολύπονος 2.

to-morrow, αὔριον.

tongue, γλῶττα, ἡ.

too (=also), καί ; (=too much),
ἄγαν ; —(sometimes translated
by the Comp.).

tooth, ὀδούς, -όντες, ὁ.

top, top of, ἄκρος 3, (agreeing with
the Noun, § 148, Obs. 5.).

touch, to, ἅπτεσθαι (Gen.) ; -εργ-
γάνειν (Gen.).

towards, πρὸς ; εἰς ; ἑσθί ; πρὶν ;
(of time), ὑπὲρ.

town, πόλις, -εως, ἡ.

trade, α, τέχνη, ἡ.

tradition, λόγος, ὁ.

traduce, διαβάλλειν.

tragedy, τραγωδία, ἡ.

train (=exercise), ἀσκεῖν.

transition, μεταβολή, ἡ.

travel, to, πορεύεσθαι (with Aor.
Pass.).

—— abroad, ἀποδημεῖν.

—— over, περιπορεύεσθαι τι (with
Aor. Pass.).

travelling-money, ἐφοδίων, τό.

treason, προδοσία, ἡ.

treasure, θησαυρός, ὁ ; χρήματα,
τά.

treaty, συνθήκη, ἡ.

tree, δένδρον, τό.

triad, τριάς, -ᾶδος, ἡ.

trial of, make, πειρᾶσθαι (Gen.).

tribunal (=court of justice), δι-
καστήριον, τό.

tribute, φόροι, οἱ.

triumph over (=defeat), περιγί-
γνεσθαι (Gen.).

trivial, φαῦλος 3.

trophy, τρόπαιον, τό.

trouble, πόνος, ὁ.

—— oneself about, φροντίζειν
(Gen.).

troubled, be, λυπιῖσθαι.

troublesome, χαλεπός 3 ; λυπηρός
3 ; ἀργαλέος 3.

true ἀληθής, -ές ; (=genuine),
ἀληθινός 3 ; (=faithful), πιστός
3.

truly (=really), ἀληθῶς.

trumpet, σάλπιγξ, -ιγγος, ἡ.

trumpeter, σαλπικτής, -ου, ὁ.

trust (=be persuaded by),
πείθεσθαι, with Aor. Pass.
(Dat.) ; (=fidem habere), πι-
στεύειν (Dat.) ; πειποιθέναι (Dat.).

trusty, πιστός 3.

truth, ἀλήθεια, ἡ.

truth, speak the, ἀληθεύειν.
 turn, to, (trans.), τρέπειν; περι-
 τρέπειν; στρέφειν; (intrans.), τρέ-
 πισθαι; στρέφισθαι.
 — away (trans.), ἀφιστάναι;
 ἀποτρέπειν.
 —, in, ἐν μέρει; ἀνὰ μέρος.
 — to, προτρέπειν.
 tusk, ὀδοῦς, -όντος, ἑ.
 twice, δις.
 tyrant, τύραννος, ἄ.

U.

Ulcer, ἕλκος, -ους, τό.
 unacquainted with, ἄπειρος 2
 (Gen.).
 unadvisedly, εἰκῇ.
 unchangeable, ἀμετάβλητος 2.
 uncle (by the father's side), πά-
 τρως, -ως, ὁ.
 under, ὑπό; κατὰ.
 undergo, ὑπομένειν (Acc.); ὑπο-
 φέρειν (Acc.).
 underneath, be, ὑπείναι.
 understand, understand how, ἐπί-
 στασθαι (Dep. Pass.); εἰδέναι.
 — thoroughly, διαγινώ-
 σκειν.
 understanding, νοῦς, νοῦ, ὁ; φρέ-
 νεις, αἱ.
 undertaking, ἔργον, τό.
 undeservedly, παρ' ἀξίαν.
 undone, ἀπρακτος 2.
 uneasy, render, ταράσσειν.
 uneducated, ἀπαιδευτος 2.
 unexpected, παρὰδοξος 2; ἀνέλπι-
 στος 2.
 unfortunate, ἀτυχήs, -ές.
 —, to be, ἀτυχεῖν; δυσ-
 τυχεῖν.
 ungrateful, ἀχάριστος 2.
 unhappy, ἀτυχήs, -ές.
 unharmed, ἀπήμων, -ον.
 unintelligent, ἄνους, -ουν; ἀσύν-
 τος 2.
 united, be, ὁμονοεῖν.
 unjust, ἀδίκος 2.
 unknown, ἄδηλος 2; (=unseen),
 ἀφ᾽ ὧς, -ές.
 unrewarded, ἀχάριστος 2.
 unseasonably, παρὰ καιρὸν.

unseemly, αἰκῆs, -ές; αἰσχρός 3.
 unskilled in, ἄπειρος 2, (Gen.).
 until, ἕως; μέχρι; πρίν.
 unvarying, διηνεκῆs, -ές.
 up, ἀνά.
 —, lay, κατατίθισθαι.
 upon, ἐπί; ὑπέρ; (=about), περί.
 upright, ὀρθός 3.
 uprightness, καλοκαγαθία, ἡ.
 upward, soar, ἀναπέτεσθαι.
 usage, νόμος, ὁ.
 use, χρῆσιs, -ιως, ἡ.
 — of, to make, χρῆσθαι, Dep.
 Mid. (Dat.).
 —, to be of, συμφέρειν (Dat.);
 ὠφελεῖν (Acc.); ὀνινάναι (Acc.).
 useful, χρήσιμος 3; ὠφέλιμος 2;
 χρηστός 3.
 —, to be, ὠφελεῖν (Acc.);
 ὀνινάναι (Acc.).
 using, χρῆσιs, -ιως, ἡ.
 utter, λέγειν; φάναι; (=emit as a
 sound), προῖσθαι.
 utterly, destroy, ἀπολλύναι; ἐξολ-
 λύναι.

V.

Valiant, ἀνδρεῖος 3.
 valour, ἀνδρεία, ἡ; ἀρετή, ἡ.
 valuable, πολυτελής, -ές; τίμιος 3;
 ἀναθός 3.
 value more or more highly, περι-
 πλείονος ποιεῖσθαι.
 vehement, δεινός 3.
 venture, to, τολμᾶν.
 verdant, be, θάλλειν.
 vernal, ἱαρινός 3.
 versed in, ἀγαθός 3; ἔμπειρος 2,
 (Gen.).
 very, very much, λίαν; σφίδρα;
 (sometimes rendered by the
 Comp. or Sup. of the Adjec-
 tive); —very highly, καὶ πᾶν.
 vessel (=ship), πλοῖον, τό.
 vice, κακία, ἡ; κακότηs, -ητος, ἡ.
 victory, νίκη, ἡ.
 vie with, διαμιλλᾶσθαι, Dep.
 Pass. (Dat.).
 vigorous, ἱρρωμένος 3; ἰσχυρός 3;
 ἄλκιμος 3.
 village, κώμη, ἡ.

villain, κακούργος, ὁ.
vine, ἀμπελος, ἡ.
violate (*a treaty*), λύειν.
violence, βία, ἡ.
violent, βίαιος 3; σφοδρός 3.
violently, σφίδρα; λίαν; ἰσχυρῶς.
virtue, ἀρετή, ἡ; καλοκάγαθία, ἡ;
ἀγαθόν, τό.
virtuous, ἀγαθός 3; σπουδαῖος 3;
χρηστός 3.
visible, ὁρατός 3.
voluntarily, ἐκουσίως; (*sometimes*
translated by the Adj. ἐκών,
-οῦσα, -όν).
voluptuous, a voluptuary, τρυφη-
τής, -οῦ, ὁ.

W.

Wage war with, πολέμειν (*Dat.*).
wait, περιμένειν.
walk, to, βαίνειν.
wander about, περιπλανᾶσθαι; πε-
ριπλάζεσθαι (*with Aor. Pass.*),
want, to, (=need), δεῖν (*Gen.*);
δεῖσθαι, *Dep. Pass. (Gen.)*;
χρηῖζειν (*Gen.*).
—, be in, σπανίζειν (*Gen.*);
χρηῖζειν (*Gen.*).
war, πόλεμος, ὁ.
—, to be at, to carry on, πολέ-
μειν (*Dat.*).
ward off, ἀποτρέπειν; ἀμύνειν;
ἀλείξεσθαι.
warlike, πολεμικός 3.
warning, σφρονισμός, ὁ.
warrior, στρατιώτης, -ου, ὁ.
war-song, παιάν, -ᾶνος, ὁ.
wash, νίζειν *or* νίπτειν; πλύνειν.
wasp, ψήν, ψηνός, ὁ.
waste, lay, διαφθείρειν; δροῦν; τέμ-
νειν.
watch, to, φυλάττειν; (=keep
watch), τηρεῖν.
water, ὕδωρ, ἰδατος, τό, [§ 47, 10.].
way (=road, journey), ὁδός, ἡ;
(=manner), τρόπος, ὁ.
—, in no, οὐδέν. (*μηδέν*).
—, to give, ἐνδιδόναι; εἶχειν.
wax, κηρός, ὁ.
weak, ἀσθενής, -ές; ἄρρωστος 2.
weaken, τείρειν; (=make dull),
ἀμαυροῦν

weal, σωτηρία, ἡ.
wealth, πλοῦτος, ὁ; χρήματα, τὰ;
(=prosperity), ἔλκος, ὁ.
wear, ἀμπισχινῖσθαι *or* ἀμπέχει-
σθαι; φορεῖν; ἀμφιέννυσθαι; ἔχειν.
— out, τείρειν; καταγύναι.
weary, to, τείρειν.
—, to be, κάμνειν.
weep, κλαίειν.
welfare, σωτηρία, ἡ.
well, καλῶς; εὖ; —to do well to,
εὖ ποιεῖν (*Acc.*); εὐεργετεῖν
(*Acc.*); —to be well, εὖ ἔχειν;
καλῶς ἔχειν; —to fare well (=to
prosper), εὖ πράττειν.
well affected, well-disposed, εὖ-
ρους, -ουν.
well-known, δῆλος 3; φανερός 3;
—to be well-known, δῆλος (*φα-*
νηρός) εἶναι [§ 175, Obs. 4.].
well-ordered, εὐτακτος 2.
well-regulated, be, συντάττεσθαι.
west, ἵσπερος, ὁ; δειλή, ἡ.
what, ὅ *or* ᾧ; τίς; ὅστις; —what?
τίς; τί; (=qualis?) ποῖος 3;
ὁποῖος 3, (*Depend. Interrog.*).
whatever, ὅ τι.
when, ὅτε; ἵπεί; ἵπειδή; ὡς; ὁπότε;
ὅταν (*Subj.*); ἵπειδάν (*Subj.*).
whence, ἀφ' οὗ; ὅθεν; —whence?
πόθεν; ὁπόθεν (*Depend. Inter-*
rog.).
whenever, ὁπότε; ὁπόταν; ὅταν
[see § 183.]; εἰ *with Opt.*
where, οὗ; ὅπου; —where? πῇ;
wherever, ἵπου ἂν *or* ὅπῃ ἂν (*with*
Subj.).
wherein? τί;
whether, πότερον; πότερα; (*in a*
dependent question) εἰ; —(*after*
a Verb of fearing) μή.
which, ὅς; *Interrog.*, τίς;
— (of two), ὁπότερος 3.
while, whilst, ἅμα (*with Part.*);
μεταξύ (*with Part.*). [*It is ge-*
nerally expressed by the Part.
alone; § 176, 1.].
whip, μάστιξ, -ῖγος, ἡ.
whither? πῇ;
who, ὅς; *Interrog.*, τίς;
whoever, ὅστις.

whole, πᾶς, πᾶσα, πᾶν; ἅπας, ἅπασα, ἅπαν; ἕλος 3.

why? διὰ τι;

wicked, κακός 3; πονηρός 3.

wickedness, κακότης, -ητος, ἡ; κακία, ἡ.

wife, γυνή, γυναικός, ἡ, [§ 47, 2.]; γαμετή, ἡ.

wild, *ferus*, ἄγριος 3.

— beast, θήρ, θηρός, ὁ; θηρίον, τό.

willing, ἑκάν, -οῦσα, -όν.

—, to be, βούλεισθαι (*Dep. Pass.*); ἰθέλειν or θέλειν.

willingly, ἡδέως.

wind, ἄνεμος, ὁ.

—, north, βορρᾶς, -ᾶ, ὁ.

wine, οἶνος, ὁ.

wine-cup, κρατήρ, -ῆρος, ὁ.

wing, πτερόν, τό; πτέρυξ, -ῦγος, ἡ.

— (of an army), χεῖρας, τό, [§ 39, Obs.].

winter, χειμών, -ῶνος, ὁ.

wisdom, σοφία, ἡ.

—, fond of, φιλόσοφος 2.

wise, σοφός 3; φρόνιμος 2; συνετός 3; εὐβουλος 2.

wisely, σοφῶς; (=well), εὖ.

wish (=prayer), εὐχή, ἡ; δέσις, -ιος, ἡ.

—, to, βούλεισθαι (*Dep. Pass.*); ἰθέλειν; (=pray for), εὐχισθαι.

with, σύν; παρά; μετά (*with Gen.*); (=together with), ἅμα (*Dat.*).

within, ἐντός (*Gen.*).

without, ἄνυ (*Gen.*).

witness, μάρτυς, -ῦρος, ὁ, ἡ.

—, to bear, μαρτυρεῖν.

wolf, λύκος, ὁ.

woman, γυνή, γυναικός, ἡ, [§ 47, 2.].

—, (old), γραιῦς, γραιός, ἡ, [§ 41.].

wonder, to, θαυμάζειν.

wonderful, θαυμαστός 3.

wont, be, εἰωθέναι.

word, λόγος, ὁ; ῥῆμα, -ατος, τό; (=saying), ῥῆμα, -ατος, τό.

work, ἐργον, τί.

—, to, ἐργάζεσθαι; (*with toil*), πονεῖν; (*with the accompanying idea of fatigue*), κάμνειν.

work evil to, ποιῶν (or ὀρεῶν) κακά (*Acc.*).

— out, ἐξεργάζεσθαι.

— with, συμπονεῖν.

world, κόσμος, ὁ.

worship, θεραπεύειν (*Acc.*); προσκυνεῖν (*Acc.*); αἰδεῖσθαι (*Acc.*)

[§ 98, (b)]; σέβεισθαι (*Acc.*)

worst. See bad.

—, to, χειροῦσθαι.

worthless, ἀνάξιος 2 and 3.

worthy, ἄξιος 3 (*Gen.*); (=earnest), σπουδαῖος 3.

—, to deem or think, ἀξιοῦν.
would that! εἴθε or εἰ γάρ, *with Opt.* [§ 153, 1, b, (β)]; εἰ γὰρ ὤφελον, *with Inf.*

wound, to, τιτρώσκειν; (=strike), πλήττειν; παίειν.

wrestler, ἀθλητής, -οῦ, ὁ.

wretched, οἰκτρός 3.

write, γράφειν.

wrong (=injury), ἀδικία, ἡ.

—, or do wrong to, ἀδικεῖν; κακῶς ποιεῖν; —to do no wrong to, οὐδὲν (μηδὲν) ἀδικεῖν.

wrong-doer, ἀδικῶν, ὁ.

Y.

Yarn, νῆμα, -ατος, τό.

year, ἔτος, -ους, τό; ἐνιαυτός, ὁ; — every year, καθ' ἑκάστον ἔτος.

years, military, στρατιύσιμα ἔτη.

yet, ἔτι; πῶ (*Encl.*).

— even now, ἔτι καὶ νῦν.

yield to, εἵκειν (*Dat.*).

you, ye, ὑμεῖς.

young, νέος 3.

young-man, νεανίας, -ου, ὁ; νέος, ὁ; ἑφηβός, ὁ.

your, σίς (*Sing.*), ὑμέτερος (*Plur.*),

youth, νεότης, -ητος, ἡ; ἡβη, ἡ; — from youth, ἐκ παιδός.

—, a, νεανίας, -ου, ὁ; νέος, ὁ; ἑφηβός, ὁ.

Z.

Zealous, σπουδαῖος 3.

zealously, σπουδαίως.

— employed, to be, σπεωδάζειν (περί τι).

III. INDEX OF PROPER NAMES.

A.

- 'Αβραδάτας, -ου, ὁ, Abradatas.
 'Αγαμέμνων, -ονος, ὁ, Agamemnon.
 'Αγησίλαος, -ου, ὁ, Agēsilaus.
 "Αἰδης (ἄδης), -ου, ὁ, Hades (*Pluto*),
 the god of the lower world.
 "Αδρανον, -ου, τό, Adranon.
 'Αθῆναι, -ῶν, αἱ, Athens.
 'Αθηναῖος, -ου, ὁ, an Athenian.
 "Αθως, -ω, ἡ, Mount Athos.
 Αἰακίς, -ου, ὁ, Æacus.
 Αἴας, -αντος, ὁ, Aias (*Ajax*).
 Αἰγύπτιος, -ου, ὁ, an Egyptian.
 Αἰγυπτος, -ου, ἡ, Egypt.
 Αἰθίοψ, -οπος, ὁ, an Ethiopian.
 Αἰολος, -ου, ὁ, Æolus.
 Αἰσχίνης, -ου, ὁ, Æschines.
 Αἴσων, -ονος, ὁ, Æson.
 Αἴτνη, -ης, ἡ, Mount Etna.
 'Ακρόπολις, -εως, ἡ, the Acropolis,
 (the citadel).
 Ακτορίων, -ωνος, ὁ, Actoriōn.
 'Αλέξανδρος, -ου, ὁ, Alexander.
 Αλκηστis, -ιος and -ιδος, ἡ, Alcē-
 tis.
 Αλκιβιάδης, -ου, ὁ, Alcibiades.
 'Αλκυών, -όνος, ἡ, Halcyon (the
 kingfisher).
 'Αμαζόνες, -ων, αἱ, the Amazons.
 "Αμᾶσις, -ιος, ὁ, Amāsis.
 'Αμφίπολις, -εως, ἡ, Amphipolis.
 'Αναξάγορας, -ᾶ, ὁ, Anaxagoras.
 'Ανδρόγεως, -ω, ὁ, Androgeus.
 'Αντίγονος, -ου, ὁ, Antigonus.
 'Αντισθένης, -ους, ὁ, Antisthenes.
 'Απολλῶδωρος, -ου, ὁ, Apollodōrus,
 'Απόλλων, -ωνος, ὁ, [§ 34, Obs. 1.],
 Apollo.
 'Αραβία, -ας, ἡ, Arabia.
 'Αράβιος 3, Arabian.
 'Αράσπας, -ου, ὁ, Araspas.
 "Αραψ, -αβος, ὁ, an Arab.
 'Αργεῖος, -ου, ὁ, an Argive.
 "Αργός, -ους, τό, Argos.
 "Αρης, [*Decl.*, § 42, Obs. 3.], Arēs
 (*Mars*).
 'Αριαῖος, -ου, ὁ, Ariæus.
 'Αριστείδης, -ου, ὁ, Aristīdes.
 'Αρίστιππος, -ου, ὁ, Aristippus.
 'Αριστογέιτων, -ονος, ὁ, Aristogītōn.
 'Αριστοτέλης, -ους, ὁ, Aristotle.
 'Αρίων, -ονος, ὁ, Ariōn,
 'Αρχαδία, -ας, ἡ, Arcadia.
 'Αρχάς, -άδος, ὁ, an Arcadian.
 'Αρμένιος, -ου, ὁ, an Armenian.
 'Αρμόδιος, -ου, ὁ, Harmodius.
 "Αρπαγος, -ου, ὁ, Harpagus.
 'Αρσάμης, -ου, ὁ, Arsames.
 'Αρταξέρξης, -ου, ὁ, Artaxerxes.
 "Αρτεμις, -ιδος, ἡ, Artemis (*Diana*).
 'Αρχέστρατος, -ου, ὁ, Archestra-
 tus.
 'Ασία, -ας, ἡ, Asia.
 'Ασσυρία, -ας, ἡ, Assyria.
 'Ασσύριος, -ου, ὁ, an Assyrian.
 'Αστυάγης, -ους, ὁ, Astyages.
 'Ασωπός, -οῦ, ὁ, Asōpus.
 'Ατλαντίς, -ίδος, ἡ, Atlantis.
 "Ατλας, -αντος, ὁ, Atlas.
 "Αττική, -ῆς, ἡ, Attica.

Ἀττικὸς 3, Attic.
 Ἀτρεΐδης, -ους, ὁ, Atreides (son of
 Atreus).
 Αὔλις, -ιδος, ἡ, Aulis.
 Ἀφροδίτη, -ης, ἡ, Aphrodītē (Ve-
 nus).
 Ἀχαιός, -οῦ, ὁ, an Achæan.
 Ἀχειρούσιος 3, Acherūsian.
 Ἀχέρων, -οντες, ὁ, Acherōn.
 Ἀχιλλεύς, -έως, ὁ, Achilles.

B.

Βαβυλών, -ῶνος, ἡ, Babylon.
 Βαβυλωνία, -ας, ἡ, Babylōnia.
 Βαβυλώνιος 3, Babylonian.
 Βασίας, -ου, ὁ, Basias.
 Βίας, -αντος, ὁ, Bias.
 Βοιωτία, -ας, ἡ, Bœotia.
 Βορρᾶς (Βορέας), -ᾶ, ὁ, Boreas (the
 north wind).
 Βρασιδᾶς, -ου, ὁ, Brasidas.

Γ.

Γαλατία, -ας, ἡ, Galatia.
 Γανυμήδης, -ους, ὁ, Ganymēdes.
 Γίγας, -αντος, ὁ, a Giant.
 Γῆ, -ῆς, ἡ, Terra (the Earth).
 Γοργίας, -ου, ὁ, Gorgias.
 Γοργώ, -οῦς, ἡ, the Gorgon.
 Γρύλλος, -ου, ὁ, Gryllus.
 Γύγης, -ου, ὁ, Gyges.
 Γωβρύας, -ου, ὁ, Gōbryas.

Δ.

Δαίδαλος, -ου, ὁ, Dædalus.
 Δαρείος, -ου, ὁ, Darius.
 Δελφοί, -ῶν, οἱ, Delphi.
 Δῆλος, -ου, ἡ, Dēlos.
 Δημήτηρ, -τρος, ἡ, [Decl., § 36,
 Obs.], Dēmētēr (Ceres).
 Δημοσθένης, -ους, ὁ, Dēmosthenes.
 Διογένης, -ους, ὁ, Diogenes.
 Διόδωρος, -ου, ὁ, Diodōrus.
 Διόνυσος, -ου, ὁ, Dionysos (Bac-
 chus).
 Διονύσιος, -ου, ὁ, Dionysius.
 Διφρίδας, -ᾶ, ὁ, Diphridas.
 Δράκων, -οντος, ὁ, Draco.

E.

Ἑκίβα, -ης, ἡ, Hecuba.

Ἑκτωρ, -ορος, ὁ, Hector.
 Ἑλένη, -ης, ἡ, Helen.
 Ἑλλάς, -ᾶδος, ἡ, Hellas (Greece).
 Ἑλλη, -ης, ἡ, Hellē.
 Ἑλλην, -ηνος, ὁ, a Greek.
 Ἑλληνικός 3, Hellenic (Greek).
 Ἑλληνίς, -ίδος, ἡ, a Greek woman.
 Ἑλλήσποντος, -ου, ὁ, the Helles-
 pont.
 Ἐπαμεινώνδας, -ου, ὁ, Epaminōn-
 das.
 Ἐρατώ, -οῦς, ἡ, Eratō.
 Ἐρετριεύς, -έως, ὁ, an Eretrian.
 Ἑρμῆς, -οῦ, ὁ, Hermes (Mercury).
 Εὐβοία, -ας, ἡ, Eubœa.
 Εὐβοίς, -έως, ὁ, a Eubœan; [Fem.
 Εὐβοΐς, -ῖδος, ἡ].
 Εὐξείνιος Πόντος, ὁ, the Euxine Sea
 (the Black Sea).
 Εὐριπίδης, -ου, ὁ, Euripides.
 Εὐρύαλος, -ου, ὁ, Euryalus.
 Εὐρυσθέης, -έως, ὁ, Eurystheus.
 Εὐρώπη, -ης, ἡ, Europe.
 Εὐρύτος, -ου, ὁ, Eurytus.
 Εὐφράτης, -ου, ὁ, the Euphrātes.
 Ἐφεσος, -ου, ἡ, Ephesus.
 Ἔως, -ω, ἡ, Eōs (Aurora), [§ 30,
 Obs. 1.].

Z.

Ζάβατος, -ου, ὁ, the Zabatos.
 Ζάκυνθος, -ου, ἡ, Zacynthus (Zan-
 te).
 Ζέλεια, -ας, ἡ, Zeleia.
 Ζεῦξις, -ίδος, ὁ, Zeuxis.
 Ζεύς, Διός, ὁ, [Decl., § 47; 3.],
 Zeus (Jupiter).
 Ζήνων, -ωνος, ὁ, Zēno.

H.

Ἥρα, -ας, ἡ, Hērā (Juno).
 Ἡρακλῆς, -έους, ὁ, [Decl., § 42, 3.],
 Hēracles (Hercules).
 Ἥχώ, -οῦς, ἡ, [Decl., § 43.], Echo.

Θ.

Θαλῆς, ὁ, [Gen. Θάλειω, Dat. -λῆ,
 Acc. -λῆν], Thales.
 Θάμυρις, -ίδος and -ιος, ὁ, Thamyris.
 Θημιστοκλῆς, -έους, ὁ, Themisto-
 cles

Θειφραστος, -ου, ὁ, Theophrastus.
 Θερμοπύλαι, -ῶν, αἱ, Thermopylæ.
 Θερμῶδων, -οντος, ὁ, the Thermō-
 dōn.
 Θισπρωτίς, -ίδος, ἡ, Thesprōtis.
 Θιτταλία, -ας, ἡ, Thessaly.
 Θιτταλός, -οῦ, ὁ, a Thessalian.
 Θῆβαι, -ῶν, αἱ, Thebes.
 Θηβαῖος, -ου, ὁ, a Theban.
 Θησεύς, -έως, ὁ, Theseus.
 Θράκη, -ης, ἡ, Thrace.
 Θράξ, -ακός, ὁ, a Thracian.

I.

Ιβηρία, -ας, ἡ, Ibēria (*Spain*).
 Ἰδομενεύς, -έως, ὁ, Idomeneus.
 Ἰκαρος, -ου, ὁ, Icarus.
 Ἰλιάς, -άδος, ἡ, the Iliad.
 Ἰλισσός, -οῦ, ὁ, the Ilissus.
 Ἴλιος, -ου, ἡ, Ilios (*Troy*).
 Ἰνδική, -ῆς, ἡ, India.
 Ἰνδός, -οῦ, ὁ, Indian.
 Ἰουδαῖος, -ου, ὁ, a Jew.
 Ἱππαρχος, -ου, ὁ, Hipparchus.
 Ἱππίας, -ᾶ, ἰ, Hippias.
 Ἰστρος, -ου, ὁ, the Ister (*the Danube*).
 Ἰωνία, -ας, ἡ, Iōnia.

Κ.

Κάδμος, -ου, ὁ, Cadmus.
 Καλλίας, -ου, ὁ, Callias.
 Καλλιξένος, -ου, ὁ, Callixenus.
 Καμβύσης, -ου, ὁ, Cambyses.
 Καρδοῦχοι, -ων, οἱ, the Cardūchi.
 Καρχηδών, -όνος, ἡ, Carthage.
 Κάστωρ, -ορος, ὁ, Castōr.
 Κατάνη, -ης, ἡ, Catana.
 Καύκασος, -ου, ὁ, Caucasus.
 Κέκροψ, -οπος, ὁ, Cecrops.
 Κελαιναί, -ῶν, αἱ, Celænæ.
 Κελτιβηρ, -ηρός, ὁ, a Celtiberian.
 Κεραμεικός, -οῦ, ὁ, the Cerameicos
 (a district in Athens).
 Κερσοβλέπτης, -ου, ὁ, Kerso-
 bleptes.
 Κιλικία, -ας, ἡ, Cilicia.
 Κλέανδρος, -ου, ὁ, Cleandrus.
 Κλέαρχος, -ου, ὁ, Clearchus.
 Κλεῖτος, -ου, ὁ, Clitus.
 Κλειώ, -οῦς, ἡ, Clīo.

Κλειόπομπος, -ου, ὁ, Cleopompus.
 Κλειώνυμος, -ου, ὁ, Cleōnymus.
 Κλωθώ, -οῦς, ἡ, Clōthō.
 Κορίνθιος, -ου, ὁ, a Corinthian.
 Κοτύωρα, -ων, τὰ, Cotyōra.
 Κρήτη, -ης, ἡ, Crete.
 Κρισαῖος 3, Crisæan.
 Κριτίας, -ου, ὁ, Critias.
 Κροῖσος, -ου, ὁ, Cræsus.
 Κρότων, -ωνος, ἡ, Crotōna.
 Κροτωνιάτης, -ου, ὁ, a native of
 Crotōna.

Κτέατος, -ου, ὁ, Cteatus.
 Κυαξάρης, -ους, ὁ, [*Acc. -ην*], Cy-
 axares.
 Κύδνος, -ου, ὁ, the Cydnus.
 Κύκλωψ, -ωπος, ὁ, a Cyclops.
 Κύπρος, -ου, ἡ, Cyprus.
 Κύρος, -ου, ὁ, Cyrus.

Λ.

Λακεδαιμόνιος 3, Lacedæmonian.
 Λάκων, -ωνος, ὁ, a Laconian.
 Λάρισσα, -ης, ἡ, Larissa.
 Λέσβος, -ου, ἡ, Lesbos.
 Λεῦκτρα, -ων, τὰ, Leuctra.
 Λεωνίδας, -ου, ὁ, Leōnidas.
 Λιβύη, -ης, ἡ, Libya.
 Λυδία, -ας, ἡ, Lydia.
 Λύδιος 3, Lydian.
 Λυδός, -οῦ, ὁ, a Lydian.
 Λύκιος 3, Lycian, a Lycian.
 Λυκούργος, -ου, ὁ, Lycurgus.
 Λύσανδρος, -ου, ὁ, Lysander.
 Λυσίας, -ου, ὁ, Lysias.

Μ.

Μαῖα, -ας, ἡ, Maia.
 Μαίανδρος, -ου, ὁ, the Meander.
 Μακεδονία, -ας, ἡ, Macedonia.
 Μακεδών, -όνος, ὁ, a Macedonian.
 Μακεδονικός 3, Macedonian.
 Μανδάνη, -ης, ἡ, Mandānē.
 Μαντινεία, -ας, ἡ, Mantinēa.
 Μαρσύας, -ου, ὁ, Marsyas.
 Μίγαρα, -ων, τὰ, Megara.
 Μεγαρεύς, -έως, ὁ, a native of Me-
 gara.
 Μεθώνη, -ης, ἡ, Methōnē.
 Μέλης, -ητος, ὁ, Meles.

Μελήτωρ, -ου, ὁ, Melētus or Melit-
tus.

Μέμφις, -ιος and -ιδος, ἡ, Memphis.

Μενέδημος, -ου, ὁ, Menedēmus.

Μενέλαος, -ω, ὁ, Menelaus.

Μένων, -ωνος, ὁ, Menōn.

Μεσσηνίος 3, Messenian, a Messe-
nian.

Μήδεια, -ας, ἡ, Mēdēa.

Μηδικός 3, Median.

Μήδος, -ου, ὁ, a Mede.

Μιθριδάτης, -ου, ὁ, Mithridates.

Μιλτιάδης, -ου, ὁ, Miltiades.

Μίλων, -ωνος, ὁ, Milo.

Μίνως, ὁ, [*Gen.* -ωνος and -νω, *Acc.*
-ων and -νω], Minos.

Μινώταυρος, -ου, ὁ, the Minotaur.

Μοῦσα, -ης, ἡ, a Muse.

Μυσός, -οῦ, ὁ, Mysus.

Μυτιληναῖος, -ου, ὁ, a native of
Mitylênē.

N.

Νάξιος, -ου, ὁ, a native of Naxos.

Νάξος, -ου, ἡ, Naxos.

Νεῖλος, -ου, ὁ, the Nile.

Νεμέα, -ας, ἡ, Nemea.

Νέστωρ, -ορος, ὁ, Nestor.

Νικοκλῆς, -έους, ὁ, Nicocles.

Νῖνος, -ου, ὁ, Ninus.

Νῖσος, -ου, ὁ, Nisus.

Νουμᾶς (-ᾶ) Πομπήλιος (-ου), ὁ,
Numa Pompilius.

Νύμφη, -ης, ἡ, a Nymph.

Ξ.

Ξανθίππη, -ης, ἡ, Xantippē.

Ξενοφάνης, -ους, ὁ, Xenophanes.

Ξενοφῶν, -ῶντος, ὁ, Xenophon.

Ξέρξης, -ου, ὁ, Xerxes.

O.

Ὀδυσσεύς, -έως, ὁ, Odysseus (*Ulys-*
ses).

Οἰνόη, -ης, ἡ, Ōnoē.

Ὀλύμπιος 3, Olympian, an Olym-
pian.

Ὀλυμπος, -ου, ὁ, Olympus.

Ὅμηρος, -ου, ὁ, Homer.

Ὀνειρος, -ου, ὁ, Oneiros (*the god*
of dreams).

Ὀρέστης, -ου, ὁ, Orestes.

Ὀρθία, -ας, ἡ, Orthia (*an epithet*
of Artemis).

Ὀσίρις, -ιδος, ὁ, Osiris.

Ὀσσα, -ης, ἡ, Ossa.

Οὐρανίδαι, -ῶν, οἱ, the inhabitants
of Ouranos (*heaven*), the gods.

Π.

Πάριος 3, Parian.

Πάρις, -ιος and -ιδος, ὁ, Paris.

Πάρος, -ου, ἡ, Paros.

Πάτροκλος, -ου, ὁ, Patroclus.

Παυσανίας, -ου, ὁ, Pausanias.

Πεισίστρατος, -ου, ὁ, Pisistratus.

Πελίας, -ου, ὁ, Pelias.

Πελοπίδας, -ου, ὁ, Pelopidas.

Πελοποννησιακός 3, Peloponnēsian.

Πελοποννήσιος, -ου, ὁ, a Pelopon-
nēsian.

Πελοπόννησος, -ου, ἡ, the Pelopon-
nēsus.

Πέλοψ, -οπος, ὁ, Pelops.

Περδίκκας, -ου, ὁ, Perdiccas.

Περικλῆς, -έους, ὁ, Pericles.

Περσείδαι, -ῶν, οἱ, the Persidæ.

Περσεφώνη, -ης, ἡ, Persephonē
(*Proserpine*).

Πέρσης, -ου, ὁ, a Persian.

Περσικός 3, Persian.

Περσίς, -ίδος, ἡ, Persia, a Persian
woman.

Πήγασος, -ου, ὁ, Pegasus.

Πηλεύς, -έως, ὁ, Pēleus.

Πηλούσιον, -ου, τό, Pēlusium.

Πηνειός, -οῦ, ὁ, the Pēneus.

Πλαταιαί, -ῶν, αἱ, Platææ.

Πλαταιεῖς, -έων, οἱ, the Platæans.

Πλάτων, -ωνος, ὁ, Plato.

Πλείσταρχος, -ου, ὁ, Plistarchus.

Πλούτων, -ωνος, ὁ, Pluto.

Πολυδεύκης, -ους, ὁ, Polydeukes
(*Pollux*).

Πολύδωρος, -ου, ὁ, Polydōrus.

Πολύκλειτος, -ου, ὁ, Polyclitus.

Πομπήλιος, -ου, ὁ, Pompilius.

Πόντος Εὐξείνιος, ὁ, the Euxine Sea
(*the Black Sea*).

Ποσειδῶν, -ῶνος, ὁ, [*Decl.*, § 34,
Obs. 1.], Poseidōn (*Neptune*).

Πρηξάσπης, -ους, ὁ, Prēxaspes.

Πριαμίδαι, -ῶν, οἱ, the Priamidæ
(sons of Priam).

Πρίαμος, -ου, ὁ, Priam.

Προμηθεύς, -έως, ὁ, Promētheus.

Πυθαγόρας, -ου, ὁ, Pythagoras.

Πυθία, -ας, ἡ, the Pythia (the
priestess of Apollo at Delphi).

Πύρρος, -ου, ὁ, Pyrrhus.

P.

Ῥαμψίνιτος, -ου, ὁ, Rhampsinitus.

Ῥωμαῖος 3, Roman, a Roman.

Ῥώμη, -ης, ἡ, Rome.

Σ.

Σάκας, -ᾶ, ὁ, Sacas.

Σαλαμίς, -ῖνος, ἡ, Salamis.

Σάμιος, -ου, ὁ, a Samian.

Σάμος, -ου, ἡ, Samos.

Σαρδανάπαλος, -ου, ὁ, Sardanapālus.

Σάρδεϊς, -ειων, αἱ, Sardis.

Σάρος, -ου, ὁ, the Saros.

Σαρπηδών, -όνος, ὁ, Sarpedōn.

Σελῖνους, -οὔντος, ὁ and ἡ, Selīnus.

Σεμίραμις, -ιδος, ἡ, Semiramis.

Σεύθης, -ου, ὁ, Seuthes.

Σιδών, -ῶνος, ἡ, Sidon.

Σιδώνιος, -ου, ὁ, a Sidonian.

Σικελία, -ας, ἡ, Sicily.

Σικελιώτης, -ου, ὁ, a Sicilian.

Σινάπη, -ης, ἡ, Sinōpē.

Σκύθης, -ου, ὁ, a Scythian.

Σκυθία, -ας, ἡ, Scythia.

Σμέρδης, -ιος, ὁ, Smerdis.

Σολων, -ωνος, ὁ, Solon.

Σούσιος 3, Susian, a Susian.

Σοφοκλῆς, -έους, ὁ, Sophocles.

Σπάρτη, -ης, ἡ, Sparta.

Σπαρτιάτης, -ου, ὁ, a Spartan.

Σπαρτιατικός 3, Spartan.

Στησιχίρειος 3, Stēsichorean.

Στησίχορος, -ου, ὁ, Stēsichorus.

Στρατονίκη, -ης, ἡ, Stratōnicē.

Στωικός 3, Stoic, a Stoic.

Σύβαρις, -ιδος and -έως, ἡ, Sybaris.

Συβαρίτης, -ου, ὁ, a Sybarite.

Σύλλας, -ᾶ, ὁ, Sylla.

Συρακουςαί, -ῶν, αἱ, Syracuse.

Συρακούσιος (Att. Συρακόσιος) 3,
Syracusan, a Syracusan.

Σύρος, -ου, ὁ, a Syrian.

Σφίγξ, -γγός, ἡ, the Sphinx.

Σωκράτης, -ους, ὁ, [Decl., § 42,
Obs. 3.], Socrates.

Τ.

Τάνταλος, -ου, ὁ, Tantalus.

Τεγέα, -ας, ἡ, Tegea.

Τελαμών, -ῶνος, ὁ, Telamōn.

Τέμπη, -ῶν, τά, Tempē.

Τεῦκρος, -ου, ὁ, Teucer.

Τηλέμαχος, -ου, ὁ, Tēlemachus.

Τιγράνης, -ου, ὁ, Tigranes.

Τισσαφέρνης, -ους, ὁ, Tissaphernes.

Τόμυρις, -ιδος, ἡ, Tomŷris.

Τροία, -ας, ἡ, Troy.

Τροίζην, -ήνος, ἡ, Troezēn.

Τυρταῖος, -ου, ὁ, Tyrtæus.

Φ.

Φαίᾱκις, -ων, οἱ, the Phæācians.

Φάνης, -ητος, ὁ, Phanes.

Φεραύλας, -ᾶ, ὁ, Pheraulas.

Φερεκύδης, -ους, ὁ, Pherecydes.

Φιγαλεύς, -έως, ὁ, Phigaleus.

Φίλιππος, -ου, ὁ, Philip.

Φοῖνιξ, -ῖκος, ὁ, a Phœnician.

Φόρκυς, -ῦνος, ὁ, Phorkys.

Φρίξος, -ου, ὁ, Phrixus.

Φρυγία, -ας, ἡ, Phrygia.

Φρύξ, -ῦγός, ὁ, a Phrygian.

Φωκεύς, -έως, ὁ, a Phocian.

Χ.

Χαιρεκράτης, -ους, ὁ, Chærecrates.

Χαλδαῖος, -ου, ὁ, a Chaldean.

Χαλκιδεύς, -έως, ὁ, a Chalcidian.

Χαρίλαος, -ου, ὁ, Charilæus.

Χαρμίδης, -ου, ὁ, Charmides.

Χερσόνησος (or Χερρόνησος), -ου, ἡ,
the Chersonēsus.

Χίος, -ου, ἡ, Chios.

Χίος 3, Chian, a Chian.

Ψ.

Ψάμμις, -ιος, ὁ, Psammis.

Ψαμμίτιχος, -ου, ὁ, Psammitichus.

Ω.

Ὠκεανός, -οῦ, ὁ, Oceanos (the
ocean-god).

Ὠλήν, -ήνος, ὁ, Olēn.

Ὠρίθυια, -ας, ἡ, Orithyia.

Ὠρωπός, -οῦ, ὁ, Orōpus.

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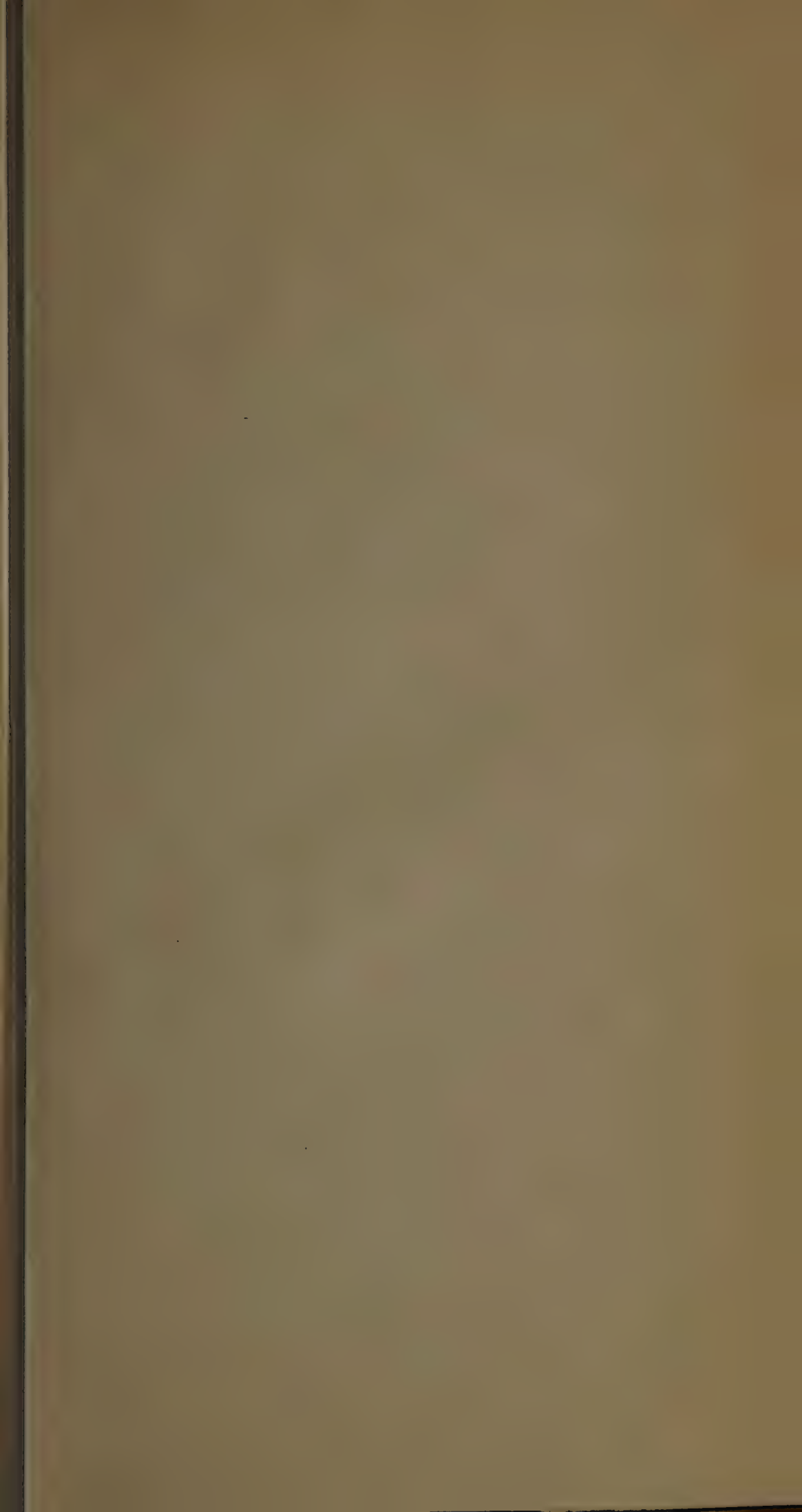
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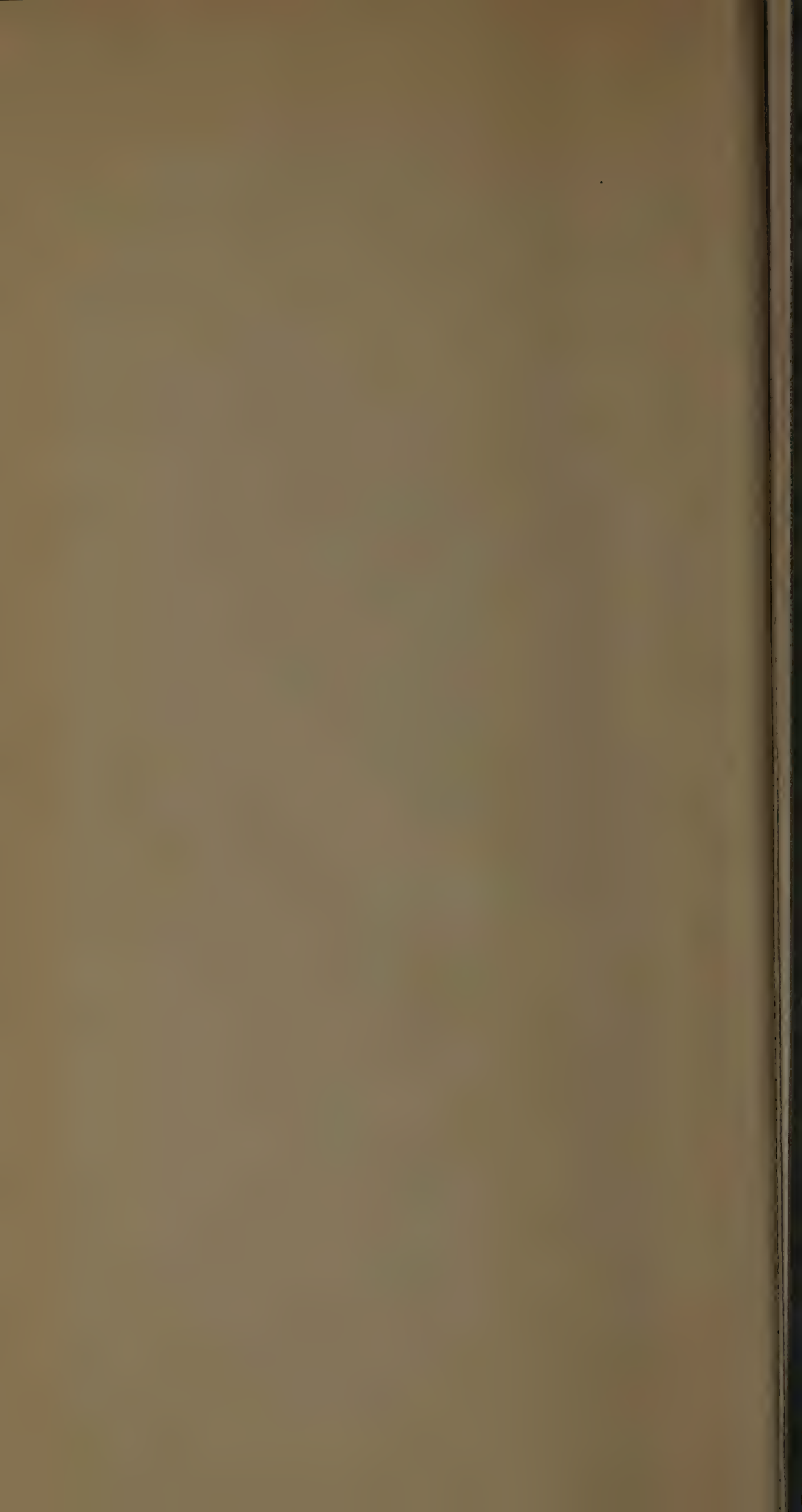
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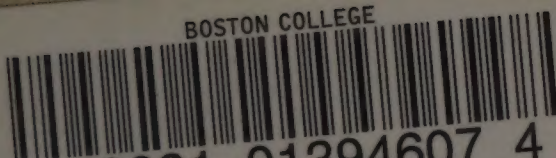
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KUHNER, RAPHAEL

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